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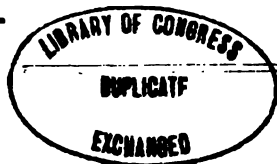


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1847.

D.		I.	
	PAGE.		PAGE.
Davis, Rev. Chas. A., letter from the...	14	Items from the Liberia Herald.....	22
Death of Rev. James Eden.....	319	Items of intelligence from Liberia..	59, 160, 187, 202
Death of Rev. Caleb J. Tenney, D. D..	341		
Despatches from Liberia..	26, 131, 220, 312	J.	
Donations, interesting, from the chil-		Judge Bullock's address, delivered at	
dren of the Rev. Rufus Pomeroy....	12	Anniversary of Ky. Col. Soc.....	99
Drowning of six hundred slaves, the...	371	John Seys, schooner, sold.....	321
Dunn, Hon. Geo. H. speech of, at An-			
niversary meeting of Ind'a Col. Soc..	117	L.	
Durbin, Rev. Dr. letter from—plan for		Letter from Rev. Rufus Pomeroy, with	
the removal of slavery.....	300	donations from his children.....	12
E.		Letter, anonymous.....	13
Eden, Rev. James, death of.....	319	— from Gov. Roberts, Liberia.....	53, 131 134, 135, 137, 138, 220, 222
Eddy, Rev. A. D., resolution and re-		— from a Georgian.....	143, 224
marks.....	91	— from G. R. Ellis.....	176
Ellis, Harrison W.....	46	— Gov. Pinney, in answer to cer-	
Ellis, G. R., letter from.....	176	tate questions.....	177
Emigration, means of promoting.....	240	Letter, G. R. Ellis McDonogh.....	232
Election of officers of Am. Col. Soc.....	94	— from a Liberian.....	216, 224
Emigrants by Liberia Packet, located		— from Bassa Cove.....	279
at Bexley.....	320	— from Com. Hotham to Alex.	
Emigration from the coast of Africa to		Murray, Esq.....	318
the West Indies.....	353	Letter writing in Washington city.....	352
England and Liberia.....	54	Legislation in Liberia.....	133
Executive Committee, Corresponding		Lewis, Gen. J. N., extracts from a let-	
Secretary, and Treasurer, appointed..	98	ter.....	53, 222
Expedition from New Orleans.....	309	Liberal and judicious bequest of John	
Extracts of a letter from Rev. A. F.		Woodward, Esq.....	19
Russell.....	315	Liberia, Independence of.....	15, 383
F.		—, despatches from.....	26, 131
Facts in relation to the principles and		— Packet, sailing of the.....	27, 67
plans of colonization.....	348	—, next vessel for.....	27
Financial Report.....	96	—, by a Liberian.....	48
Flournoy, J. J., letter from.....	143, 224	—, letter from Gov. Roberts.....	53
Free negroes in Virginia and Ohio.....	45	—, first and second view of—sail-	
Free people of color in the free States,		ing of the Liberia Packet.....	67
condition of the.....	304	Liberia, State of, from Gov. Roberts'	
G.		message.....	75
Gold rings.....	13	Liberia, receipts of Colonial Treasury,	
H.		relations of Liberia with surrounding	
Hotham, Com. Charles, letter to Alex-		tribes, &c.....	76
ander Murray, Esq.....	318	Liberia, Independence of—action of	
How a Slaver escaped a British man-		legislature thereon, and vote of the	
of-war.....	377	citizens.....	80
I.		Liberia Herald, with regard to the in-	
Illinois Con. of M. E. Church, on Col.	344	dependence of Liberia.....	81
Independence of Liberia.....	15, 383	Liberia, colonists generally in favor of	
Independence of Liberia, action of le-		declaring their independence.....	82
gislation thereon, and vote of the ci-		Liberia, the weakness of the Colony	
tizens, &c.....	80	a guaranty of its safety—Dr. Alex-	
Indiana Col. Soc., 12th anniversary of.	110	ander's opinion.....	83
—, 12th Ann. Rept. of.	112	Liberia, anticipations of bright career for.	84
Intelligence from Liberia.....	124, 187, 291	—, concluding remarks—Annual	
Interesting donations.....	12	meeting of Am. Col. Soc.....	85
Inundation at "Readsville," Liberia...	187	Liberia, present condition of.....	88
		—, intelligence from.....	124, 160
		— and the British Government..	125
		— Packet.....	125
		—, by a Liberian.....	179
		— Conference.....	190
		Liberian, letter from a.....	216, 223
		Liberia, anniversary oration.....	266

# INDEX

TO THE

## TWENTY-THIRD VOLUME OF THE AFRICAN REPOSITORY.

A.	PAGE.	C.	PAGE.
A Colonist's efforts in Connecticut to get his kindred to go with him, &c...	69	Cape Palmas, Western Africa.....	57
A Colored Colonizationist.....	374	Chicago discussion of the plans and measures of the Am. Col. Society....	346
A Conjuror and Conjuration.....	20	Claims of Africa on Christian world to send her the gospel.....	323
Address of Judge Bullock, delivered at Anniversary of Ky. Col. Society.....	99	Colonization.....	55
African Colonization.....	33, 185, 189	———, African.....	33, 172
Africa, South of the Equator.....	1	———, importance of—Liberia packet built, and influence of.....	73
———, redemption of.....	163	Colonization, opinions in favor of—Newspapers.....	75
———, Western.....	192	Colonization, its bearing on American commerce.....	86
———, claims of, on the Christian world to send her the gospel.....	323	Colonization, origin of, &c.....	93
African Missions, survey of.....	200	———, missionary influence of.....	241
——— Mission, the.....	237	———, letter from a minister of the gospel in Tenn., on.....	242
——— Christians, native.....	244	Colonization, home.....	242
Agriculture in Africa.....	185	———, thoughts on, by Rev. J. N. Danforth.....	248
Agent of Penn. Col. Society.....	189	Colonization, to the friends of, in Va. and Slavery.....	191
Alexander, Rev. Dr., on Colonization.....	144	———, as viewed in connection with Divine Providence.....	237
An act to regulate the carriage of passengers in Merchant ships.....	156	Colonists generally in favor of declaring their independence.....	82
An African Repository stopped.....	350	Colonists in America.....	89
Anniversary of New York State Col. Society.....	195	———, prospective improvement of.....	90
Annual Meeting of Mass. Col. Society.....	227	Colonial correspondence.....	134, 135, 137, 138, 139
——— Meeting of Am. Col. Soc. 23, 59, 85		Colored people will soon be crowded out of employment.—Dr. Alexander's opinion, &c.....	72
——— Report of Am. Col. Society.....	63	Colored people in Canada, situation of, &c.....	92
Anonymous Letters.....	13	Colored people of Charleston, S. C.....	190
Appeal of Mass. Col. Society for funds.....	353	——— people, religious instruction of.....	351
Appointment of Executive Committee, Corresponding Sec'y, and Treasurer.....	98	——— Colonizationist, A.....	374
Attack by Natives, Town and factories burned by the English.....	313	Condition of the free people of color in the free States.....	304
A voice from the North to Southern Colonizationists.....	309	Conference Seminary.....	320
		Conjuror and Conjuration, A.....	20
B.		Cornelius, Rev. Saml., resignation of.....	308
Baltimore Conference on Colonization.....	144	Corresponding Secretary & Treasurer appointed.....	98
Barque Chancellor, captured.....	223	Communication on African Colonization.....	172
Barque Chatham—Relief of the Pons' captives.....	66	"Chancellor," barque, captured.....	223
Barque Rothschild with emigrants from Ohio, Ky., and Tenn., for Liberia.....	65	Cultivation of the soil.....	298
Bass Cove, letters from.....	279		
Bequest of late John Woodward, Esq.....	19		
British opinions about Liberia.....	353		
——— South Africa.....	356		
——— Natal & West. Africa.....	359		

D.	PAGE.
Davis, Rev. Chas. A., letter from the	14
Death of Rev. James Eden	319
Death of Rev. Caleb J. Tenney, D.D.	341
Despatches from Liberia	26, 131, 220, 312
Donations, interesting, from the children of the Rev. Rufus Pomeroy	12
Drowning of six hundred slaves, the	371
Dunn, Hon. Geo. H. speech of, at Anniversary meeting of Ind'a Col. Soc.	117
Durbin, Rev. Dr. letter from—plan for the removal of slavery	300

E.	PAGE.
Eden, Rev. James, death of	319
Eddy, Rev. A. D., resolution and remarks	91
Ellis, Harrison W.	46
Ellis, G. R., letter from	176
Emigration, means of promoting	240
Election of officers of Am. Col. Soc.	94
Emigrants by Liberia Packet, located at Bexley	320
Emigration from the coast of Africa to the West Indies	353
England and Liberia	54
Executive Committee, Corresponding Secretary, and Treasurer, appointed	98
Expedition from New Orleans	309
Extracts of a letter from Rev. A. F. Russell	315

F.	PAGE.
Facts in relation to the principles and plans of colonization	348
Financial Report	96
Flournoy, J. J., letter from	143, 224
Free negroes in Virginia and Ohio	45
Free people of color in the free States, condition of the	304

G.	PAGE.
Gold rings	13

H.	PAGE.
Hotham, Com. Charles, letter to Alexander Murray, Esq.	318
How a Slaver escaped a British man-of-war	377

I.	PAGE.
Illinois Con. of M. E. Church, on Col.	344
Independence of Liberia	15, 383
Independence of Liberia, action of legislature thereon, and vote of the citizens, &c.	80
Indiana Col. Soc., 12th anniversary of	110
—, 12th Ann. Rept. of	112
Intelligence from Liberia	124, 187, 291
Interesting donations	12
Inundation at "Readville," Liberia	137

I.	PAGE.
Items from the Liberia Herald	22
Items of intelligence from Liberia	59, 160, 187, 202

J.	PAGE.
Judge Bullock's address, delivered at Anniversary of Ky. Col. Soc.	99
John Seys, schooner, sold	321

L.	PAGE.
Letter from Rev. Rufus Pomeroy, with donations from his children	12
Letter, anonymous	13
— from Gov. Roberts, Liberia	53, 131
—, 134, 135, 137, 138, 220, 222	
— from a Georgian	143, 224
— from G. R. Ellis	176
—, Gov. Pinney, in answer to certain questions	177
Letter, G. R. Ellis McDonogh	232
— from a Liberian	216, 224
— from Bassa Cove	279
— from Com. Hotham to Alex. Murray, Esq.	318
Letter writing in Washington city	352
Legislation in Liberia	153
Lewis, Gen. J. N., extracts from a letter	53, 222
Liberal and judicious bequest of John Woodward, Esq.	19
Liberia, Independence of	15, 383
—, despatches from	26, 131
—, Packet, sailing of the	27, 67
—, next vessel for	27
—, by a Liberian	48
—, letter from Gov. Roberts	53
—, first and second view of—sailing of the Liberia Packet	67
Liberia, State of, from Gov. Roberts' message	71
Liberia, receipts of Colonial Treasury, relations of Liberia with surrounding tribes, &c.	76
Liberia, Independence of—action of legislature thereon, and vote of the citizens	8
Liberia Herald, with regard to the independence of Liberia	8
Liberia, colonists generally in favor of declaring their independence	8
Liberia, the weakness of the Colony a guaranty of its safety—Dr. Alexander's opinion	8
Liberia, anticipations of bright career to	8
—, concluding remarks—Annual meeting of Am. Col. Soc.	8
Liberia, present condition of	8
—, intelligence from	124,
— and the British Government	124,
—, Packet	124,
—, by a Liberian	124,
—, Conference	124,
Liberian, letter from	2
Liberia, anniversary oration	2



# INDEX

TO THE

## TWENTY-THIRD VOLUME OF THE AFRICAN REPOSITORY.

A.		C.	
	PAGE.		PAGE.
A Colonist's efforts in Connecticut to get his kindred to go with him, &c.	69	Cape Palmas. Western Africa.	57
A Colored Colonizationist.	374	Chicago discussion of the plans and measures of the Am. Col. Society.	346
A Conjuror and Conjunction.	20	Claims of Africa on Christian world to send her the gospel.	323
Address of Judge Bullock, delivered at Anniversary of Ky. Col. Society.	99	Colonization.	55
African Colonization.	33, 186, 189	———, African.	33, 172
Africa, South of the Equator.	1	———, importance of—Liberia	
———, redemption of.	163	packet built, and influence of.	73
———, Western.	192	Colonization, opinions in favor of—	
———, claims of, on the Christian world to send her the gospel.	323	Newspapers.	75
African Missions, survey of.	200	Colonization, its bearing on American commerce.	86
——— Mission, the.	237	Colonization, origin of, &c.	93
——— Christians, native.	244	———, missionary influence of.	241
Agriculture in Africa.	185	———, letter from a minister of the gospel in Tenn., on.	242
Agent of Penn. Col. Society.	189	Colonization, home.	242
Alexander, Rev. Dr., on Colonization.	144	———, thoughts on, by Rev. J. N. Danforth.	248
An act to regulate the carriage of passengers in Merchant ships.	156	Colonization, to the friends of, in Va.	312
An African Repository stopped.	350	——— and Slavery.	191
Anniversary of New York State Col. Society.	195	———, as viewed in connection with Divine Providence.	237
Annual Meeting of Mass. Col. Society.	227	Colonists generally in favor of declaring their independence.	82
——— Meeting of Am. Col. Soc. 28, 59, 85		Colonists in America.	89
——— Report of Am. Col. Society.	63	———, prospective improvement of.	80
Anonymous Letters.	13	Colonial correspondence.	134, 135, 137, 138, 139
Appeal of Mass. Col. Society for funds.	353	Colored people will soon be crowded out of employment.—Dr. Alexander's opinion, &c.	72
Appointment of Executive Committee, Corresponding Sec'y, and Treasurer.	98	Colored people in Canada, situation of, &c.	92
Attack by Natives, Town and factories burned by the English.	313	Colored people of Charleston, S. C.	190
A voice from the North to Southern Colonizationists.	309	——— people, religious instruction of.	351
		——— Colonizationist, A.	374
		Condition of the free people of color in the free States.	304
Baltimore Conference on Colonization.	144	Conference Seminary.	320
Barque Chancellor, captured.	223	Conjuror and Conjunction, A.	20
Barque Chatham—Relief of the Pons' recaptives.	66	Cornelius, Rev. Saml., resignation of.	308
Barque Rothschild with emigrants from Ohio, Ky., and Tenn., for Liberia.	65	Corresponding Secretary & Treasurer appointed.	98
Bassa Cove, letters from.	279	Communication on African Colonization.	172
Bequest of late John Woodward, Esq.	19	"Chancellor," barque, captured.	223
British opinions about Liberia.	355	Cultivation of the soil.	298
——— South Africa.	356		
——— Natal & West. Africa.	359		

### B.

D.		I.	
	PAGE.		PAGE.
Davis, Rev. Chas. A., letter from the	14	Items from the Liberia Herald	22
Death of Rev. James Eden	319	Items of intelligence from Liberia	59, 160, 187, 202
Death of Rev. Caleb J. Tenney, D.D.	341		
Despatches from Liberia	26, 131, 220, 312	J.	
Donations, interesting, from the children of the Rev. Rufus Pomeroy	12	Judge Bullock's address, delivered at	
Drowning of six hundred slaves, the	371	Anniversary of Ky. Col. Soc.	99
Dunn, Hon. Geo. H. speech of, at Anniversary meeting of Ind'a Col. Soc.	117	John Seys, schooner, sold	321
Durbin, Rev. Dr. letter from—plan for the removal of slavery	300		
		L.	
E.		Letter from Rev. Rufus Pomeroy, with donations from his children	12
Eden, Rev. James, death of	319	Letter, anonymous	13
Eddy, Rev. A. D., resolution and remarks	91	— from Gov. Roberts, Liberia	53, 131
Ellis, Harrison W.	46	— 134, 135, 137, 138, 220, 222	
Ellis, G. R., letter from	176	— from a Georgian	143, 224
Emigration, means of promoting	240	— from G. R. Ellis	178
Election of officers of Am. Col. Soc.	94	— Gov. Pinney, in answer to certain questions	177
Emigrants by Liberia Packet, located at Bexley	320	Letter, G. R. Ellis McDonogh	232
Emigration from the coast of Africa to the West Indies	353	— from a Liberian	216, 223
England and Liberia	54	— from Bassa Cove	279
Executive Committee, Corresponding Secretary, and Treasurer, appointed	98	— from Com. Hotham to Alex. Murray, Esq.	318
Expedition from New Orleans	309	Letter writing in Washington city	332
Extracts of a letter from Rev. A. F. Russell	315	Legislation in Liberia	153
		Lewis, Gen. J. N., extracts from a letter	53, 222
F.		Liberal and judicious bequest of John Woodward, Esq.	19
Facts in relation to the principles and plans of colonization	348	Liberia, Independence of	15, 383
Financial Report	96	—, despatches from	26, 131
Flournoy, J. J., letter from	143, 224	— Packet, sailing of the	27, 67
Free negroes in Virginia and Ohio	45	—, next vessel for	27
Free people of color in the free States, condition of the	304	—, by a Liberian	48
		—, letter from Gov. Roberts	53
G.		—, first and second view of—sailing of the Liberia Packet	67
Gold rings	13	Liberia, State of, from Gov. Roberts' message	75
		Liberia, receipts of Colonial Treasury, relations of Liberia with surrounding tribes, &c.	76
H.		Liberia, Independence of—action of legislature thereon, and vote of the citizens	80
Hotham, Com. Charles, letter to Alexander Murray, Esq.	318	Liberia Herald, with regard to the independence of Liberia	81
How a Slave escaped a British man-of-war	377	Liberia, colonists generally in favor of declaring their independence	82
		Liberia, the weakness of the Colony a guaranty of its safety—Dr. Alexander's opinion	83
I.		Liberia, anticipations of bright career for	84
Illinois Con. of M. E. Church, on Col.	344	—, concluding remarks—Annual meeting of Am. Col. Soc.	85
Independence of Liberia	15, 383	Liberia, present condition of	88
Independence of Liberia, action of legislature thereon, and vote of the citizens, &c.	80	—, intelligence from	124, 160
Indiana Col. Soc., 12th anniversary of	110	— and the British Government	125
—, 12th Ann. Rept. of	112	— Packet	125
Intelligence from Liberia	124, 187, 291	—, by a Liberian	179
Interesting donations	12	— Conference	190
Inauguration at "Readsville," Liberia	187	Liberian, letter from	216, 223
		Liberia, anniversary oration	266

▼

**P.**

	PAGE.
Proclamation for day of Public Thanksgiving.....	317
Prospective improvement of Colonists.....	90
Purchase of Territory—about 80 miles.....	79

**R.**

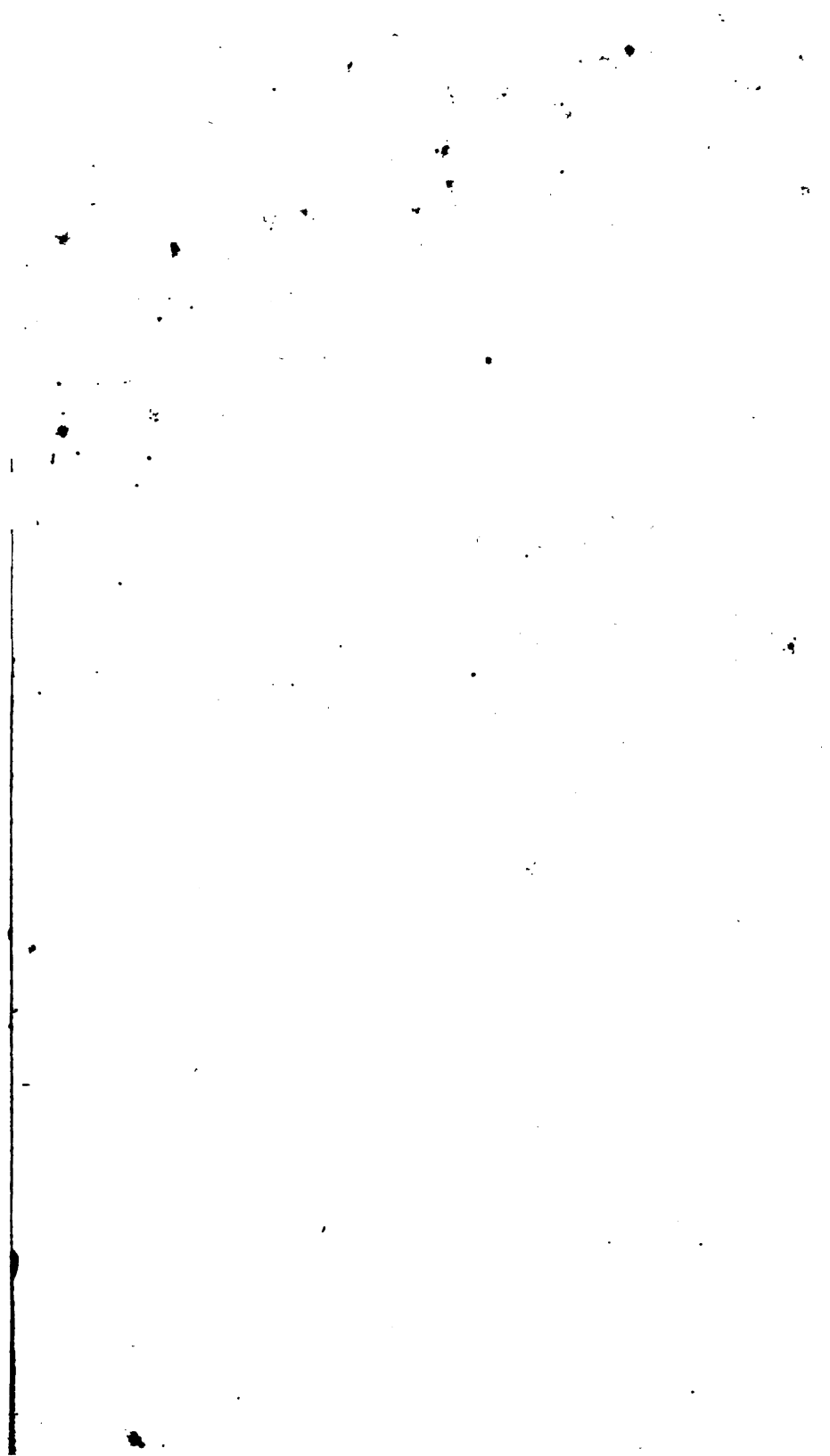
"Randolph Negroes" and Mercy co., Ohio, resolutions, &c.....	70
Read, Com. George C., letter of.....	137
Reasoning of a Louisiana Planter re- specting the religious instruction of slaves.....	183
Receipts of the Am. Col. Soc. for 1846.....	74
Receipts of the Colonial Treasury of Liberia.....	76
Redemption of Africa.....	163
Regeneration of Africa.....	284
Religious instruction of the colored people.....	351
Report of the American Colonization Society, annual.....	63
Report on the finances of the Am. Col. Soc.....	96
Report of Select Committee on the re- lations of the Am. Col. Soc. with contemplated Independent Govern- ment of Liberia.....	97
Resolutions of the Virginia Conference, M. E. Church.....	14
Resolution and remarks by Rev. A. D. Eddy.....	91
Resolution concerning the Slaver Pons.....	95
Resolutions adopted by the General Association of Massachusetts.....	229
Resignation of the Rev. Samuel Cor- nelius.....	308
Republic of Liberia, the.....	379
Roberts, Gov. J. J., letter from, 53, 181, 134, 185, 137, 138, 220	146
Roberts, Gov. message of.....	146
Russell, Rev. A. F., extracts of a let- ter from.....	315
Receipts of the Am. Col. Soc. from the 20th Nov. to the 31st Dec., 1846.....	28
Receipts of the Am. Col. Soc. from the 1st to the 20th Jan. 1847.....	61
Receipts of the Am. Col. Soc. from the 20th Jan. to the 25th Mar. 1847.....	125
Receipts of the Am. Col. Soc. from the 20th Mar. to the 20th Apr. 1847.....	160
Receipts of the Am. Col. Soc. from the 20th Apr. to the 20th May, 1847.....	198
Receipts of the Am. Col. Soc. from the 20th of May to the 20th of June, 1847.....	225
Receipts of the Am. Col. Soc. from the 20th June to the 20th July, 1847.....	258
Receipts of the Am. Col. Soc. from the 20th of July to the 20th Aug. 1847.....	289
Receipts of the Am. Col. Soc. from the 20th Aug. to the 20th Sept. 1847.....	321
Receipts of the Am. Col. Soc. from the 20th of Sept. to the 20th Oct. 1847.....	353
Receipts of the Am. Col. Soc. from the 20th of Oct. to the 20th Nov. 1847.....	384

# INDEX.

S.	PAGE.
Sailing of the Liberia Packet.....	27
Schools at Millsburg.....	314
Schooner "John Seys" sold.....	321
Second voyage of the Liberia Packet.....	307
Secretary and Treasurer of the Am. Col. Soc. appointed.....	98
Situation of colored people in Canada, &c.....	92
Slaver "Pons," resolution concerning the.....	95
Slavery and Colonization.....	191
Slavery, plan for the removal of, letter from Rev. Dr. Durbin.....	300
South Africa.....	356
Southern Colonizationists, a voice from the North to.....	309
Speech of Hon. Geo. H. Dunn, delivered at the anniversary meeting of the Indiana Colonization Society.....	117
Spencer, Rev. Levi, directing his Repository to be stopped.....	350
State of Liberia, from Gov. Roberts' message.....	75
Survey of African Missions.....	200
<b>T.</b>	
Thanksgiving—Proclamation for a day of.....	317
Territory, purchase of, about 80 miles.....	79
Territory Purchased.....	334
The Africans, by the Pons.....	188
The Associate Reformed Synod.....	21
The Baltimore Conference on Colonization.....	144
The first and second view of Liberia—sailing of the Liberia Packet.....	67
The "Pons" people, character of—trouble—expense, &c.....	77
The "Pons" People—the law of 1819, and the imposition of landing them destitute, leaving the colonists to support them.....	78
The "Randolph negroes" and Mercer county resolutions—abolitionists, &c.....	70

T.	PAGE.
The Slave Trade.....	160
These things ought to convince colored people. Sentiments from the North American Review.....	71
Third Voyage of Liberia Packet.....	308, 373
Thoughts on Colonization, by Rev. J. N. Danforth.....	248
The drowning of six hundred slaves.....	371
Treasurer and Secretary of Am. Col. Society, appointed.....	98
Tutwiler, Prof. Henry, letter from.....	312
Twelfth Ann. of Indiana Col. Soc.....	110
— Annual Report of the Indiana Col. Soc.....	112
<b>U.</b>	
"Union is Strength".....	295
<b>V.</b>	
Virginia Conference, M. E. Church, resolutions of the.....	14
Vessel from New Orleans—disappointed in the number of emigrants.....	68
<b>W.</b>	
Walker, R. J., Sec. of Treasury, Circular to Officers of Customs.....	156
Western Africa.....	192, 359
Work for the Gospel.....	186
West Africa, Mr. Wilson's survey of the Mission.....	361
West Africa, introductory remarks.....	361
— — — — —, conversion, preaching, schools.....	365
— — — — —, printing, the French, poverty, mortality.....	366
— — — — —, the Batanga people.....	368
— — — — —, Healthiness of Western Africa.....	369
— — — — —, affinity of languages, plan of operations.....	370







# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

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### *Africa, South of the Equator.*

THE fifteenth volume of the Journal of the Royal Geographical Society of London contains an article entitled, "The Geography of N'yasi, or the Great Lake of Southern Africa, investigated; with an account of the overland route from the Quanza in Angola to the Zambezi in the Government of Mozambique. By William Desborough Cooley." The president of that society, in his annual address in May, 1845, speaks of Mr. Cooley as a man "known to geographers as a most conscientious and correct elucidator of any subject he takes in hand," and as "one of the first authorities on African Geography;" and the article itself bears witness of his accurate and extensive research, and of his power of discriminating between fact, fiction and mistake. From this article and some other sources, a general view of Southern Africa is obtained, which may interest the readers of the Repository. To illustrate this general view, we give a reduced copy of Mr. Cooley's map of the region to which

his article relates, to which we have added an outline of the more southern part of the continent.

Mr. Cooley first examines the confused and inaccurate accounts of writers of the sixteenth century. Rejecting evident blunders, exaggerations and fables, he finds evidence remaining, that there is a great lake in the interior of Africa, on the route between Angola and Monomotapa, and somewhere to the North of Tete; that it is very long, containing many islands, with a numerous population; that it has some connexion, at least by name, with the Zambezi; that a people named Ambios or Imbies (M'Biza, called since by the Portuguese, Movisa,) inhabited its southern shores; while on its eastern side was the great kingdom of Monemugi.

The errors which he exposes during this process, are numerous, and some of them amusing. According to Fernandez de Enciso, in 1518, and De Barros afterwards, this great lake was the source of the Zaire, and of the Nile. They probably placed it

far to the west of its true position as it appears on some old maps, with both those rivers flowing from it. De Barros, or his printer, by mistake, put Zambere for Zambeze; which subsequent corruptions changed to Zambre or Zembre, and applied as the name of the lake. In 1591, Pigafetta, in editing the manuscripts of Odcardo, (Duarie Lopez,) and endeavoring to reconcile his accounts with those of Ptolemy and others, transforms the great lake into two lakes; one near its true position, which he represents as the true source of the Nile, and the other 400 miles further North. The latter, he says, is called *a sea*; and the Auziki, near Congo, report that the people on its shores build great ships, and houses of stone and lime, have weights and measures, and can write. Dapper, in his description of Africa, states on the authority of "the blacks of Pombo," that the lake is 60 days' journey East and somewhat to the South from the Auziki. The distance and direction are not far from the truth; but "Pombo" means *the route*; so that "the blacks of Pombo" are the blacks on that route; so there is an end of one of the numerous inland nations on our maps of Africa.

In like manner, Mr. Cooley annihilates "Borro," or "Bororo," which means *the North*; the Macabires, that is, *shepherds*; the Mizimbui, which means *torrents*; the Varoon-das, or *Mountaineers*, and other nations without number. Among others, the Maravis disappear as a nation.

The great lake has often been called the lake of Maravi; and a town of that name has been placed near its southern extremity. It appears, however, that *Maravi* is a title applied to the chiefs, or petty kings, or some of them, of the mountainous region extending from the Zambezi to the head waters of the Livuma. Whether it is simply a title, or a family name, or what it means, we know not. We only know that there is no such country, and no such nation; and that many of the kings in that region are *Maravis*.

Similar is the fate of the Giagas of whom some account, derived from old writers, may be found in the Repository for March, 1845, pages 71 and 72. Mr. Cooley shows that the term Giaga, or Jaga, was not the name of a mighty nation, ravaging the southern half of the continent, but a designation of certain leaders of distinction, and sometimes petty tribes, by whom those ravages were committed. It seems that similar irruptions upon each other, though not always attended with the same horrid excess of cannibalism, have continued, even to the present century.

The widely extended use of the term Giaga, is accounted for by the fact, that those who used it were all kindred tribes. Mr. Cooley states that "from the confines of the Hottentots in the South to the Equator on the eastern coast, and to the Cameroons on the western, there is but one family of languages. Notwithstanding the variety of dialects, each tribe can understand its neighbors.



There is little reason to doubt that a native of Angola would soon be able to make himself understood in Zanzibar." There is at least one reason to suppose that the Zingian languages were still more widely diffused. The Jagas, or Giasas, of Anziko are included among the Zingians; but the evidence seems complete, that they came from the region back of Sierra Leone and Liberia. The region from which they emigrated, is called, on most maps, *Manoo*, and by several old writers, *Mendi-manoo*, which is said to mean, *governing people*. This name is evidently Zingian. Mr. Cooley says that Monomoezi, the name usually given to a people East of the great lake, commonly written Monemugi, and more correctly M'wana—M'wezi, is a political appellation, M'wani implying sovereignty. "From Congo across to Zanzibar, this word takes the various forms of Mani, Muene, Muana, and Buana, which last signifies *master* in Sawahile." Still farther South, it appears in the name Monomotapa. It would seem, therefore, that, from time immemorial, there has been a Zingian tribe in Western Africa, as far North as latitude 7 or 8. This northern tribe seems to have claimed and exercised an ascendancy over their neighbors, much greater than their comparative numbers could give them. They exacted tribute from tribes on and near the coast, more numerous than themselves, and to whom they appear to have been both physically and intellectually superior.

In the opposite direction, the Zin-

gians must certainly include the Caffres of southeastern Africa. This is shown, not only by the substantial identity of many of their words with those of more northern nations, but more conclusively by the structure of their languages. In all of them the use of M before a consonant as an initial is common. The people on the Gaboon river speak the *Mpongwe* language. *Mparane* is a town among the Caffres. Another peculiarity, common to them all, is, that nouns are inflected, to express number and case, at the beginning, and not at the end; or at least, not always at the end. *Butua*, which some have written *Abutua*, and supposed to be the name of a kingdom, is the plural of *motu*, a man. *Muca-biri*, a shepherd, in Angolan, has its plural, *Aca biri*. Among the Zulu Caffres, a certain village magistrate is called *Induna*, plural, *Zinduna*.

We may not suppose, however, that the Zingian blood, or language, or character, has everywhere been kept pure from intermixture with foreigners. In the south, we know that the Caffres have mingled with the Hottentots, and to such an extent that the Hottentot *click* is occasionally heard in the language of some of the tribes. Doubtless there has also been an intermixture with the inhabitants of Madagascar, whom some suppose to be of Malay origin. Farther north, there is more or less of the Arab blood, especially on the coast; as was inevitable, from the commercial relations which Arabia

has sustained with that coast for unknown ages. Sofala is thought by some to have been the Ophir of the Hebrews; and the Imaum of Muscat, near the Persian Gulf, is sovereign of the Zanzibar coast, and holds his court at Zanzibar for several months every year. In the northwest the Zingians have intermingled with the negroes of Guinea, who, in their turn, have penetrated southward, as far as Angola and Benguela; though, wherever the two races co-exist, the Zingians seem generally, if not always, to have the mastery.

The Hottentots, usually esteemed the most degraded race in Africa, are not Zingians. They are confined to the southwestern part of the continent. In the latitude of Orange river, as we know from the accounts of missionaries, they extend, with various modifications, more than half way across the continent. To this general class belong the Namaquas, on the coast, on both sides of the Orange river, and the Damara tribes, further north. Their extent in this direction is unknown. Capt. J. E. Alexander, whose account of his explorations among them in 1836 is given in the eighth volume of the *Journal of the Geographical Society*, speaks of them as extending to lat. 21° south. He found them around the head waters of the rivers which, in the rainy season, flow into Walwich bay; and he learned that they extended some distance further to the north and east. The most striking peculiarity of their language

is the "click," a sound heard in no other. A manuscript journal of a voyage along the coast describes it, as heard at Walwich bay, by saying: "Their language is so poor, that they are obliged to express even the scanty ideas they have, by smacking their tongues against the roofs of their mouths." Whether the few Hottentots around Walwich bay are Damaras, or of some other family, we are not informed.

Of the tribes north of the Damaras to Benguela, who occasionally visit the barren coast for the purpose of fishing, almost nothing is known. It appears, however, from the manuscript journal just quoted, that intercourse may be had with them, if they can be found and induced to receive communications, by means of interpreters obtained at Benguela; but those interpreters become utterly useless on arriving at Walwich bay. It may also be inferred from the same journal, that their language is free from the "click." It would seem, therefore, that they are not Hottentots, and therefore, according to Mr. Cooley, must be Zingians; but, if so, they are probably inferior to most of their race.

How far the Caffres extend northward, is unknown. Old Portuguese writers apply that name to the tribes on the Zambezi, and still further north. As the word is Arabic, and signifies *an infidel*, it was not improbably applied to them first, by their Muhammedan neighbors on the coast, and afterwards extended to their more southern kindred. It

is now, however, the well-established appellative of most of the eastern tribes south of Delagoa bay; and probably, some further north ought to be classed with them. But from somewhere about Inhambane or Cape Corrientes, northward, at least to the latitude of Zanzibar, the Mucaranga tribes either occupy the inland regions, or are mixed with others, among whom they are predominant. For a more particular account of the country and people between the Zanzibar coast and Angola, we must refer to modern explorers, quoted by Mr. Cooley.

In 1796, Manoel Caetano Pereira, a creole, whose father had established himself at Marengue, three days north of Tete, and by means of the Muzimbazos, or native itinerant traders, had carried on a lucrative commerce with the Moviza, an industrious trading people, and through them with the Cazembe, started on a trading and exploring expedition to the northward. On crossing the river Aruangoa, the most northern branch of the Zambezi on our map, he passed from the territory of the Maravi chiefs into that of the Moviza, who are tributary to the Cazembe. Their northern boundary is the Zambezi, flowing to the right, and therefore not the Zambezi on which Tete is situated, but another, flowing into the great lake. Keeping on to the northwest, he arrived at the capital of the Cazembe, which is called Lucenda, and is situated just south of the principal river entering the lake from the west. On Pereira's

authority, Lacerda, governor of Sena, represented the state of civilization in the dominions of the Cazembe as about equal to that of the Mexicans and Peruvians when first discovered. Pereira heard of the great lake, which he reported as a river, called Murusura, so wide that the natives were three days in crossing it, resting on the islands at night. But *murusura* is not a proper name, but a common noun, an oblique case of *risuro*, which signifies *water*. This expedition carries us into the neighborhood of the lake, on its south-eastern side.

In 1835, Khamis bin Othman, a Muhammedan native of the Zanzibar coast, who had travelled extensively, visited London, attended by his Miyao slave Nasib. From them much information was obtained.

Iao, the country of the Miyao, or Mujao of the Portuguese, is on the eastern slope of the mountains east of the southern part of the lake, and well watered by the southern branches of the Livuma. The Miyao are much esteemed in the slave market of Zanzibar, where 7,000 or 8,000 of them are annually sold; many of whom, however, go voluntarily into slavery, "seeking their fortunes." The country does not seem large enough to endure so great a drain upon its population. Probably, Nasib has placed the number too high; or the Miyao are great slave-traders, and his estimate includes those whom they buy further inland, and sell at Zanzibar. On the northern branches of the Livuma are the Mabungo,

who are described as "white people." Mabungo women sell as high as the handsomest Abyssinians—sometimes at \$3,000 each. The men are seldom seen in servitude. Their prowess in war is the chief protection of their allies, the Miyao, against the slave-hunting incursions of the people towards the coast, who are furnished with fire-arms from Mozambique. From the mountains of the Miyao, the N'yassi, or great lake, may be seen, with its numerous islands, but not its western coast. Its waters are quite fresh, and it abounds in fish. It is navigated by bark canoes, large enough to carry twenty persons. Its breadth is a voyage of three days, paddling six or eight hours a day, and resting on islands at night. Its length is a voyage of two months, at the same rate, towards the setting sun; but Nasib thought that an English ship might sail the whole distance in a month. He described the Monomoezi and another nation of Mucarangas, as tall and handsome, of a brown complexion, and distinguished by their industry, commercial activity, and comparative civilization.

These accounts seem to fix, nearly, the position of the southern part of the lake. They also indicate that its more northern part is farther to the west; a fact of which there is other proof.

Khamis bin Othman, Nasib's master, had several times penetrated to the shores of the lake by the valley of the Lufiji. His account of the

tribes and towns that he passed, and of the number of days spent in passing them, shows very nearly the distance of that part of the lake from Zanzibar.

The same volume contains an account, by Mr. Macqueen, the celebrated African geographer, of the journey of Lief ben Saeid, as he spells the name, from Zanzibar to the lake, where he had been twice, for the purpose of bartering for ivory. It agrees in all important particulars with the statements of Khamis bin Othman. He describes the country of the Monomoezi as comparatively level. The people are very honest, and civil to strangers. They are under four independent sovereigns; though he afterwards speaks of a "great sultan," who seems to be superior to the others. The extent of the country is about two months from north to south, and a month and a half from east to west. This, compared with some of his other statements, would indicate a country of some 200 miles by nearly 300; but according to other native explorers, it must be as much as 500 miles in length. From the eastern shore of the great lake the western shore can be seen, as the main land is seen from Zanzibar, a distance of twenty-four miles. The people near the lake are fairer than those near the coast. They are pagans. Both sexes go nearly naked. Their houses are made of wood, and thatched with grass, without upper stories or chim-



neys. They have no horses or camels, but plenty of asses, and a few elephants. Some of their boats are six fathoms long, very narrow, and without sails. Across the lake there is a great trade in ivory, oil of a red color, and slaves like those of Nubia. The Yoah tribe, on the west of the lake, are circumcised, and call themselves Muhammedans.

Two centuries and a half ago, Europeans heard of the great empire of Monomoezi, or, as usually called, Monemugi—supposed to occupy the vast space between Monomotapa and Abyssinia; but the knowledge of it has been nearly lost, and is now very indefinite. Their country appears to be an elevated plain, or table land, of great extent. The people annually descend in large numbers to Zanzibar; their journey both ways and their delay at Zanzibar occupying nine or ten months. On these journeys they are decently clothed, with cotton of their own manufacture, and convey their merchandise on asses of a fine breed. The use of beasts of burden shows their superiority to their native neighbors. From Zanganyika, a town on the opposite side of the lake, they obtain copper, ivory, and oil.

All the Mucaranga tribes are distinguished by certain marks on their temples; and these marks are seen as far south as Inhambane and Cape Corrientes, and even at Delagoa bay. They are every where described as more civilized and better disposed than any of their neighbors. The

degree of their civilization has doubtless been overrated, and is evidently different in different tribes. That of the Monomoezi, who appear to be the most advanced, may be estimated by the facts already stated, with respect to their dress, their houses, their boats, their commerce, and their beasts of burden.

Northeast of the Monomoezi, about lat. 3° south, long. 35° east, are the Meremongao, who are perhaps still farther advanced in civilization. They are said to be the great smiths and cutlers of Eastern Africa. Their iron is said to be of the best possible quality. "As a considerable quantity of it is sent in bars to the Persian Gulf, it is not improbable that the fine temper of the Damascus blades may be due in a great measure to its excellence. The Meremongao themselves make swords on the model of those of the Knights Templars." They are in the habit of wearing brass wire, tightly twisted round their arms. These two nations nearly or quite border on each other; but whether they are of the same race, we are not informed. According to Mr. Cooley's general remark, before quoted, the Meremongao must be Zingians; but he seems not to reckon them as Mucaranga.

Let us now turn to the regions west of the great lake.

In 1802, Da Costa, superintendent of the Portuguese factory in Cassangi, sent two pombeiros, or native travelling merchants, on an

exploring tour across the continent to the Portuguese possessions on the Zambezi. They were instructed to visit the Muata Yanvo, king of Moropua, or the Milua, and also the Cazembè, on their way to Tete and Sena; and to represent themselves as envoys of the Mueneputo, or king of Portugal, sent in search of his brother, who had travelled in that direction some years since, and had not since been heard of. One of the pombeiros, at least, was able to write, and kept a journal. They took with them some \$2,500 worth of goods, for presents, and to meet their travelling expenses. At one place, they were detained two years as captives. At others, their progress was hindered by wars. They were obliged to wait for permission to enter this territory, and that; and again for permission to leave it. The result was, that they accomplished their journey, and returned in 1814, with letters from the governor of Sena. Their route may be nearly traced on the map.

They started from Mucari, in Cassangi, in November, 1802. They were obliged to go round Cassangi on the south, because the chief of that country allows no intercourse between the Portuguese and Moropua through his country. All the commerce in slaves, wax and ivory, must pass through his hands. After crossing many of the southern tributaries of the Zaire, and the intervening mountains, they arrived at the capital of the Muata Yanvo.

Here they remained till May, 1806. They give very little information concerning the country or people.

Leaving the Muata Yanvo, they travelled with the rising sun on their left hand, and consequently towards the south; and having crossed 116 streams, some of them large, and all confluent of the Zaire, arrived at the central ridge of the continent, beyond which all the waters flow eastwardly. The country, generally, seems to be sparsely peopled, and not very productive; but as it is well watered, might doubtless be improved by cultivation. Just before leaving the waters of the Zaire, the travellers found a salt marsh, which would seem to be extensive, as it is a chief means of support for the people. "In order to make the salt, the grass or other herbage of the marsh is burnt; the ashes are then collected, and water poured on them, which, being drained off, yields salt by evaporation." Hither the people resort from great distances, to barter the necessaries of life for salt. For more than half their journey from the town of the Muata Yanvo, the travellers had encountered natives engaged in this commerce. It would seem, however, that Quigila—for so the place is called—does not owe all its reputation to salt made in this way; as the fact comes out incidentally, that they have also *rock salt*, and therefore salt mines. Not far to the north, and still on the western slope, are mines of copper, which are wrought. The lord of

the copper mines pays a tribute, in bars of copper, to the lord of the salt marsh, who transmits it to the Muata Yanvo. Both these lords are subject to the Cazembe; but as the Cazembe himself is in some sense subordinate to the Muata Yanvo, their tribute is allowed to go directly to the lord paramount, which saves a long and laborious transportation. Proceeding eastward, along the valley of the principal stream that enters the great lake from the west, after crossing forty-seven streams, they at length arrived at the Cazembe's capital, Lucenda. After a long detention here by various intrigues and wars and rumors of wars, they were safely conducted to the Portuguese settlement at Tete.

They describe the Cazembe as a robust negro, of the darkest complexion, with a good beard and red eyes. He received them in state, surrounded by his grandees, and clothed with silk and velvet, with various kinds of beads on his arms and legs. The soil of Quichinga, the province immediately around his capital, yields fruit and grain in great plenty; but he has no cattle but what are paid in tribute or bought of the Movisa, no sheep, and only a few pigs, obtained from abroad. The principal articles of commerce are slaves, ivory, green stones, and copper; which are sold to the Movisa, or to the Muzimbazos of Sena, and ultimately to the Portuguese. The green stones are probably copper ore. The Cazembe obtains salt, as a tri-

bute, from Quigila, and from several places near the shore of the N'yassi. Some of his slaves are bought from other nations. "The price of a slave at Lucenda, in 1807, was five squares of India piece goods; while that of a tusk of ivory was six or seven squares, or even more."

This country seems to have been formerly occupied by the Movisa; but the lords of the salt pans, vassals of the Muata Yanvo at Quigila, by their master's orders, gradually extended their conquests eastward to the N'yassi, drove the Movisa before them, and made them tributary. For a time the Cazembe went annually to do homage to his lord paramount; but for a long time past, he has been allowed to omit that ceremony, lest his people should revolt in his absence. Or rather, such is the pretence; while the fact is, that he is too powerful to be controlled, and is allowed a virtual independence, on condition of acknowledging a theoretic subordination.

Thus we have approached the great lake, the N'yassi, that is, *the sea*, from the east, south, and west. We have secured a general view of its position, which cannot be far from the truth. Yet we know almost nothing of its extent, except that it must be great, of its form, or of its outlet. As salt is found near its western shore, it would of necessity be salt, if it had no outlet; but Nasib the Miayo, expressly testifies that it is fresh. Leif ben Said says that the Monomoezi know well that it is

the origin of "the river that goes through Egypt;" and one very curious circumstance seems to favor the supposition. The Nile has been said, from time immemorial, to have its source in the Mountains of the Moon, in Abyssinia. Late researches, however, indicate that there are no such mountains there. But geographers of the seventeenth century state that "the empire of Monernugi," that is, of the Monomoezi, "lies immediately round the Mountains of the Moon." And what is more, the Mucaranga word *moezi* signifies *the moon*. The Mountains of the Moon, therefore, are the mountains of the Monomoezi. Yet it seems impossible that the N'yassi should disembogue by the Nile. Its position cannot be sufficiently elevated above the ocean to furnish the necessary descent. The Nile, in Abyssinia, is nearly 3,000 feet higher than the ocean, and therefore, probably, higher than the lake. The description of the routes to the lake by the Zambezi, the Livuma, and the Lufiji, all imply a comparatively moderate ascent; and no snow ever falls on the highest mountains. Lief ben Said also states that it discharges its waters by the river Magrazie, by which he must mean the Lufiji. Khamis ben Othman asserts that he has seen the place where the Lufiji issues from the lake. Yet the nature of the country, as described by both these witnesses, seems to prove the contrary. On the whole, we can only *presume* that it finds an outlet, either by the Lufiji, the Zambezi, or

some yet unexplored stream between them.

Notwithstanding the length of this article, we must add two brief remarks:

1. The slave trade is not a business affecting the sea-coast of Africa merely, but is a principal branch of the commerce of extensive kingdoms of the interior, where it would continue to exert its baleful influence, even if the exportation of slaves to other continents were wholly suppressed. The Christian civilization of Africa is the only effectual remedy for the evil.

2. For the prosecution of this work in Africa, south of the equator, the prevalence of the Zingian race affords peculiar facilities. It reduces, immensely, the amount of labor necessary to be expended in acquiring barbarous languages and reducing them to writing; for the investigation of each language will facilitate that of the others. New ideas, too, will spread more easily among kindred nations, than among those which are not related to each other.

This work is already commenced at its two extremes, the southeast and northwest. Among the Caffres a good beginning has been made by the American missionaries near Port Natal, the French Protestant missionaries around the head waters of the Orange river, and still more by English missionaries in the same region and farther south. These missions are all under the shadow of British power, and therefore, generally safe;



## Interesting Donations.

It has seldom been our privilege to acknowledge any donations which gave us more pleasure than those referred to in the following letter. Would that hundreds of our youth were imbued with the same spirit which actuated these two interesting donors:

*To the Treasurer of the American Col. Soc.*

DEAR SIR:—A long-neglected duty I attempt to perform. During my ministry as pastor of a church for a course of years, I took up a collection of my people near the 4th of July to aid the object of your Society, and in return received the African Repository. It was a welcome messenger in our family; and our two youngest children prized it more than any other periodical publication. Since my pastoral relation with a church ceased, both of them have died. The oldest, a daughter, named Sarah Ann S., aged 22, who took a deep interest in the cause of African Colonization, and often expressed herself as desirous of doing more for this than any other object of benevolence. Since her death we find she had a little change, and knowing her feelings, if she had disposed of it, she would doubtless have given it to aid this good and benevolent cause, I forward it as her last donation to your Society.

Our youngest son, Theodore H., died in less than nine months after our daughter. He died in his 19th year. Though but a youth, he possessed a sound and well-cultivated mind, with a matured judgment, unusual for one of his years. Correct in his principles, rooted and grounded in the truth, he was upright in deportment, ready to advocate and defend any good cause, but especially he had long taken a deep interest in

behalf of the American Colonization Society, and benighted Africa. Had life been spared, and health given him, his influence and life and property, if God had given it him, would probably have been devoted to the great cause which the American Colonization Society is engaged to promote.

Since his death, we found, wrapped round some pocket change, a note, written with a pencil, probably a short time before his death, directed to the American Colonization Society—"The enclosed is for the American Colonization Society. I would that each cent were as many dollars, but I am unable to contribute more. Please accept it, as a token of my sincere love for the cause of African Colonization.—THEODORE H. POMEROY."

In conformity with his wishes here expressed, I send you the pocket change, as found in his possession since his death, fully believing that if he had possessed thousands, he would have consecrated them all to the benevolent object of your Society. His all, was all that he could bestow, and may the blessing of Almighty God attend it for great good to benighted Africans.

These two warm-hearted friends of the cause of African Colonization, we hope were prepared, through grace, for the employments of that world where angels rejoice at the repentance of one sinner. If so, they will join in the joys which will attend the conversion of benighted Africans, whose good in life they so ardently desired.

Permit me to say to you, sir, and through you to the American Colonization Society, be not disheartened, and let not your hands be slack, for God only knows how many youth are now growing up in our land, un-

der the direction of the Almighty, with full hearts, who will, at some future day, take hold of this object of benevolence, with warm hearts, and strong hands, and tire not, till Africa is redeemed, and the world shall know that infinite and unerring wisdom have guided your operations for the unspeakable good of the oppressed, and the salvation of degraded Africa.

Yours in the bonds of the Gospel,  
RUFUS POMEROY.

Otis, *Mass.*, Aug. 18, 1846.

ON examining the two parcels of money described in the above letter, we found them composed chiefly of *unusual* coins, such as are not in general circulation, but are rarely to be met with. From this circumstance, we infer that they had probably been received and retained as *keepsakes*. This fact enhances very much the interest which they possess in our estimation.

ANONYMOUS LETTERS.—It is usually considered not a pleasant thing to receive *anonymous letters*. We, however, frequently find it otherwise, and as specimens of the kind, we give the following two lately received by regular mail. To their unknown authors we tender our thanks.

Among our receipts will also be found an item of still more unknown origin. The letter containing it, had no name, no date, no place, and to add still more to the mystery, though it came through the post office, it had on it no post mark, as a clue to find out from what part of the country it sprang. But it was none the less welcome, being "*part of the price of a hay stack, just sold.*"

ABBEVILLE DISTRICT, S. C.,  
November 1, 1846.

REV. AND DEAR SIR:—I send you the enclosed bill, (three dollars,) as a contribution to the cause of African Colonization. I regret that circum-

stances do not allow me to send you a larger amount; for there is scarcely an enterprise of benevolence in which I feel so great an interest. The Colonization Society is destined to be an efficient instrumentality in introducing civilization and Christianity into the continent of Africa. Liberia is a moral lighthouse, which will illumine the surrounding regions of darkness and heathenism.

Is the hope chimerical, that a few revolving years will present to the world the animating spectacle of a great and Christian republic on the coast of Africa? What lustre and glory will encircle the scheme of African Colonization in the eyes of coming generations! This magnificent scheme of benevolence originated in the bosom of the purest philanthropy, and is pregnant with the mightiest results bearing on the interests of humanity. Be encouraged, my dear sir, to persevere in the good work you have begun.

A FRIEND OF COLONIZATION.

LOUISVILLE, MISS.,

October 29, 1846.

DEAR SIR:—Enclosed I send you \$10, for Colonization purposes, to be applied as you may think best. I feel much interested in the cause, and think it one of the most benevolent enterprises of the day.

Yours, truly,

A FRIEND.

Rev. W. McLAIN.

GOLD RINGS.—Our Agent in the State of Va. has reported to us several *gold rings*, as part of the fruits of his labors in his important field. They have the appearance of having been long worn by their former owners, and were doubtless drawn from their fingers by the attractive strains of our Agent's eloquence. May it be our privilege to receive many more such tokens of attachment to this cause, and of desire to aid in carrying it forward.

## Letter from Rev. C. A. Davis.

WASHINGTON CITY, D. C.,  
December 1, 1846.

DEAR SIR:—Enclosed you have my returns for the month ending the 27th ult. You will perceive that the amount collected is small. This was owing, partly, to the fact that I was prevented by repeated and heavy rains, from reaching several appointments where my collections would have been very good. I very much regret the failure, but have done the best I could, under the circumstances.

At Fredericksburg I had an interview with the ladies who have charge of the Auxiliary Society of that place. They had not completed their collections, but informed me that they would, next week, forward you what they have in hand, amounting to fifty or sixty dollars.

I spent ten days in the county of King George. Here I delivered several addresses, and succeeded, I think, in removing strong prejudices, which had lately been engendered by misrepresentations in relation to the condition of the colony, and the emigrants. I have the assurance of liberal contributions hereafter. In this county, in the family of James Quisenberry, Esq., I saw a letter, received very recently, from a colored boy, who went out with the Rev. Mr. Payne, about five years since. The letter was addressed by the boy to his mother, and was very different in its tone to some other letters which had reached that county. When this boy left King George, he did not know a single letter of the alphabet. He now reads and writes well. His letter would do no discredit to hundreds and thousands who have spent the last five years in the schools of our own country. One incident connected with this letter is

worthy of remark. When the boy took leave of his mother, she gave to him a small piece of calico, with the request that if he should live, and ever be able to write to her, that he should enclose this identical piece of calico. And when the letter reached the mother, (the first letter written by his own hand,) all doubt and uncertainty was immediately removed from her mind by finding this little relic enclosed. She treasures up the letter and its enclosure with all a mother's feeling; and is satisfied that no imposition has been practised, that her child lives, and is contented and happy.

I could not reach the seat of the Virginia Conference of the Methodist Episcopal church, in consequence of outstanding appointments. I took the precaution, however, to write to my esteemed friend, Rev. L. M. Lee, editor of the Richmond Christian Advocate, by whose kindness the subject was brought before that large and respectable body of Christian ministers. You will find enclosed the resolutions adopted on the subject. I will ask the favor of their publication in the next number of the Repository. This action of the Conference must be regarded as highly important, and will exert a most favorable influence on the cause of Colonization.

With great respect, your obedient servant,

C. A. DAVIS,  
*Agent of A. C. S. for the State of Va.*

Rev. W. McLAIN,  
*Sec'y Am. Col. Society.*

The committee to whom was referred the communication of the Rev. Charles A. Davis, on the subject of Colonization, having had that subject under consideration, beg leave to submit the following resolutions, as



comprehensive of all they deem it necessary or important to say :

1. *Resolved*, That the object of the American Colonization Society, to colonize the free people of color of these United States, with their own consent, on the coast of Africa, is worthy of our highest approval, and eminently deserving of our confidence and co-operation.

2. *Resolved*, That we cordially approve of the appointment of the Rev. C. A. Davis, as Agent of the So-

ciety for the State of Virginia, and cheerfully commend him and his cause to the Christian attention and active assistance of our friends and brethren.

3. *Resolved*, That for the promotion of the great and good objects contemplated by the American Colonization Society, we recommend that collections be taken up in its behalf, on or about the 4th of July in each year.

L. M. LEE, *Chairman*.

### Independence of Liberia.

IN the following article there are two misapprehensions, or misconceptions of the facts in the case. The first regards the nature of the proposition made to the commonwealth of Liberia by the Society. The article says the proposition was unaccompanied by a single word of explanation or stipulation; while the fact is, and whoever reads the article of the Board of Directors at their last meeting, will perceive it, the Board offered to Liberia the privilege of assuming the entire control of its affairs, and the Legislature of Liberia was requested to appoint a commissioner or commissioners to confer and make definite arrangements with the Executive Committee touching all the matters connected with the future condition and relations of Liberia with the Society.

We are therefore much astonished that any person of as much shrewdness as the editor of the *Liberia Herald*, should have blundered as much as he has in the following article on this point.

The other point of misconception is contained in the last sentence of the article, where the impression is made that the SOCIETY acted first, and thus threw on the people of Liberia the necessity of acting; while the truth is that the subject was brought before the Board of Directors at their last meeting, by the action of the Colonial Legislature at their meeting the year preceding. It is therefore rather late for them to pretend that they have been crowded into the consideration of this subject. They stirred the matter first, and it then being as it were, a great way off, excited little fear for the consequences. But now the responsibility is *on them*, and they would fain throw it off. But they cannot, and they need not. All will be right, we doubt not.

### COLONIAL LEGISLATURE.

THE extra session of the Legislature closed its deliberations on the evening of the 15th ult. It was convened for the purpose of receiving the despatches sent out by the American Colonization Society. These

despatches contain resolutions announcing a most important movement on the part of the Society—a movement involving nothing less than a total severance of the Society from all political connexion with the colony and an entire withdrawal of control from all its affairs, both internal and external.

A movement so solemn—an act so pregnant in its consequences with weal or woe to the people—opening up before them, as it does, scenes never discovered before—launching them upon an ocean never before explored—calling them to the exercise of functions and to the discharge of duties they had scarcely ever contemplated, and committing to their unpractised hands that destiny which hitherto they had suffered to lodge elsewhere, may be well supposed to have created throughout the colony the most intense sensation. And accordingly we have never witnessed a session of the legislature where the members seemed more firmly fixed in the position which they had marked out for themselves—never one in which there was more uncompromising argument, more inflexibility of opinion, nor one in whose deliberations the inhabitants appeared to take so deep an interest.

Numerous circumstances concur to create and to sustain this sensation. The mass of the people have been accustomed to regard the society as not only the parent and nurse of their political existence—not only the source of their power and authority, but also a shield, which, thrown around them, has warded off blows which but for this defence would long since have laid their little political fabric in the dust. There can be no questioning that the society, including as it does in the number of its members men who are not only high in the confidence and influential

in the councils of the American people: men the fame of whose wisdom and talent and varied accomplishment has circled the globe—there can be no questioning that the society thus composed has exerted a salutary influence on behalf of the colony, that, if it has not attracted toward it the kind and sympathetic regard of foreigners, it has in some instances withheld the blow which would have fallen with fatal energy upon its head.

This is most freely admitted. But while this is admitted, the peculiar circumstances which gave birth to this influence and which imparted to it force, should be kept steadily in view. Two of these circumstances, and the two most efficient, at once present themselves—misconception in respect of the political alliance of the colony, and its non-interference with the interests and pursuits of others. The first of these no longer has place—the character and position of the colony having been accurately stated and defined, and the second (if we may so speak) is rapidly following the fate of the first—the growth of the colony and its necessary territorial extension bringing it into collision with the supposed or at least claimed rights and interests of others. This being the case, it were idle to suppose that the colony will not henceforth attract attention and awaken feelings altogether different in kind from those with which it was wont to be regarded. The great bulk of our people, however, unmindful of these great and important changes, still look up to the society as to a guardian angel, a tutelary genius—still regard it as able to bear them up on its wings of power, and as strong to deliver them safely and triumphantly out of every difficulty. We say that this opinion, the fallacy of which we shall not here combat, exerts a powerful influence on the

minds of many of the people and agitates them with painful apprehensions. But other considerations determine others to halt in their course and to withhold from any action at the present time. It should not be concealed that there is entertained on the part of some the opinion, that the time has not yet arrived for the colony to take so important a step—that matters and things connected with the colony are not yet ripe for a change so vast and radical as must be effected by a dissolving of the bonds which have hitherto united us to the society. This opinion, however, although entertained with all the seriousness and conscientiousness of conviction, will not be suffered to arrest action and concurrence in the resolutions, any longer than the moment arrives when those who hold this opinion shall receive that information to which they hold themselves entitled. The information received from the society is in the form of bare, naked resolutions; setting forth the expediency of declaring Liberia independent, but unaccompanied by a single syllable of explanation or a single word of stipulation. In the opinion of this class—and the whole people met on this common ground—some other relinquishment on the part of the society besides that of mere political authority is absolutely—yea, indispensably necessary; and they hold that this other relinquishment should be a preliminary, or at least an accompaniment of the relinquishment of political authority: and they hold further, that without such relinquishment a declaration of independence would be altogether inconsistent, an empty sound, a mere mirage, a baseless, unsubstantial fabric.

We are not allowed to suppose for a moment that the society contemplates a cessation of its operations here. The continued deportation of

colored people to this colony is a cherished and avowed purpose; and we have no doubt that this people will stand with open arms to receive them and to greet them with a hearty welcome to their father-land as fast as circumstances render it prudent for them to come. The question then presents itself, under what circumstances will they come? to whose authority will they be subjected? what authority will determine their location? To whom will they look for land? From whom will they derive a title to it? The question which covers the whole ground is, to whom, in the event of a declaration of independence, will the territory belong which is now styled Liberia? Will the American Colonization Society continue to hold an exclusive claim upon the land so as to parcel it out or transfer it when, how, and to whom it pleases? or will such a transfer be made to the people as will give them an exclusive, independent and irresponsible right to it? Or will the society retain only such a claim upon it as will enable them to secure to those whom they may hereafter deport from America a title allotments independently of the concurrence of the government, and should opposition at any time be manifested in the face of its wishes? These are questions which were eagerly asked in the house and out of the house; but no one was prepared by documentary information from the society to give a satisfactory answer.

Although these considerations presented themselves to the mind, without perhaps an exception of a single man in the colony: although they are regarded by all of a very grave character, and necessary to be definitively settled and understood, yet it should be mentioned for the satisfaction of the society, and for all who have recommended the measure, that

there are those in the colony, both in the legislature and out of it, whose confidence in the wisdom and integrity of the members of the society, in their wisdom to perceive and their integrity to do all that is proper to be done, to effect fully and completely the object in view, as leaves them free and untrammelled to move forward with unfaltering step in the course marked out by the resolutions.

Perhaps we would not be very wide of the mark should we conjecture, that considerations not very dissimilar from those we have mentioned as embarrassing the people, pressed with no light weight upon the mind of the society whilst contemplating a separation from the colony. It were not unnatural for the members to ask themselves what assurance have we, that the people of Liberia will not, when sovereign power be lodged in their own hand, seek some other alliance as a means of strength and of security against insult and aggression. And when it is recollected how much American philanthropy has done for the colony, how great sacrifices colonizationists have made of time, of ease, of money and of life, to conduct it to its present condition; how highly they prize it as a practical illustration of the recuperative energy of American benevolence, and with what intense interest they cannot but regard it as an extension to the eastern hemisphere of those principles of republican liberty and popular institutions, which, among the moderns their fathers were the first who had the sagacity to discover, the independence to proclaim and the courage to defend—when these circumstances are present to the mind, not only does the question not appear unnatural, but rather one which would arise with prompt and ready spontaneity; and thus arising become the subject of deep and anxious

thought. This, however, is one of those cases, which in the progress of human affairs are continually arising, and against which no infallible provision can be made. The mind is as fruitful in ingenious devices as the heart is strong in its unnumbered desires. In this respect they are linked in an indissoluble co-partnership, and working into each other's hands, each derives and imparts support and countenance. We cannot be at a loss for instances in which the most solemn compacts have been shamelessly violated; and guarantees the most solemnly pledged have often failed to bind the hand and the heart of faithlessness and perfidy. But what wretch has yet proclaimed his treachery; and what usurper has not sought to justify his usurpation. But we think we do but speak the fixed sentiment of the whole people of these colonies, without the exception of a single individual capable of thought, when we say, the great object which at first brought us to Africa is still kindly and tenderly cherished. That great object which loomed in all its grandeur of outline before our eye—which dazzled in our imagination, and roused lofty aspirations, and lured us on from home, and kindred and social endearments—which induced us with patience to suffer, and with fortitude to endure—which gathered motive from danger and strength from defeat: that grand object, to plant a nation of colored people on the soil of Africa, adorned and dignified with the attributes of a civilized and Christian community, is still the object dearer than all others to every Liberian. Indeed, so thoroughly are we penetrated with the conviction of the necessity, that in order to the consummation of this purpose we should stand alone and unembarrassed with any foreign allegiance, we should regard the document which conveyed away our independence nothing less than the

record of an abject fate to last through all coming time. Better, far better will it be for us that a century find us still a weak and "feeble folk" than to bend an ignoble neck to the Anglo-Saxon yoke—of whose unclenching tenacity, when once it has grappled, the whole history of the modern world affords most melancholy examples.

On this score the society need entertain no apprehension. Here motives the most powerful—fear and hope and burning desire, all concur to forbid treachery and to sustain honor and integrity.

Having said the above, it is not necessary we should add, there were very opposite views entertained by

the counsellors as to the course proper to be pursued. And although the members in favor of immediate action formed the majority of the council, yet as immediate action did not appear to be demanded by an imperative necessity, the earnest remonstrance of the minority against what they called precipitancy united with the considerations above alluded to, determined the legislature to the course mentioned by one of our co-adjutors in our last number. And thus for the present the matter rests. But the die is cast, the Rubicon is passed. The society has acted, nor will the people be long in following their example.

[From the Maryland Colonization Journal.]

#### Liberal and Judicious Bequest.

THE Journal of Commerce has been shown the will of the late John Woodward, Esq., late of New York, formerly Consul General of the Republic of Texas, by which it appears that the entire estate of this gentleman is left in trust to the Mayor for the time being of this city, to be applied exclusively to the education of free persons of color. Mr. Woodward expresses his preference that they should be educated in Africa. At the time of his decease, Mr. Woodward held titles to vast bodies of land (some 2,500,000 acres) in Texas, and the value of the estate will depend upon the validity of these claims, which doubtless the executors will endeavor to turn to the best advantage.

How strong Mr. Woodward's expression of preference for their education in Africa may be, we are not informed, but we do hope it is of such a character as to make it binding on his executors to attempt it, at least. The income of an estate like that which Mr. Woodward is reported to have possessed, judiciously managed and economically disbursed in educating natives and colonists in Liberia and its vicinity, would absolutely

guarantee the complete regeneration of Western Africa. It would produce results before which the Girard Colleges and Smithsonian Institutes would sink into pigmy insignificance. But expended in this country, in the vain attempt to elevate a class of people which all circumstances tend to depress, the result would be worse than questionable. The whole public feeling must be changed, and the reign of universal brotherhood established, or every attempt, (the more successful the worse,) to enlighten the free colored people in this country will only tend to render them more feelingly alive to the ills they suffer, without the power of remedy or redress. Failure and abortion must attend every attempt to change the character and position of the people of color in the United States, unless the hearts and feelings of the whites, who now have sway, become softened and changed, or the skins of the other become whitened, their hair straight and features sharpened. 'Tis not that the colored man is poor, debased, or ignorant, all of which education could remedy, but that he is a colored man, which cannot be remedied.

*A Conjuror and Conjuration.*

A FEW days ago a deputation of mentally diseased individuals leading a physically diseased individual, besieged Governor Roberts, humbly beseeching him to help them. They were all from New Georgia. The boy, for that is the sex of him who was impotent, had been sick a long time, "sick too much." At length disease reached a crisis, and "every body been think he go die one time." His friends were in paroxysms of grief. Just then a Congo, one of Captain Bell's *proteges*, came along. Prompted by benevolence, "no cry mamma," he said, "your child be witch: pose you pay me I go make da witch come up." He commenced operations, and the result was an extraction from the boy's belly of a leopard's claw, and a handfull of strange and odious larvæ. These were all carefully preserved, and brought down to the Governor. He, however, was skeptical, and endeavored to bring them over to his belief that it was all a delusion. All argument, however, was lost upon them, and they returned home, either mortified at his stolidity or chagrined at his obstinacy, in resisting the conclusive evidence of the claw and the grubs, which they had presented to him.

The affair was not to stop here. Truth cannot be suppressed. It was soon ascertained that another boy was similarly affected. The "dottor" was sent for, who at once declared that "witch ketch em." A fine opportunity was now presented to convince the incredulous Governor, or to expose his stupidity. At once he who was witched, his friend, and the dottor, presented themselves at Government House, and solicited audience. "Nother boy," said they, "be witch, all same da turrer one, and we fetch em and the dottor for let you see him take dem ting him

belly." A crowd assembles, and ourself in the number. The possessed, with a most wo-begone and witched aspect of countenance, was placed in a sartarious posture upon the floor, directly in front of whom and almost in contact, the "dottor" planted himself in a similar posture. Assuming a look of imperturbable gravity and importance, he prepared to operate. First, he produced from a satchel a medley of herbs and roots, part of them he placed in a shell, the others he chafed in his hand. This done, he produced a razor. He then fixed his eyes with a stern and intense gaze on those of the boy, the "dottor's" hands at the same time moving alternately in a vibratory and rotatory motion. Soon he commenced his exorcisms, using some cabalistic phrases, which no one understood but himself. Soon "he look da devil," and his hand, now stationary, pointed directly at that part of the boy's body where Diabolus had taken. Although found, the devil was not yet captured; a more powerful charm was necessary to dislodge him. Having scarified a small space directly over the midriff, he applied his mouth thereto, and exerted his utmost power of suction. Whatever or whoever else could stand this charm, it was soon evident the devil could not. That the conflict between the exorcist and the devil was fierce and severe, was soon announced by a quivering of his muscles and an apparent involuntary movement of his arms. Victory, however, decided in favor of the "dottor," who, looking around upon the spectators with an air of satisfaction and triumph, held the devil firmly in more than "durance vile" between his teeth. The believers in the operation signified their satisfaction by furtive glances at the unbelievers, and by half suppressed

smiles; which brought strongly to our mind Gay's fable of the jugglers:

"But when from thence the hem he draws  
Amazed spectators hum applause."

We, however, were not to be thus discomfited, but determined to submit this devil to a close and searching scrutiny. For this purpose we brought his satanic majesty under the focus of a powerful microscope, and found him to be no more nor less than a piece of blue cloth, wrapped with the fine fibres of the palm leaf, in the form and size of an or-

dinary larva. This, which the fellow had, before he commenced operations, concealed either in his mouth, nose, or throat, was coated with clotted or coagulated blood, and to the naked eye very closely resembled a grub. Nothing abashed by this exposure, he renewed his manipulation in order to extract another devil; but, disgusted with the mummery, and vexed at our want of authority to administer to the exorcist the moral and mental sanative prescribed by Moses, we left the scene. *Liberia Herald.*

Extract from the Minutes of the Associate Reformed Synod.

*Extract from the Minutes of the Associate Reformed Synod, at their last meeting, 18th September, in South Carolina.*

BEING ready for the subject of the African Mission, it was resolved, before entering into discussion, that E. E. Pressly address the Throne of Grace.

Payer having been offered, Mr. Hemphill submitted the following Report:

"In the dispensations of Divine providence, the American Colonization Society has opened up a wide and effectual door on the western coast of Africa, for the introduction and spread of the Gospel on that continent. And when we cast the eye over the moral desolations of that land, we see at once that the renovating, redeeming influences of the Gospel, are greatly needed there. And when we turn and view the circumstances by which we are surrounded at home—that we have the Gospel at hand—that we possess the means of disseminating it, and that we have the persons in our families who are capable of enduring the African climate, to carry this blessed Gospel to the land of their fathers, and when various individuals are offering to the Synod the choice of

their servants, to engage in a mission to Africa, we are led to the conclusion that there is a manifest call in Providence to embark in such a mission.

Some months ago, an appeal was made, through the Magazine, to the members of the church, to furnish the Synod with a servant or servants, to be educated and sent on a mission to Africa. The appeal has been answered by several individuals. We have the gratifying assurance, that a number of persons can be had to go on this mission, without cost to the Synod, save that which will arise from their education and outfit. With these facts before us, your committee are of opinion, that steps should be taken to educate and prepare one or more of those that are offered for the mission field. Probably an "African College," or a manual labor school, could be established in Ky., or somewhere in the bounds of Synod, at which those intended for the African field could be trained, both in literature and theology.

Could such a college be established and sustained by the different Christian denominations of the South, or by our own denomination, (and the idea is by no means chimerical,) the world would begin to see the design of Providence in permitting the Af-

rican to be brought to this country. But as such a scheme of education cannot be carried into effect immediately, your committee recommend that two from those who have been offered to the Synod, be selected for the African field, and placed under the care of the Kentucky Presbytery, and by that Presbytery educated, with a view to that field.

In the mean time, your committee recommend the establishment of a mission school in "Kentucky in Africa," to be under the supervision of Thomas Ware, a colored man, now in Africa. In the opinion of Dr. Claybough, of Oxford, Ohio, Thos. Ware would be a suitable co-worker in a mission to Africa. He is intelligent, and is believed to be pious, and is firmly established in the prin-

ciples of the Associate Reformed Church.

This report was disposed of by the adoption of the following resolutions:

1. That Rev. Gilbert Gordon, Rev. N. M. Gordon, and Mr. Shannon Reid, of Kentucky, be appointed a committee to ascertain the character of Thos. Ware, his suitableness as a mission teacher, a suitable location for a school, expenses of such school, and report to next meeting of Synod.

2. That Messrs. Watt Grier, J. M. Young and D. Pressly, be a committee to select some two of the colored persons who have been offered to the service of Synod, to be sent to Kentucky, to be educated for the African Mission.

#### Items from the Liberia Herald.

It is rumored that the British government have sent out instructions to their naval commanders, to take immediate possession of Grand Cape Mount, and that troops are now being embarked at Sierra Leone, or at some other British port, for that purpose. The reason assigned for this determination of Her Majesty's Government is, that the chiefs of Cape Mount, in violation of their treaty stipulations, permit the slave-trade *still* to be carried on in their dominions.

Although we are as anxious as any people can possibly be for the abolition of the accursed traffic in slaves; and would willingly tax ourselves to assist in putting it down; nevertheless, we cannot give our hearty concurrence to the plan now contemplated for its suppression at that place. If the British Government take possession there, we need no longer hope to have it form a part of the territory of Liberia. We have been sanguine that at no distant day, we would be enabled, by

fair negotiation with the chiefs of the country, to have it under the authority of our laws: and the fact is too well known, that at whatever place we have the right to exercise our authority, the traffic in slaves *cannot* exist. The acquisition of the territory of Cape Mount to the British crown, cannot, in our opinion, be an object of much importance to that power, as the resources of the country are the same as those of any of the countries lying between Sierra Leone and Liberia. But the adoption of any plan, that will place this territory beyond our reach, will materially cripple our operations, and confine the limits of Liberia to a space too limited in extent, for the exercise of that salutary influence which we fondly hoped to introduce among the tribes surrounding us. If the British Government have the right to take possession of Cape Mount, or any other country adjoining to Liberia, for a violation of treaty stipulations in regard to the slave trade. "not that Government, if



the Government of Liberia pledges itself that the slave trade shall no longer be continued in such place or places, act with that benevolence and magnanimity which ought always to characterize a great and powerful nation, make the violators of the treaties accountable to the Government of Liberia, instead of taking forcible possession of their countries, at the hazard of shedding blood? We are supposing that the main object of the British Government is to destroy the slave trade, and not for the acquisition of territory; and we further suppose, that the violation of the treaties gives the complaining party a right to the territories of those who refuse to comply with their treaty obligations.

We are opposed to the Africans being deprived of their lands without a fair equivalent is paid to them for it; and in no instance, after purchasing their lands, have we ordered them to remove from them; on the contrary, they have invariably been urged to remain, and adopt civilized customs.

We are particularly interested about the territory of Grand Cape Mount. Twenty years ago we sent missionaries there to instruct the natives in the truths of the Gospel. They were well received, and hospitably entertained; a piece of land was granted to them, a friendly intercourse was kept up between them and the colonists, and many of their children are now living in the colony understanding and following our customs. For more than ten years scores of our enterprising citizens lived among them, and carried on an extensive commerce, which benefited both parties; and but for the savage war that has raged there for more than ten years, and which has nearly depopulated the country, large numbers of our citizens would now be residing there.

**AFFAIRS OF THE COMMONWEALTH OF LIBERIA.**—The crisis is at hand for the people of these colonies to meet together to consult about the affairs of the Commonwealth. The subject of the Independence of Liberia is now the main topic of discussion. Every one has something to say about it. Free interchange of views ought to be sought for and obtained. All party feelings, if any there are, ought to be thrown aside to make room for its dispassionate consideration. It is not strange, that a difference in opinion, should exist as to the action necessary to be taken in the premises, and though others may hold ideas on the subject at variance with ours, it would be improper for us to treat them with indifference—nor would it be decorous in others, to attribute to us unworthy motives, because we differ from them. Whatever may be the result of this important movement, it is supposed that all will be affected alike in its operations.

The extra session which closed its deliberations on Wednesday night, had this subject before it, and it was discussed with the most perfect freedom and animation. The council room throughout the session, which lasted three days, was well filled with spectators, who listened with the deepest attention to all that was said for and against the measure. Of course that body, could not make any final disposition of the subject. It is the people's business; and the Governor is directed to convoke them for the purpose of bringing the subject before them, for their determination.

We are not prepared to say when the convention of the people will take place. It is presumed, that the executive will order it, when the state of the weather and other attending circumstances will permit them to assemble without much inconvenience to themselves or embarrassment to their affairs.

We owe it to ourselves, to our children and to those who may come after us, to consider and ponder well, before we enter upon a new and untried state of things. To engage in this work, with a hope of a successful termination, it is all important that a spirit of unanimity should prevail among the people. Let a conciliatory feeling pervade every breast.

We hope the time is not far distant when the people of Liberia, will cease to spend, as they have hitherto done, the best part of their earnings for foreign provisions. Our soil is as good as any in the world, and capable of yielding, with little labor, a variety of wholesome and nutritious productions, and if we prepare pastures, and take other necessary precautions, we can raise more meat kind than we can possibly consume, and the thousands of dollars which are annually sent from the colony, for the overplus provisions of other countries, would remain with us, and add greatly to our commercial capital, and to the wealth of the people. The time is at hand for us to act,—and act we must, with a determination to raise ourselves in the opinion of the civilized world. We are on the eve of proclaiming the sovereignty of Liberia, and of soliciting its acknowledgement from foreign powers,—would it not raise us higher in the scale of respectability, if, before we ask for this acknowledgment, we were producing a sufficiency from our soil, for our own consumption? All will admit this, and yet be content with raising only a small portion of the quantity necessary for their consumption. We must not, if we are anxious to rise to importance, continue to lead a slothful existence—our sluggishness must be shaken off, and new energy, unfettered and determinate, must take its place.

There can be no doubt, if the re-

sources now within our reach, are properly cared for, and industry and economy go hand in hand, but that Liberia at no very distant day, will claim her stand among the proud nations of the world. This consummation so anxiously desired, cannot be accomplished in a month or a year—time and perseverance must bring it forth—we must marshal our whole strength for its attainment, our children must be educated, and the resources of our beautiful and prolific country must be developed.

**THE ELECTION.**—Our annual election took place on Tuesday last. There was not as much excitement as we had anticipated. Considerable anxiety was, however, manifested, as to the qualifications of some of those who were in nomination; as it is supposed by many, that the duty of preparing the constitution will devolve on the Legislature. We are not of this opinion; we feel quite confident that the people will, by their votes on the 27th instant, determine for a convention.

Two young gentlemen of our town, of respectable attainments, for the first time entered the field as candidates for the Legislature. Their friends used every exertion to elect them, but the older heads thought it advisable that they should not be. They must not be discouraged. If their aim is to be of service to their country, they will continue to prepare themselves for the service.

MONROVIA, Aug. 17, 1846.

**MESSRS. EDITORS:**—According to your request, I give you a detail of the wreck of the piratical slave brigantine, prize to H. B. M. sloop *Waterwitch*, which took place on the night of the 15th instant, about eight miles to the southward of Cape Mesurado. I left Trade Town in the morning (having received provisions from H. B. M. sloop *Star*) for

Sierra Leone, with a light wind from S. S. W., and a strong current to the northwestward. At sunset I was off Junk river, six or seven miles; at 9 o'clock it was nearly a calm, and I found the current was setting on the shore rapidly. Having no cable, I could not anchor. At about half past 10 o'clock she took the ground, the rigging was cut, and the masts fell towards the shore, by which means we succeeded in getting on shore, and remained on the beach the remainder of the night and part of the following day, when Col. Yates and several other gentlemen came from Monrovia to our assistance. And on my arrival in town, the Governor (Mr. Roberts) procured lodgings, and did every thing in his power to make us comfortable, for which I return him my sincere thanks. I was lodged in the house of Col. Hicks, and treated with great kindness by him and his amiable wife.

#### JOHN MCCLUNE.

The vessel above alluded to was captured off Loango. She had no colors, no papers, nor name, that has as yet transpired. She, however, had in certain articles in the shape of water-casks, farina, &c., &c., which clearly indicated one branch of her intended operations. We have called her a vessel, and so she was in shape and apparition; but like some other apparitions, she was little more than an appearance—the merest apology for a vessel. She was perfectly rotten, and crumbled like mellow cheese at the first thump on the beach.

#### THE AFRICANS BY THE PONS.—

A number of these people are living wild in the woods, and at night come in town and carry off cattle, &c. Within the last fortnight 6 milch cows and a number of sheep, hogs and goats, have been carried off by these ma-

raiders. Unless a speedy stop is put the ravages of these thieving scoundrels, we will very soon be as poor as "Job's Turkeys." We have considerable sympathy for these people, and the community in general would willingly assist in taking care of them;—but such is the disposition of some of them that they prefer, notwithstanding you may lavish upon them much care and expense, to live a wild life in the woods, exposed to the inclemency of the weather, rather than live with the colonists where warm and comfortable quarters can be obtained.

Within the last two months there have been issued from the colonial warehouse for the benefit of these people, in provisions, dry goods, tobacco, &c., &c., nearly two thousand dollars.

We hope, very soon, to hear of another supply being received for the like purpose.

THOSE CONGOES.—A few days ago, as three natives of the Bassa tribe were travelling to this place, by way of the beach, a horde of these fugitive savages fell upon them, beat them unmercifully, and after robbing them of their little property, took to their lurking places in the forest.

A petition, signed by 24 Monrovi-ans, praying for the abolition of the law imposing a tax of \$500, on grog shops, was before the legislature. The petition was received and ordered to lay over till the annual session. Judging from the way it was received, we are quite sure that the prayer of the petitioners will avail nothing.

DROWNED.—Mr. Nathaniel Harris, of Edina, in attempting to cross the river from Bassa Cove to Edina, was drowned by the upsetting of the canoe. The melancholy catastrophe

occurred on the 17th instant. We are so far from feeling surprised at such occurrences, that we are astonished they are so few. We have often trembled when we have seen from four to six persons crowded into a little hog-trough of a canoe going up or coming down the river, whilst the edges of the *kooner* are scarcely above the surface of the water. A few days ago we saw a little death-daring fellow paddling with might and main in a piece of hollowed timber, truncated at both ends, and

which at best would in dimensions have hardly sufficed for a coffin, if he had found the fate which he appeared to be seeking. Many of our people manifest a recklessness and temerity in this respect truly astonishing.

NAVAL.—September 19th—sailed for Port Praya, the United States Frigate "United States," Captain Joseph Smoot, bearing the broad pennant of Commodore George C. Read. All well.

#### Despatches from Liberia.

Below will be found some extracts from the letter of Governor Roberts, received just in time for insertion in this number.

In another column we also give extracts from Liberia papers.

From all we can learn of the state of feeling among the citizens of Liberia, we think it probable that on the 27th October, they decided by their votes to accept the overtures of the Board of Directors in regard to their independence.

It is probable that before the Board of Directors meets on the 19th inst., we shall hear again from Liberia, and that the subject will then come definitely before the Board for consideration.

GOVERNMENT HOUSE,  
Monrovia, Oct. 19th, 1846.

SIR:—As intimated in my last letter to you, by the barque "Chatham," the legislature assembled in this town on the 13th of July, to consider the resolutions adopted by the Board of Directors at their annual meeting,

respecting the independence of Liberia.

You will perceive by the proceedings of the legislature, herewith transmitted, that the preamble and resolutions have been submitted to the consideration of the people, who will determine by a solemn vote, what disposition shall be made of them, and should a new organization be determined upon, to fix upon the course proper to be adopted for carrying into effect the suggestions of the Board, contained in said resolutions.

By proclamation, Tuesday 27th inst., is fixed as the day on which the people, throughout the commonwealth will assemble in the various towns and villages to vote on the question. I think it more than probable, notwithstanding the question of independence is strenuously controverted, that a change will be resolved upon. \* \* \* \* \*

I am credibly informed that a foreign trader is now tampering with the natives at Settra Croo, actually landing, and offering to the natives large amounts of goods, on condition that they will decline selling their territory to the Americans, and grant him the exclusive privilege of the

trade. As yet they have declined his offer. It is, nevertheless, important that we close with them as soon as possible, and with other tribes that have agreed to cede their territory to the society. \* \* \*

It is rumored on the authority of a French officer, stationed near Grand Cape Mount, that the English have determined to possess themselves of that country, and have actually opened negotiations with Mr. Capot on the subject. This I think very doubtful. Something, however, is in anticipation, and unless a powerful effort be made by us, I fear Cape Mount will be lost to Liberia forever, which would indeed, be a great calamity. \* \* \*

Nothing worth communicating has transpired in or about the colony since my last—perfect tranquillity exists throughout the commonwealth, nor has any thing occurred to disturb our friendly relations with the surrounding tribes. The health of the colony is pretty good. \* \* \*

This goes by the American schooner Boston for the United States, via Sierra Leone, and perhaps the Gambia, and may not reach you for some time.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

To REV. WM. McLAIN,

Sec'y and Tr. of the A. C. S.

Washington City, U. S.

#### Sailing of the *Liberia Packet*.

THE "*Liberia Packet*" sailed from Baltimore on the 3d ult., with emigrants sent out by the American and the Maryland Colonization Societies, and a full cargo of trade goods. Before the sailing an appropriate address was delivered by J. H. B. Latrobe, Esq., and a fervent prayer was offered by the Rev. Dr. Hamner. A very large concourse of people were present to witness the ceremony, and to bid "God speed" to the enterprise. Dr. Lugenbeel, Colonial physician, two colored missionaries, and one white one, were on board.

We were greatly disappointed in the number of emigrants who were ready to go out in the *Packet*. We had been applied to for a passage for one hundred and thirty persons, of this number only twenty-seven actually sailed. Some of the others could

not, as they said, get ready in time, others were detained by causes over which we had no control.

One great advantage of the *Packet* to the society is manifest in this expedition. If we had chartered a vessel, as we usually have done, two or three weeks before the day of sailing, we should have taken a vessel of capacity to carry one hundred and thirty emigrants and put up berths and bought provisions accordingly, before we knew how many would fail to be ready; of course the expense of sending out the few who were on the spot, would have been very great. But in the *Packet*, we paid only for each one what we should have paid had the whole number gone.

We sent out a large amount of goods for the purchase of territory and for carrying on improvements in Liberia.

#### Next Vessel for Liberia.

THE *LIBERIA PACKET* will sail on her second voyage for Liberia about the 1st of May, from Norfolk, Va. She will be able to furnish first rate accommodations for as

many emigrants as may desire to go at that time. We hope our friends will take due notice of this, and make all necessary preparations in season.

### Annual Meeting of the American Colonization Society.

THE *Thirtieth* annual meeting of the A. C. S. will be held in this city on the *3d Tuesday* of this month, being the *19th day*. The Board of Directors will meet the same day.

Auxiliary Societies, entitled to a representation in the Board, are requested to appoint their delegates, and give us notice accordingly.

The various Life Directors are requested to be present, as business of unusual importance will doubtless claim their consideration.

It is expected that several distinguished gentlemen will deliver addresses at the anniversary meeting.

### Receipts of the American Colonization Society,

From the 20th November, to the 31st December, 1846.

<b>NEW HAMPSHIRE.</b>		
By Dea. Samuel Tracy:—		
Concord—From Ladies of the Lib- erian Association, by Mrs. L. Morrill, treasurer, \$2, A. Wal- ker, \$1. ....	3 00	
Bedford—Dea. Sam'l McQueston, Francistown—Thos. B. Bradford, \$2, Wm. Parker, \$1, Wm. Bix- by, \$10, Hon. Titus Brown, \$3, Daniel Fuller, \$1, Mrs. Anna Fuller, \$1, Mark Morse, \$2, J. Follensbee, \$1, Dr. Eaton, \$1, P. C. Butterfield, \$2, Cash, \$5, Col. Daniel Fuller, jr., \$2, Mrs. West, 50 cts., Miss Mary Starret, 50 cts. ....	32 00	
Mount Vernon—Rev. B. Smith, \$1 50, F. O. Kittredge, 50 cts., Dr. J. K. Smith, 50 cts., John Carlton, 50 cts. ....	3 00	
Amherst—S. B. Melendy, \$1, Hon. C. H. Atherton, \$5. ....	6 00	
Nashua—Rev. S. G. Bulfinch. ....	2 00	
Pelham—Dea. Tyler, \$2, Gen. Richardson, \$2, Mrs. Tenny, 50 cts. ....	4 50	
Hollis—Charles Whiting, \$3 50, Noah Farley, \$2, Mrs. E. Jew- ett, \$1, E. Emerson, \$1, Rev. Mr. Jewett, Dan. Farley, ea. \$1. ....	9 50	
New Ipswich—Capt. E. Brown, \$1 50, George Barrett, \$1, E. M. Isaacs, \$1, Mrs. D. Everett, Mrs. W. Ainsworth, each \$1 50. ....	6 50	
Lyndeboro—S. Manning, 25 cts., Rev. C. B. Clagget, \$1, Dea. Jones, \$1, J. P. French, 50 cts., Daniel Woodward, 50 cts., D. Holt, 25 cts. ....	3 50	
Keene—George Tilden. ....	50	
Peterboro—H. F. Cogswell. ....	1 50	
	75 50	
<b>VERMONT.</b>		
By Dea. Samuel Tracy:—		
Stowe—Dr. Daniel Washburn, to- wards his life membership of A. C. S. ....		10 00
<b>MASSACHUSETTS.</b>		
Otis—Mass. Col. Soc., per Rev. J. Tracy, \$585 85. Donation left by the late Theo. H. Pomeroy, found after his death, and en- dorsed for the A. C. Soc., \$3 18. Also, donation of Sarah Ann Po- meroy, sister of the above, and left in the same way, and for- warded by their father, Rev. Ru- fus Pomeroy, of Otis, Mass., \$1 51—\$4 64. ....		590 49
<b>RHODE ISLAND.</b>		
By Rev. Dr. Tenney:—		
Providence—Hon. Thos. M. Bur- gess, \$10, Thomas Harkness, \$10, Cash, \$5, R. H. Ives, \$20, M. P. Ives, \$20, Mrs. C. R. Goddard, \$10, Rev. Dr. Way- land, \$10, J. H. Mason, \$5, Joseph Carpenter, \$2. ....		92 00
Slatersville—Rev. T. A. Taylor, \$1, Amos D. Lockwood, \$10. ....		11 00
		103 00
<b>NEW YORK.</b>		
New York City—A. G. Phelps, Esq., being his subscription to the fund for the purchase of ter- ritory. ....		1,000 00
<b>NEW JERSEY.</b>		
Paterson—Roswell L. Colt, Esq., being his subscription to the fund for purchase of territory, 1,000 00		
<b>PENNSYLVANIA.</b>		
By Rev. J. B. Pinney:—		
Pittsburg—Moses Atwood, Mr. Poindexter, each \$5. ....		10 00
Cannonsburg—Mr. Homer. ....		1 00
		11 00
<b>VIRGINIA.</b>		
By Rev. C. A. Davis:—		
White Post—Rev. Thomas Ken- nerly. ....		10 00

<i>Falmouth</i> —Basil Gordon, \$10. W. P. Conway, \$5, J. B. Nicklin, \$5, Murray Forbes, \$5.....	25 00	\$1, John S. Brown, \$1, M. P. Atkinson, \$1, Cash, \$1, Mr. McCullough, \$1, Cash, \$1, Cash, \$1, Cash, \$1, Cash, \$1, Cash, \$1, S. C., \$1, Cash, 50 cts., Cash, 40 cts., Cash, 50 cts.....	142 90
<i>Fredericksburg</i> —L. J. Huffman, \$5, E. Conway, \$5, J. H. Maddox, \$3, Cash, \$2, W. Y. Atkins, \$1, R. T. Thom, \$1, J. G. Gallaher, \$1, F. I. Wyatt, \$1, R. B. Sample, \$1, C. B. White, \$1, M. W. Bailey, 50 cts.....	21 50	<i>Nelson County</i> —Nelson Parish, per Rev. Horace Stringfellow..	8 00
<i>Port Royal</i> —A. & R. G. R. Catlett, \$5, Dr. Urquhart, \$5, Mrs. Elizabeth Quesenberry, \$5, Miss Mary E. Catlett, \$3, Miss W. A. Catlett, \$2, Mrs. Faranholt, \$1, Cash, \$1 10.....	22 10	<i>Shepherdstown</i> —Dr. Magruder, towards defraying the expenses to Liberia of a woman liberated by him, and sent to Liberia in the Liberia Packet.....	20 00
<i>Oak Grove</i> —Dr. P. C. Robb, \$5, H. T. Garnett, \$5, Mrs. Dr. Ditty, \$3, Dr. Wheelwright, \$2, Miss Lendrum, \$1, F. D. Redman, 50 cts., G. W. Lewis, 50 cts., J. H. Payne, 50 cts., Miss Lewis, 50 cts., Sundry persons, \$2 05.....	20 05	<i>Warrenton</i> —Rev. Mr. Atkinson, for outfit of a young man liberated by him, and sent to Liberia in the Liberia Packet.....	19 68
<i>King George Co.</i> —Wm. S. Payne, \$10, James S. Quesenberry, \$5, Mrs. B. T. Hoomes, a gold ring and \$5, John Baker, \$2, G. A. Baker, \$1, G. C. McKinney, \$1, Dr. Ninde, \$1, J. W. Stuart, \$1, E. Edwards, \$1, S. J. S. Brom, \$1, Miss Zimmerman, \$1, C. G. Jones, \$1, Dr. Payne, 50 cts., G. P. McKinney, 50 cts., Miss Elizabeth B. Jones, 50 cts., P. P. Johnson, 50 cts., J. N. Jones, 50 cts., W. B. Ball, \$1, Mrs. C. Rollins, \$1, Jas. Jones, W. Jones, S. Atwell, W. Rose, Miss Atwell, Y. D. Baker, Miss E. A. Baker, Miss S. C. H. Baker, Miss H. A. V. Baker, Miss L. W. Baker, and J. Cleft, each 25 cts.	87 25	<i>Amelia County</i> —Rev. Benj. M. Hobson, per Capt. Geo. Barker,	1 00
By Rev. John P. Pinney:— <i>Wheeling</i> —Morgan Nelson, Rev. Dr. Weed, John McLure, James Paul, Rev. Alfred Paul, Joseph L. Fry, J. N. Mitchell, C. W. Russell, J. B. Bayless, Daniel Lamb, Fleming & Hunter, S. Neel, Thomas Hughes, James McKee, John M. Gill, W. W. Jemmison, B. F. Sanborne, A. N. Johnston, S. Bready, Jacob Hornbrook, Crengle & Dalzell, each \$5, T. G. Culbertson, \$2, Cash, \$2, Mr. Brown, \$2, A. A. Horrell, \$2, Mr. Heiskell, \$2, Alex. T. Laidley, \$2, T. B. Hornbrook, \$2, Mr. Johnston, \$2, Dr. S. S. Hullehen, \$3, Mr. Quarrier, \$1, Wm. Wilson, \$1, Mr. Nichols, \$1, Rev. William Armstrong, \$1, H. D. Brown,			
		<b>SOUTH CAROLINA.</b>	326 48
		<i>Lewisville</i> —Wm. Moffatt, Esq. . .	29 00
		<b>KENTUCKY.</b>	
		By Rev. Alex. M. Cowan:—	
		<i>Fayette County</i> —Isaac P. Shelby, to constitute himself a life member, \$30, Rev. B. H. McCowan, Gen. W. C. Prewett, each \$5, Richard Martin, a horse valued at \$20.....	60 00
		<i>Clark Co.</i> —Alpheus Lewis, Robert S. Taylor, each \$10.....	20 00
		<i>Montgomery Co.</i> —L. S. Mason, E. B. Bishop, each \$5, Dr. J. S. Wallace, \$3, W. B. Miller, M. Martier, J. Ramsey, each \$1..	16 00
		<i>Bath Co.</i> —Rev. R. F. Caldwell, by Ladies of Springfield church, to constitute him a life member,	30 00
		<i>Bourbon Co.</i> —W. M. O. Smith, \$10, W. T. Allen, D. P. Lewis, S. D. Talbot, Rev. J. F. Green, each \$5, J. R. Thornton, \$5 40, Collection in Rev. E. P. Pratt's Church, \$4 60.....	40 00
		<i>Nicholas Co.</i> —John Carter.....	20 00
		<i>Mason Co.</i> —David Lindsey, John A. McClung, each \$10.....	20 00
		<i>Louisville</i> —Mrs. Garvin, \$15, several Ladies, \$17, Rev. W. W. Hill, \$5, Peters & Robinson, in medicine, \$15, Lithgow & Wallace, in tin ware, &c., \$14 85..	66 85
		<i>Shelby Co.</i> —Dr. H. Harden, \$12, Woodford Hall, \$10, D. R. B. Winlock, Rev. D. T. Stewart, C. E. White, W. W. Burton, each \$5, W. S. Harbison, Mrs. E. Walters, each \$3, Quin Molton, Alex. H. Logan, each \$4, Dr. J. Lowery, \$2, Rev. J. Watts, \$1, Provisions, by individuals, \$243 75, W. M. Nolan,	

in tobacco, \$10, H. Clay, in cotton yarn, \$3, W. Atherton, in shoes, \$5. ....	325 75
Franklin Co.—W. M. Todd Rev. J. Bullock, each \$5. ....	10 00
Woodford Co.—Mrs. M. Alexander, St el, each \$5, Wm. Allen, \$2, Collection in Pisgah Church, \$9, Mrs. Price, \$4. ....	25 00
Boyle Co.—J. S. Talbott, C. Gore, each \$10, A. Sneed, J. L. Graham, each \$5. ....	30 00
Mercer Co.—G. C. Thompson, W. Thompson, each \$10, Collection in Presbyterian Church, Harrodsburg \$23. ....	43 00
Logan Co.—John B. Bibb, Mrs. J. B. Bibb, each \$10. ....	20 00
Nelson Co.—Collection in Big Spring Church. ....	5 00
Estol Co.—Josiah A. Jackson and A. Lowell, n castings, valued at By Rev. J. B. Pinney:—	50 00
Georgetown—John McCaw. ....	10 00
Covington—Collection after a lecture in Rev. Mr. Bayles' Presbyterian Church. ....	26 86
	818 46

## OHIO.

By Rev. J. B. Pinney:—

Cincinnati—Christ's Church—Rev. Dr. Brooks, \$5, Collection \$34, G. Taylor, Esq., \$50, K. Yardly, S. P. B. shop, each \$10, Miss E. Longworth, Miss L. Longworth, W. Richards, each \$5, G. K. Shoenberger, \$50, Captain J. Strader, John Jones, each \$10, Samuel Foote, \$5, Tyler Davidson, \$20, G. Fosdick, \$5, Judge Este, \$10, S. W. Pomeroy, \$5, J. Holcomb, \$1, Samuel Wiggins, \$10—\$250. Wesley Chapel, M. E. N.—collections, \$53. Morris Chapel, M. E. N.—collections, \$32 80. Soule Chapel, M. E. S.—collections, \$23 81, Charles McMacken, \$50—\$73 84. Central Presbyterian Church—collections, \$10, J. R. Coram, W. W. Scarborough, W. V. Barr, each \$10—\$40. First Reformed Presbyterian Church by Ladies, to constitute their pastor, Rev. Wm. Wilson, a life member of the Am. Col. Society. \$30. Second Presby. Church—collection, \$69 15, Judge Burnett, \$100, Wm. Burnet, \$20, Thomas S. Butler, in books, &c. \$24, Cash, Dr. Pulte, each \$5, J. Shillito, Thomas G. Gaylord,

each \$10—\$249 15. First Presbyterian Church—collected by Miss Belle Graham, \$15 25, R. W. Keys to constitute himself a life member of the Am. Col. Society, \$30, Alex. Guy, to constitute himself a life member of the Am. Col. Society, \$30, Daniel Ames, Mrs. Margaret VanHorne, each \$5, Mrs. Brown, Mrs. Ferguson, Wm. Skillinger, each \$1—\$33 25. J. W. son Johnston Jas. Johnston, Dr. John P. Harrison each \$10, John B. Cobb, Wm. Rankin, Geo. C. Miller each \$3, Mrs. Jane Findley, \$10, Sam'l Still, N. Baker, A. McAlpin, each \$5, J. C. Culbertson \$10, Mrs. and Miss Overaker, W. W. Cooper, Dr. Charles L. Avery, each \$30, A. W. Taylor, Dr. W. Judkin, John W. Hartwell, Cash, each \$5, Cash, each \$1, C. Stetson, \$10, W. S. Sampson, \$5, Mr. Taylor, \$2, Cash, \$3, T. H. Yeatman, J. B. Headley, A lady, Mr. Row, each \$1, J. W. Mesick, \$5. .... 1,086 04

Xenia—Collection after a public Lecture, \$12 62, Sam'l Adams, \$5, John V. Eaton, \$5, M. N. Nemaker, J. C. Chalmers, E. F. Drake, J. C. McMillan, A. McDowell, J. M. Babb, Wm. Y. Banks, E. Miller, H. P. Galloway, and Wm. Bratton, each \$1, collection, \$1. .... 33 62

Cedarville—Collection after a public Lecture, \$12 33, annual subscriptions, \$15, Mrs. Smail, \$1. .... 28 33

Dayton—Robert W. Steele, Robt. C. Schenck, J. D. Phillips, B. P. Brown, H. Stoddard, each \$10, Thos. J. S. Smith, \$2, David Gibbs, \$1, Thos. Parrott, Wm. Parrott, each \$10, William Eaken, sen., \$1, J. McDaniel, \$2, W. J. McKinney, \$1 50, George Jewell, \$2, E. M. Burr, \$1, Mrs. Steele, \$3, Peter Odlin, \$5, Wm. Raymond, \$1, E. M. Davies, \$3, Wm. King, \$50, Joseph L. Reed, \$5, L. Kimball, J. R. Wagoner, W. W. Arnett, S. Craighead, each \$1, C. G. Swaim, \$5, Wilo G. Williams, \$2, F. Hinger, \$1, A. Darst, 50 cts., J. M. Stevenson, \$1, David Osborne, Mr. Davison, each \$5, Cash, \$1 25, G. B. Holt, \$5, Mrs. Pierce, \$3, Henry



Kime, Alex. Grimes, each \$5, Jacob Haines, Col. J. Greer, each \$1, Cash, 50 cts., E. Reeves, 50 cts., Mr. Farrer, \$2, S. B. Brown, \$10, Dr. John Steele, \$3, H. Fowler, Smith Davison, W. F. Comly, A. M. Bolton, each \$1, Samuel McPherson, \$5, J. D. Loomis, J. W. Van Cleve, W. G. Brainer, each \$1, Thos. Wilkinson, Charles Ellis, each \$2, J. Van Arsdal, J. Mills, D. Waymire, J. W. Gris- wold, each \$1, V. Winters, \$2, B. F. Ellis, \$3, John Ellis, \$1, L. F. Claflen, \$2, J. G. Low, Thos. Brown, each \$5, Mr. Payne, \$2, H. Conover, \$1, F. C. Easta- brook, \$2, Joseph Clegg, W. Jackson, W. S. Phelps, each \$1, Cash, \$1.....	257 25	Foulke, Rev. Mr. Britton, P. Long, Mrs. A. S. Findley, Mrs. James, Mrs. Rev. S. B. Britton, Eliza B. Allen, Ellen J. Scott, Catherine Franklin, Mrs. That- cher, Mrs. E. L. Franklin, each \$1, Collection after a lecture, \$12 \$2, \$2 counterfeited—\$10 \$2.	65 82
<i>Springfield</i> —Samuel Barnett, \$4, J. W. Warder, \$3, Rev. W. B. Simmons, \$2, Wm. Spencer, \$2, Rev. J. F. Sawyer, \$1, Mrs. S. A. Sawyer, \$1, Ira Page, \$1, J. M. Hanson, \$1, J. W. Harris, \$1, Cash, 50 cts., Cash, 50 cts., C. S. Barrett, \$1, J. B. Halsey, 50 cts., B. H. Warder, \$1, Isaac Warder, \$1, J. T. Warder, \$1, R. S. Foster, \$1, J. G. Hays, \$1, Cash, 50 cts., Hon. Samson Mason, \$1, Mr. Buckingham, \$1, Collection, \$4 25.....	30 25	<i>Zanesville</i> —Collection after a pub- lic lecture, \$14 30, Mrs. Dow- ner, \$1, Cash per Mr. James, 25 cents, Mr. Converse, A. Fil- more, each \$1, Mrs. A. Abbott, \$2, Rev. G. Culbertson, \$5, Wm. Winter, \$3, Rev. H. S. Brown, \$2, Mrs. G. A. Hall, Mrs. Hampson, each \$1, Misses Matthews, \$2, H. Safford, \$1, L. P. Bailey, \$1, A poor widow, 50 cents.....	36 25
<i>Columbus</i> —Collection in M. E. Church, \$14 17, Collection in Presbyterian Church, \$6 17, A. H. Pinney, \$5, N. L. Lamson, \$5, J. N. Whiting, \$5, R. W. McCoy, \$5, L. Goodale, \$5, J. Ridgway, \$5, Jos. Sullivan, \$3, William Sullivan, \$2, D. W. Deshler, \$3, S. Clark, \$3, C. S. Sill, \$2, C. Humphrey, \$2, F. C. Session, \$1, H. W. Cham- berlain, \$1, W. Armstrong, \$1, W. B. Thrall, \$1, W. Amos, \$1, J. S. Abbott, \$1, H. F. Hun- tingdon, \$1, John Miller, \$1, W. B. Hubbard, \$1, A. G. Cald- well, \$1, Wm. Blynn, \$1.....	78 34	<i>Sleubenville</i> —Hans Wilson, Esq., to constitute the Rev. W. Cox a life member of the Am. Col. Society, \$30, H. H. Leavitt, \$5, John Andrews, \$5, Jas. Means, Wm. McLaughlin, each \$10, Mrs. Rev. Chas. Beatty, Chris- topher C. Wolcott, John Mc- Meehan, W. Kilgore, Miss G. M. Brown, each \$5, S. M. Dun- lap, M. Roberts, each \$2, Rev. E. A. Morse, Rev. H. G. Cum- mings, Judge Dike, Thomas Means, jr., A. L. Mager, J. Mc- Donald, D. G. Davidson, James Johnson, J. G. Morris, D. Mc- Gowan, J. S. Dike, Jas. S—, each \$1.....	101 00
<i>Circleville</i> —Collections and dona- tions.....	4 94	<i>Lancaster</i> —Collections from sun- dry persons, \$3 68, Rev. W. Cox, \$2.....	5 68
<i>Chillicothe</i> —Wm. B. Franklin, W. Creighton, J. S. Atwood, each \$5, Mr. James, John Madeira, each \$4, Rev. R. G. Wilson, Joseph Sill, Rev. Wm. T. Fin- ley, C. H. Comwell, Oliver T. Reeves, J. Woodbridge, each \$2, Thomas Orr, \$3, H. S. Lewis, J. W. Elly, Jno. L. Tay- lor, Thomas Ghormley, R. W. Dennig, A. & D. Baker, Mr.			
			1,727 57
		TENNESSEE.	
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# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

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[For the African Repository.]

### African Colonization.

MR. EDITOR:—The strong contest, which has gone on between the Abolitionists and the friends of the American Colonization Society, has ever been with me a cause of regret, for it has seemed that there is a way for all concerned to live in peace. And it is an agreeable consideration, that the causes of difficulty between them are growing fewer. Several objections against African Colonization have come to an end by means of the existence of Canada colonization. One objection has been that the people of color ought not to be colonized anywhere: for such a course with them implies a supposed inferiority on their part. A second objection has been that they are needed as laborers on the soil, where they labor as slaves. A third objection to African Colonization has been, that it is cruel to take them from the places of their nativity, which breaks up their early associations and attachments, and throws them into banishment. Now it is certain, that these three objections against African Colonization are equally valid against Canada colonization. Whoever does not see this, cannot be reasoned with. And, as

it respects the idea of banishment, the removing of the slaves to Canada, before their masters acknowledge them free, is a much more disastrous banishment to them than to have them go to Africa with the consent of their masters—this consent frees them, and the way is open for them to return and visit their friends, and the places of their nativity, without fear, and with a consciousness that beyond the Atlantic, which is not now a frightful distance, they have *the freeman's home*. In these circumstances, some have already returned to this country, and spent a season in visiting whomsoever they wished to see. Yes, the Liberians have a good prospect as far as human discernment extends, of spending their days in a country as free as ours, and of bequeathing this inestimable blessing to their latest posterity. But how is it with the emigrants to Canada? They are considered slaves still by their old masters.—Then there is not the least safety for them ever to see their native country! And if, as we have sometimes had reason to apprehend, there should be war between us and England, and the colored people be taken

prisoners, they would be exposed to be claimed by their old masters; and I presume there is no law in the United States to invalidate the claim. Such exposure will even descend to "generations yet unborn," for the slave laws have this extent.

There are two other considerations which seem to me greatly to *lessen* objections (to say the least) against African Colonization, so far as Canadian colonization is to be a substitute:—

One relates to the different governments of Liberia and Canada.—The Liberians, as we have reason to believe, are now becoming an independent nation, under a government as free as ours, where the colored race are the sovereign people; and they will select from themselves all their rulers. They will have none to enslave, or domineer over, them. They will have as much authority to exclude white people from all participation in their government, as the whites have had to exclude them. And I should be willing to have them assume this authority. But with regard to Canada, what we usually call the common people, whatever may be their color, have but little agency in the government. Hence it is that comparatively but very few go from the States to spend their days in Canada; though vast quantities of land are good, and cheaper than our government lands; and though other great inducements are held out to emigrants. The inhabitants of the most northern States generally pass by Canada and go to the far West, and many to the far Northwest—bending around a part of Victoria's dominions. I once asked a gentleman, who might have secured considerable property had he consented to live in Canada—why he did not consent? His answer was, that "It is easy to live in that country, if a man would consent

to be nothing." Such must probably be the condition of the colored race generally, who live under the British government in North America. Now it demands some consideration, whether it is treating the colored people as we should wish to be treated, in their circumstances, if we were persuaded to flee to a government under which our deliverers would not consent to live themselves, while we might be accommodated with just such an one as would suit them?

The other consideration, which seems to lessen objections against African Colonization, is the climate of Canada. It is true, that there have been seasons when the mortality has been considerable, in passing through the acclimating process in Liberia. But it is ascertained that the knowledge which physicians have acquired on the subject, will, by means of prudence and care, on the part of the emigrants, with the usual blessing of God, generally carry the people through the critical period, and with very little sickness. When the season is past, it may be said that the colored man is restored in peace and prosperity to the land of his fathers. This is in the region where his ancestors received their complexion; and therefore he is in his natural climate—where he would have remained had it not been for the enormous wickedness of white men.

However difficult it may be for us to specify the particular causes of the African complexion, yet we know it was designed, by a benignant Providence, to meet the circumstances of the case; and therefore, in God's estimation, it is as honorable as any other color. We have reason to believe, also, that it is adapted to a warm climate, like that found in the greatest portion of Africa. It is a color the least suited to

bear the cold climates of high latitudes. Hence those of the human race who have, from the early days of Noah's posterity, inhabited the colder regions are always white. It appears that white is the best of all colors to endure the cold. Such is the settled order of Divine Providence. No further North than Massachusetts, (it may be so further South,) some small animals, through the wonderful skill and kindness of God, change their dress twice a year—their winter garments being white. Also, in the coldest regions of the North, all bears are white. In more temperate climates, they are all black. Here is not the work of shame; and if God has made such wonderful provision for the beasts that perish, shall we deny that He has reference in this respect to the comfort of rational beings? We must, I think, come to the conclusion, that as a general rule, the black man cannot enjoy life so well in a cold, as in a warm climate. He may live as long as the white man, but he must suffer much more. Hence it does not seem to me to be the perfection of philanthropy to call the slaves away from the southern, or even the Middle States, and persuade them to believe that their earthly condition will be beyond improvement, if they can reach the northern shores of the St. Lawrence in safety. It is true, they have escaped the house of bondage; but they have not arrived at the Canaan of mild and short winters succeeded by long and flowery springs. They go to the land of long, cold, bleak and stormy winters—where the earth lies for many months buried deep in the snows, and where the spring, summer and autumn, united, seem but a short suspension from those chills which so deeply pierce the bones of the colored man, and make all his frame to shake.

These are some of the considera-

tions which have led me to think, that those are rather hasty who cannot speak peaceably of African Colonization, while they think it is doing God service to go all lengths of hazard to get away the slaves from their masters, that they may find a home in the dreary regions of the North, from which they can never return, nor greet again the dear friends they have left behind. My sympathy is for these poor slaves, as well as for those they have left behind. I love impartial benevolence.

No one doubts the right and the propriety of bringing all points on African Colonization to the test of fair discussion, just as is done with every other subject. Neither are any to be condemned for expressing their different opinions and the reasons for them, if they come under the denomination of reason. But it seems that the opposers of African Colonization sometimes take a shorter course with those who differ from them. I have recently learned, that the letter from Mr. Nelson, of Connecticut, which you published last August, is noticed in the *Charter Oak*, an anti-slavery paper printed at Hartford. It would seem that the sum in the Rule of Three, found in that letter, troubled the editor; for the only way he could dispose of it was, not to deny either of the three terms in the statement of the sum, or the correctness of the statement, or of its answer: But, in order to evade the force of the truth it conveyed, he stated another sum, one of his own making, and proved it; by which it would seem that he expected to convince his readers that he could nullify one mathematical truth by stating another. The editor is a gentleman of talents—an able editor; and some of his poetical effusions have thrilled me. But from whose arithmetic he has learned the rule of

annihilating mathematical truth by mathematical truth, I know not. You may not fully understand my meaning; and if I had a spare copy of the Charter Oak, I would gladly send it to you. I must, however, quote the following sentences—"We know Mr. Nelson as an amiable, quiet, conservative clergyman, who has grown old in the delusive idea, that the American Colonization Society is a benevolent institution, whose labors are somehow to benefit Africa. No array of facts or arguments could probably convince him to the contrary; for his mind is of that peculiar structure that it clings with the tenacity of death to its early opinions, whether true or false. It is well to be patient with such men, and while we deplore their infatuation, give them due credit for the goodness of their intentions."

Mr. Editor: It is some consolation to a man, who *has grown old in delusion, and who has so great tenacity to his former opinions*, to know that he is in so good company. Also, it must be quite cheering to him and to them, to be assured, that they *all* have the sympathy of this editorial gentleman; though it may be a little mortifying to them to find that their minds are so unhappily constructed, as not to be convinced by any array of facts and arguments. It seems that the manner of his speaking of the "somehow to benefit Africa," rather implies, that he neither knows, nor believes, that Africa is, or can be benefited, by the American Colonization Society. "No array of facts or arguments could probably convince him." There is reason to believe, that the views of the editor on this point, as I may yet show, are in accordance with his abolition brethren. As to argument, I want some to show, that what argument I have here introduced amounts to nothing in favor of African Coloni-

zation; at least, if Canada colonization is so very excellent a thing. As to the argument in the apparition sum in the Rule of Three—if the editor can show any arithmetical authority, (except his own,) that the truth of one operation in the Rule of Three is transformed into an error by the truth of another operation in the same rule, then I acknowledge I must be erroneous. Now for the facts.—What array of facts have the abolitionists to prove that Africa has in no measure received benefit? Is it no benefit to plant our own republican institutions, for the space of three hundred miles, on the coast of that immense country, which for ages before knew nothing better than despotism, and cruelty, and blood? Has Africa *now* received any benefit for having the slave trade abolished for the same extent of country? Are not three hundred miles an integral part of four thousand miles, which embrace the whole slaveholding coast? and is there no proportion between three hundred and four thousand? Has Africa *now* received benefit from the Colonization Society, for having been the means of emancipating many slaves, who are now enjoying gospel privileges, which, it is said, the slaves do not enjoy in this country? of establishing churches, and affording all gospel privileges to thousands on the coasts of pagan Africa? of bringing many thousands of pagans under the influence of the Gospel? of inducing African princes to stop the slave trade, by treaties, over an hundred thousand inhabitants? of establishing several missions for eighty or a hundred miles in the interior;—missions, springing from the religious influence of the colonies? What facts and arguments have the opposers of African Colonization to destroy the testimony of multitudes of emigrants themselves who express

the liveliest gratitude for what the Colonization Society has done for them; and who declare that of all countries within their knowledge, Africa is the best for them? Do not the improvement and very pleasing intelligence of the colonists, also, give some testimony to the benefit which Africa is receiving from the Colonization Society? Look at Mr. Teage and other editors of newspapers in Liberia.—Will they suffer in comparison with very many American editors? If I mistake not, they are equal in knowledge, and superior in candor to many here who wield the editorial quill. Is there nothing but one continued din of denunciation due to African Colonization for being the means of fitting the colored men, who were but a little before ignorant slaves, to fill the offices of legislators and judges with ability and dignity? Look at Governor Roberts—the messages and other public documents from his pen would be no disgrace to American Governors. Is there no satisfaction in thinking of that bright spot in dark Africa, which may be as the day star yet to arise and illumine that most oppressed and degraded quarter of the globe? Is it not possible that when Ethiopia shall, in a most emphatical sense, stretch forth her hand unto God, she will learn that African Colonizationists can point her to the Lamb of God? The question is not whether the American Colonization Society has done all that is desirable, but whether it has not done enough to stand as a rebuke to those who do not know that, *somehow*, it will, and that it does, benefit Africa?

How is it possible, that after what it has done, and is doing, we shall hear it gravely put forth, that it is a delusive idea that, *somehow*, Africa can receive benefit from colonization? Has the editor ever become

acquainted with some of the facts, which show that much good has already been done by colonization? Yes. Has he forgotten them? No. What, then, induces him to pronounce the friends of African Colonization as deluded and infatuated? I may be mistaken, but I believe it is owing to *theory*. There are two ways in which theory may develop itself. One is for, and the other is against an object. There is another way to make a distinction in theories. It is into practicable and impracticable. Love of mere theory may be so great, that neither facts nor mathematical truth, nor the Bible, can stand in its way. A theologian may be so fond of theory, as that he will not feel the force of any Scriptures which oppose him.

The Mormons have found in the Bible that truth shall spring out of the earth, and this is sufficient, in their estimation, to prove that Jo. Smith dug a Bible up somewhere in New York State which is just adapted to all the purposes of the Latter Day Saints. The Millerites depended so much on an erroneous theory on prophesy, that they scarcely yet believe that the world did not come to an end in 1844. Some of the anti-slavery people taught, in an early stage of excitement, that African Colonization would not meet the cause of emancipation. Consequently it will answer no good purpose; and if it will answer no good purpose, then it is bad, and if it is bad, then it is very bad and ought to be opposed; and if it is so very bad, then its friends must be very wicked. I remember that at one of the annual meetings of the Anti-Slavery Society, in a western State, one among fifteen objections or more, against African Colonization, was something like this: *The specimen of christianity, as exhibited by the colonists, would be so bad that*

it would be a damage, rather than a benefit, to northern Africa. This theory seems not to be in conformity to what God says, that his word shall accomplish the thing whereto he sent it. The theory that African Colonization will do no good, but that it is bad, very bad, has led its opposers to fear that the cause of emancipation can never prosper till African Colonization is dead. Accordingly, all the array of facts which are, from time to time, spread before the public, and which are familiar to our naval officers stationed on the coast of Africa, are of no more signification to some than the buzzing of a fly. "African Colonization never will answer the purpose of emancipation. It must go down. It is going down. Then it is dead."

I am sometimes reminded of the theory of some, many years ago, that Great Britain must be conquered by Napoleon, and that his campaign to Russia would hasten the event. It came to pass however, that he was obliged to retreat from the ashes of Moscow and his army was cut in pieces by the victorious Russians, and thousands and thousands died through fatigue and cold, and thirty thousand of his horses perished within two or three days, and the emperor himself fled. After curiosity was satisfied, and the heart was sickened by such information, one of the theorists declared that the pretended news we had was all lies—*Bonaparte was then accomplishing all his plans in Russia*. When a man feels, "I will not have it so," he may not quite keep up with the times.

One of the most difficult things to explain in regard to opposition against African Colonization is, that all those who have no confidence in it, profess to have a high opinion of the abilities of the people of color;

and it would be natural to conclude that they would rejoice at all the developments of their capacity for self-government, and every other trait which would serve to show that (give them opportunity and they will prove) they are not inferior to the whites; and it is common to hear complaints that such as do not take high ground on anti-slavery principles are prejudiced against colored people, and view them of very little consequence in the human family, but speak favorably of African Colonization, and state facts to show how fast the blacks are rising and developing the noblest traits under the auspices of colonization, express satisfaction at their prospects after so many ages of degradation and servitude, and you will be surprised at the coldness of the answer. There is no reciprocation. Perhaps the answer will be—"We are glad if colonization will do any good." But why this coldness? It is owing to theory; for colonization, it is supposed, is not the right way to elevate the people of color. If you ask why, the answer may be, "because it is a plan of slaveholders to send off the free blacks, and then the slaves will be more contented—of course the whole scheme is to rivet the chains of the poor slave the closer." Now, if this were indeed the scheme of the slaveholders at first, they have been disappointed, for but a very few free people of color have consented to be colonized. It is not best to be scared before we are hurt. If this were a leading object of the slaveholders, they doubtless would have forsaken colonization as soon as they found that the free blacks would not go to Africa. But I have no reason to believe that the early friends of African Colonization, among the slaveholders, have altered their views in any considerable numbers,



and the southern feeling in favor of liberating their slaves has been growing stronger.

There is also incontestible evidence that this objection is not of much weight, by what the Abolitionists declare, which is, that *their cause is prospering in the Southern States*. If, then, anti-slavery and African colonization can live and prosper at the same time, it is not practically, if it is theoretically, true that colonization is so great a nuisance. There is another theory about slavery which demands a moment's attention. It is that a distinction is to be made between those who *may be* faultless on one subject, and those who may be faultless on other subjects. It is acknowledged that a man may hold slaves, and be faultless in relation to the subject; and yet this faultless relation must place him under certain disabilities, which are not to be applied to other subjects. This principle evidently coincides with the English law of Attainder; a law which the Constitution of the United States rejects, and which is not consistent with American liberty. Who that has the blood of an American flowing in his veins can give place, even for an hour, to a scheme which bids defiance equally to the Bible and to common sense? Christ's followers are all his brethren. The theory already stated, supposes that slaveholders may be pious men; and yet there must be an invidious distinction between them and other Christians, merely on account of a relation to slaves which they cannot help, for if they could, they would not, according to the theory, be faultless. Here is the foundation laid for a *Hindoo caste*. Such a distinction is not to be tolerated in the A. B. C. F. M. according to many abolitionists even when they simply do not interfere, at present, with a custom which they did not make, and which

they have barely winked at. The conscience of abolitionists on both sides of the Atlantic, however, in other circumstances, can say to the slaveholder whom Christ owns: "*Stand by thyself, come not near to me, for I am holier than thou.*" "*We abolitionists can tell who of Christ's followers are worthy of our society, and who are not. We do not inquire whether Christ owns the slaveholder even if he should be faultless.*" How can the ministers of the Gospel of the various evangelical denominations in independent republican America, consent the second time to be catechised in a way, which shows the necessity of conformity to a custom totally opposed to the teaching of Christ, and a custom which is in exact conformity to the old feudal system of Europe, and to the custom of pagan Hindostan? Rather than that they should do thus, I know of one, who would prefer that the Christian alliance should go to the winds. If we cannot have a Christian alliance without putting the instructions of Christ at defiance, and bowing to the idol of *caste*, we had better give it up to *professed* idolators. If the English and American abolitionists will introduce me to slaveholders who are faultless, I will give the right hand of fellowship, any bulls from provisional committees, "assisted by Wright and Douglas" to the contrary notwithstanding.

Mr. Editor: If you desire to read any thing further concerning common theories, which do not agree with practice, I will invite you to look at political abolition as it is at the North. I would observe first, however, that by specifying some of the queer notions of abolitionists, you are not to consider them in other respects undesirable characters. Far from it. Many of them are intelligent, sober, and pious men, and apart from the streaks which I shall

name, they are, as a body, very desirable citizens, and neighbors, and companions. Therefore to call them fanatics, incendiaries, and the like, is not doing them justice. I hope the Southern people will not regard a few hard names which they hear thrown at them from the North. I think the proper epithet for abolitionists is IMPRACTICABLE THEORISTS. This title will be farther illustrated by viewing them as of the liberty party in politics. It seems that a Mr. Holley, of the State of N.Y., made the discovery, that the cause of human liberty would be greatly promoted by political action; and for it, he has, I understand, a handsome monument erected to his memory. The first expectation that Texas would be annexed to the United States was before this discovery. At that time, the abolitionists circulated petitions with great zeal to be signed by old and young, male and female, against the annexation of Texas; and some of them confidently predicted, if this should take place the Union must be dissolved. The gathering storm passed off. The third party was organized before Texas proposed again to be annexed, and in such a way divided the great body of anti-annexationists at the North, as that this party did manifestly strengthen the cause of annexation, and hastened the accomplishment of what they had long professed to dread. Here comes in a little sub-theory. When they found that they were defeated, they laid the blame not on themselves, but on those of the great political parties who they found did not join the third party, though that embraced but a small fraction of electors. The reason alleged was, *that as we were certainly right, and you were certainly wrong, it was your duty to have joined us.* Here their theory and practice did not agree. When a small minority

judge in this manner over the majority, they seem to forget two things—one is, that the individuals in the majority think as well of their cause as the individuals in the minority do of *their* cause. The other forgotten thing is, that it is as hard, and a little harder for majorities to yield to minorities, than for minorities to yield to majorities. Some add a third particular, which is, that such demands of very small minorities upon large majorities is neither honorable nor modest. So much for the sub-theory.

I will now add, the theory of the liberty party is as impracticable in town and State as in national elections. However desirable to that party the issues of elections may be, their separate organization will always weaken the hands of the other parties who agree with them in a particular issue. Hence, though they might often gain what they acknowledge to be important interests if they would give up, or suspend, their exclusive claims in certain given cases, they would probably promote such interests, and in doing so, would gratify their friends exceedingly. But as they *know* they are right, and that their organization is the best thing they can do, and that we must never sacrifice a greater good for a less, so they are quite reconciled to be defeated. This "tenacity of death" on their part, makes amends for present losses; their confidence being strong that they shall yet conquer politically, notwithstanding the slaveholding States of Florida and Texas have come into the Union, since they were sure that their cause would overthrow slavery throughout the United States. We are expecting that Cuba will soon ask for admission in earnest. Should it be the case, before the liberty party shall become the minority in the United

States, (and it will be before, if ever,) that party will probably hold the balance of power; Cuba will be admitted; they will reassure the world that they are certainly right, and all anti-annexationists will be blamed because they did not join "us."

If we set aside all but Scriptural considerations, I must deeply regret the excitement produced by the third party. It requires but a little knowledge to be sure that the great political parties will exist, whether it will be best for the country or not. And it appears to me, that as they are so nearly balanced their jealousies *may* promote incidental good. It cannot, therefore, be so much in reference to two divisions in a nation, which balance each other, as to all over two, which led the Saviour to declare, that a house or kingdom divided against itself cannot stand, but has an end; or, if we choose rather to say, that the two great political parties carry in them the seeds of national destruction—still it will remain true that a third party will greatly hasten the ruin. Have pious abolitionists weighed the whole subject over prayerfully? Their interference doubles the danger of destroying that confidence in one another which is essential to a healthy state of society. When the zeal of theories rises to the height of non-resistance, the danger to the nation is small. It is all bark and no bite. But a *political* party implies the shedding of blood if deemed necessary; and when men set out with theories which cannot always be reduced to practice, as they could wish, they may find in the end that their theories will have a practice which they did not anticipate. The great reason which Paul gives for praying for rulers is, "that we may lead a quiet and peaceable life in all godliness and honesty." If this reason accords with the example of any

third party which praying people can get up in this nation, and in this age, then I have mistaken its meaning.

When men set out with great zeal to get up *impracticable theories*, they cannot be sure that the evil will not fall upon themselves. It seems that when the famous Spanish armada was planned, the greatest dependence was placed upon two huge floating batteries called galleons; but when they went into the British channel, they were found to be so unwieldy that their guns could not be brought to bear. The skilful British admirals with their more manageable ships, took advantage of this circumstance, and the Spanish king was obliged to hear a very sad tale. The theory of the galleons would have been good, if practicable. I once knew an incident which illustrated the same point in a very forcible manner, though the end was not disastrous—a gentleman was greatly afflicted with the tooth ache, and went to a young physician who valued himself upon his knowledge of all branches of philosophy. He examined the patient, and decided that the structure of the tooth and jaw were such, that it never could be extracted; and that the only way for him would be to bear the pain as well as he could. But he wanted a remedy, and called upon a very successful tooth puller, who examined it. The gentleman asked him, if he thought the tooth could ever be extracted? The answer, without hesitation, was "yes." He was requested to examine the tooth the second and the third times. The last time the dentist told him he could draw the tooth in a minute. The gentleman concluded to let him try, and it was instantly out. The dentist's theory and practice agreed.

But the most impracticable theory of our abolition friends is the system

of denunciation which has been practised to a considerable extent. The idea that the way to reform others is to treat them unkindly, is not only contrary to the Bible, but shows a lamentable want of that knowledge of men and things, which is essential to raise one above party strife. Cowper's remark that "no man was ever scolded out of his sins," ought to be treasured up in the memories of all who design to be public speakers, whether ministers of the Gospel or lecturers on any branch of morality, or whether they intend to attempt the reformation of their fellow creatures by their writings. The man, who is capable of reflection, can see in a moment, that if he is not treated kindly, there is but little, if any, use in trying to reclaim him. Hence, if the speaker or writer indulges himself, to any considerable degree, in harsh and abusive language, the universal impression, among discerning people, is that his object is not so much to reform others, as to gratify his own disposition. It is true, he may gather some around him whom he has so beguiled, as to think that all his abuse is a mere expression of fearless faithfulness. Some may also infer that whatever may be his manner and matter, either as a speaker or writer, if he is pleasant and gentle in his private conversation, he must possess this character, however different he may appear as a public man. It was a sagacious remark of a man in conversation with me once, *that a minister, after a while, would certainly show his disposition by his preaching.* This will always hold true, except so far as it may be the result of false theory. This has made some suppose that the speaker must go with a club, and beat knowledge into the skulls of his hearers, and with a whip lash them into obedience.

It is important that a distinction be made between plain and faithful dealing, and such bitter words as proceed from a bitter heart. It is remarkable that in Paul's directions to Timothy, he says, "reprove, rebuke, exhort, *with all long suffering.*" Now, I think, that there is a difference between having *all* long suffering, and having *none*. If we are to judge by the lectures and writings of some modern reformers, they consider that the more violent the invective the more worthy and gracious. They have been very zealous and laborious to disgust all who have any respect for sound argument and candor; and the harder they try to accomplish their object, the farther do they recede from it. Nothing can be more opposite to such a course, than that kindness which insures success. Kindness will disarm an enemy, sometimes, in spite of himself. It will make a drunkard sober, at least for the time being. It will make the thoughtless think; the cavalier assent; the vicious pause; the outrageous to become peaceable; and it will even quiet and soothe the maniac. The folly of those who set themselves up to be reformers, without kindness, is so egregious, that the very sight of them, while making their pretences, is a tax upon patience. I once heard an abolition lecturer, who addressed an audience, whom he knew to be, with but one or two exceptions, either confirmed whigs or democrats; and after he had exhausted his eloquence to put them down to the lowest state of contempt, he seemed to think he might reasonably expect converts to his political faith from among them. It is a pity that talents and labor should be exhausted by those who have never learned the very first lesson which belongs to the art of reclaiming, which is, that we be-

long to the same race of beings of those we would reclaim. The longer I live the more confirmed I am, that the good influence which one has over another is won by the spirit of kindness. It is in the mouths of all, except misanthropists, that the moral power of woman is exceedingly great in the world; and that it is as healthful as it is great. If the question should be asked, why it should be so, the answer is ready. It is, because, that "in her tongue is the law of kindness." It is a burlesque on the human understanding, for any men, and especially for a body of men, to set themselves up as exclusive reformers of the world, while it would seem, that the law of kindness is but a very small ingredient in their method of reclaiming, and denunciation thought to be essential.

If we wish to see a company of reformers of an entirely opposite character, we may look at the Apostles of Christ. How obedient they were to his direction—*to be as harmless as doves!* Let us notice the conduct of Paul in relation to idolatry, the greatest of all sins with which he had to contend. When he went to Athens, *his spirit was stirred* in him to find the city wholly given to idolatry; but do we hear him railing, and denouncing, and anathematising the inhabitants for their abominable wickedness? No, not a word of this sort. He simply told them that they were "in all things too superstitious," meaning, as critics inform us, that they had too much religion, such as it was. What! No denunciation! No bitterness! No ridicule! What does this mean? But we will follow Paul to Ephesus the center of idolatry for that part of the world, and in the place where the superb temple of the goddess Diana stood. Will not Paul now use opprobrious

epithets against the multitude of stupid idolators, and point the finger of scorn to the image of the goddess? Will he not ransack the Greek language to find all the most ignominious terms for the purpose of *calling things by their right names*, and showing the devotees of Diana, that he had a great share of moral courage? No. He labored in Ephesus two years or more, undermining idolatry, all the while, by the pure Gospel, before even the jealous silversmith's family understood what he was about. I reckon that if some of our modern reformers had lived in Ephesus at that time, they would have thought that Paul might even be guilty of meanly cringing to miserable idolators in order to gain popular favor, or that he was at least far behind the times. It seems, however, that Demetrius and Co., became greatly exasperated at the prospect of Paul's destroying the hope of their gains, and raised a mob.

Query.—Would not modern reformers have been so much more faithful than Paul, as to have raised a mob two years earlier? But the most extraordinary part of the story is yet untold. The town clerk, who was a staunch idolator, after the greatest exertions to restore order, publicly reproved the silversmiths, and declared that Paul and his associates (about 12 in number—Acts, 19, 7) had not so much as blasphemed (spoken against) the goddess Diana. It should also be remembered, that in Paul's letter to the Ephesians, chap. 6, 5, 9, he gives particular directions to masters and servants as though there might be slavery in that church. I am aware that this has been strongly contested; but I cannot see why it might not be so, on the principle that slaveholders may be otherwise than faulty. I can see no substantial reason,

therefore, to try to make out, by special pleading, something quite different from the obvious meaning of the text.

There has always been a succession of reformers possessing the same kind and peaceable spirit, as did Paul and his Twelve Associates. The Rev. George Whitefield frequently showed it in his preaching. In the time of the great revival more than a century ago, the following *theory* was adopted by many good men, viz: "We must express a zeal in proportion to the importance of the occasion. Thus, if we can be justified for crying fire very loudly, when a house is on fire, we should scream louder still in exhorting sinners to flee from the wrath to come.

A pious gentleman once told me that when he was a boy he was dealt with in this manner, till he would hide himself in the fields or woods, whenever he saw such ministers coming to his father's. I have been credibly informed, that such a minister, on a journey, in passing through a town, in New England, called at a house for some drink. The lady of the house, in peculiar circumstances, but with all the kindness of woman, granted his request. Having ascertained that she did not profess piety, he halloed and screamed over her, till she was thrown into fits. To arrest this pernicious *theory*, which extended far and wide, Mr. Whitefield, who knew the way to the human heart, as well as any other man, stated the following incident in a sermon: A man's cottage was near an awful precipice. The woman was spinning beside the house in a summer day, with a little child that could creep, but not walk. The child, in a playful mood, pitched itself backwards, receding from its mother, and making towards the precipice. Before the mother was aware, the

child was poising on the awful brow. What shall the mother do? To leap after it, or to scream at it, would be instant destruction. She calmly opened the breast, and the child immediately crept towards her, and was out of danger.

I have thought, Mr. Editor, that if the northern abolitionists had always manifested this kind and winning spirit, they would not be so shy about crossing Dixon's line to lecture on anti-slavery. I think, also, that this course would have saved their own friends much anxiety. To render the A. Board as odious as possible, they *thought* they discovered, that when the Board received money in the slaveholding States, it was "the price of blood"—"bloody money," simply because it was supposed to be the product of slave-labor. It seems that the delegates from the Scotch Free Church, carried home some money collected in a similar manner, and some of those who received it were frightened, and talked of sending back the "bloody money." About the same time that I learned the pain which the "bloody money" produced in Scotland, Mr. Lewis Tappan, of New York, politely sent me the June number of the Union Missionary of 1845, of which he was the editor, and which contained comments upon my letter to him. In one of these comments, he says: "We do not object to the American Board, because it receives money of the 'slaveholder'—whether there was a sudden change of opinion in this country concerning the 'bloody money,' or whether the scrupulous Scotch did not fairly get their lesson, I leave you to decide.

I understand that Mr. George Thompson is expecting to perform another mission of mercy to the United States. If he should come in the true spirit of the Gospel, and

have wit and courage enough to go where slavery is, and condescension and humility enough to throw away *caste*, so as to associate with *fauliless* slaveholders, I do not suppose he will do much harm: but if he intends to bring over a cargo of reproach, and sarcasm, and ridicule, and scandal, and slander, and scurrility, and buffoonery, and all kinds of abuse, which were ever manufactured on the Island of Great Britain, he may understand that we have already a supply in this country. And these commodities are very cheap, even they are often gratuitous if we will but pay the postage, or take the pains to attend an abolition lecture.

A NORTHERN CORRESPONDENT.

### Free Negroes in Virginia and Ohio.

THE recent message of Gov. Smith of Virginia, to the legislature of the state, is one of the most peculiar documents that has recently issued from the press, particularly that portion of it which relates to the free colored population of the state. He proposes to remove them all from the state as a public nuisance! This reminds us of a proposition which was once made by some wise legislator of that state, to sell all the free negroes within their bounds, and apply the price to the payment of the public debt of the state! For the honor of the Old Dominion be it said that he did not meet a second. Gov. Smith recommends that the people of each county express by public suffrage their wishes on the question: and that in those counties where a majority requires it, the measure shall be carried into execution.

We consider this proposition one of those miserable attempts to correct an evil, which being perfectly destitute of ingenuity or wit, and utterly repugnant to every generous sentiment of philanthropy, and destitute

of every quality and ingredient of humanity, and having in it, not one single element of a generous and comprehensive policy, cannot possibly be carried into operation, and if it could, it would be as fruitless of good results, as it is heartless and wicked in its conception.

Where are they to be sent? Mr. S. hints that some of the *free states* are willing to receive them, and do better by them than Virginia can do. He considers them the lowest class of paupers, and to get rid of them, proposes to turn them over to other states to be supported! He would feel himself insulted if Massachusetts or New York should propose to send her paupers to Virginia to be taken care of!

What free state is ready to receive the free negroes from Virginia? Is Ohio? Hear what the Hon. Mr. Sawyer, Representative in Congress from Ohio, declared in the House of Representatives, a few days ago:—

Mr. Sawyer said, he "perceived that in the message of Gov. Smith, of Virginia, it was recommended to the Legislature to drive all free ne-

goes out of the state. He presumed they were a nuisance there, as he well knew they were in Ohio.

"It was said that all men were by nature free, and entitled to equal privileges and immunities."

"Mr. Giddings here was very anxious to get the floor to explain in reply, but Mr. S. would not relinquish it to him."

Mr. Sawyer said, "this doubtless would be their next step. They said all men, according to the Declaration of Independence, were born free and equal. Mr. S. admitted it; he was a strong stickler for it, as they would find before he was done. He admitted that a colored man was entitled to the same political rights that he was: but where? In Ohio? That did not follow. In Ohio the people were white, and chose to be governed by white men, not by negroes. They thought as the poor sick man did in a very dirty cabin, when they handed him in August soft butter, covered and mixed up with flies. 'I'll thank you (said the poor dying man) to put the flies in one plate, and the butter in the other.' [Laughter.] Send them where they could enjoy their rights to the full, and God speed them. But the people in Ohio were entitled to as much liberty as the negroes, and it was their will to be governed by white men. Let negroes go where they can govern themselves.

"But if Mr. S. was asked what

was his plan, he would say to the slave states that they ought not to abolish slavery in their limits. If they would have slaves, let them keep to themselves; and not when they had worn out a negro's strength manumit him, that Ohio might open her arms and make herself the asylum of all the broken down negroes in the slave states.

"Mr. S. spoke sensitively on this subject, because four hundred manumitted slaves from John Randolph's estate had been sent into his district—into one county of it, and were going to settle themselves all over it among his white neighbors. There were a few tracts of vacant land there, owned by the General Government, and they wanted to enter these pieces of land for these four hundred negroes, that they might settle down upon him and his neighbors. But his constituents rose in their night, as one man, and, taking the statute book in their hand, demanded security that these blacks should not become a burden on the community; and, if not, that the penal enactment of the law should be enforced. The security was not given, and his friends and his neighbors had mustered the blacks out of the county. They had said to the abolitionists, and all others round them, 'If you want negroes to reign over you, take them to your own firesides; but into this district they shall not come.'"

[From the New Orleans Protestant.]

Harrison W. Ellis.

THE readers of the Protestant have already been informed that the Synods of Alabama and Mississippi have at length succeeded in raising the money for the purchase of Ellis and family, with a view of sending them to Africa, under the care of the Board of Foreign Missions. At the late meeting of the Presbytery of Tuscaloosa, Ellis, or as his name is hereafter to be, Harrison W. Ellis, was introduced as a candidate for the



Gospel ministry. It has occurred to me that some further account of him, particularly in connexion with the impression his examination made on the Presbytery, might be interesting to those who have shown a special interest in his case.

And here let me say, that very erroneous reports of his acquirements have, by some means obtained currency in various parts of the country. He has been called the "Learned Blacksmith of the South," in evident comparison with Elihu Burritt of the North. The writer of this heard it mentioned in a large assembly of persons from nearly every State in the Union, that Ellis was familiar with seven languages. Now the truth in relation to him is wonderful enough without the aid of such exaggeration.

From a brief history of himself which he gave to Presbytery, it appears that he was born in Pittsylvania County, Va., but in early life was removed from that place to Tennessee. When about nine years old he formed the purpose of learning to read, especially in order to be able to read the Bible. This desire arose from his having observed that ministers, in preaching, always read from the Bible, and spoke of it as being the word of God. In despite of numerous obstacles, such as would have deterred almost any one else, he succeeded in learning to read and afterwards to write. When 25 years old he came to this State, [Alabama] and having acquired a thirst for knowledge, he commenced the study of the Latin language. He had no regular instruction; but received some little assistance from one person and another as a casual opportunity afforded it. Subsequently he undertook the study of the Greek and of the Hebrew. In the latter, however, he made very little progress, owing to the want of books—a difficulty,

by the way, which has retarded his progress throughout his studies. All the while he has been regularly engaged in labor as a slave and a mechanic.

It cannot be said that he is a finished scholar in either the Latin or Greek languages. He has, however, acquired such a knowledge of both as to be able, without any assistance, to prosecute his studies in them to any length that he may wish. His acquaintance with his own tongue is such as to enable him to speak and write it with as much propriety as is common among educated men. While he has read and studied some authors on natural science, moral philosophy, &c., his reading has been confined for the most part to religious books. Dwight, Dick and Boston are the theological writers with which he is most familiar.

Nor is it simply that under such disadvantages he has made these attainments in learning; but, judging by the exhibition before the Presbytery, he is a man of "decided talents"—of clear, discriminating, independent mind, with the ability to make a judicious use of the knowledge which he acquires. I believe that I utter the sentiments of the whole Presbytery and of the large assembly present at his examination, when I say, that for precision on the details of religious experience—for sober, rational views of what constitutes a call to the ministry—for sound, consistent, scriptural views of the leading doctrines of the Gospel, few candidates for the office have been known to equal him. The effect of his statements were greatly increased by the fact, that he seemed to be presenting rather the results of his own reflections, than what he had learned from the investigations of others. On many points there was a striking originality in his mode of exhibiting his sentiments. He also read a ser-

mon of his own composition, of which some of the members thought so highly, that they proposed that Presbytery should order its publication. It certainly looked and sounded very strange—it was almost incredible to see and hear one who had been all his life a slave, with none but the ordinary privileges of a slave, reading a production, so correct in language, so forcible in style, so logical in argument—abounding with quotations from the Bible and so intelligently and pertinently applied.

So well satisfied were the Presbytery with his fitness for the work, that they have made arrangements to ordain him as a missionary to the full work of the ministry, during the approaching sessions of the Synod at Wetumka. That time has been selected in order that as many of the ministers and elders in our State may be present, as we can hope to collect on any occasion. It would be very gratifying to us, and would add greatly to the interest of the scene, if the brethren of the Synod of Mississippi could be with us; but this it would be impossible to secure. They have evinced a noble generosity in aiding us in procuring the liberation of this man, and we earnestly

desire that they might share in all the satisfaction we anticipate from the crowning act of the enterprise, so far as we are especially concerned.

It is expected that Ellis, with his family, will sail for Africa in December.—The Board of Missions have charge of him, and have assumed all expenses.

Ellis is thirty years old, of robust health, and quite black. His wife is about the same age, is pious, and can read. His son is seventeen years of age, and is said to have a very sprightly mind. He can read and write, and has studied arithmetic, geography, &c., but to what extent I am not informed. He is not pious, but is more correct and moral in his conduct than is common among those of his age and circumstances. The other child is a daughter, eleven years old, who has commenced learning to read.

But I have said enough, perhaps too much on the subject, in which my feelings are deeply enlisted, as you have perceived. It may be that they are the more so now, because they have not heretofore been as much engaged in it, as I now feel they ought to have been.

Yours, &c.,

[From the Liberia Herald.]

Liberia.—No. 1.

Our readers will find in the present number an interesting communication from Mr. A. F. Russell, Missionary to the "Golah Country," and we bespeak for it a candid perusal. We have often invited our readers to favor us with communications, and they have as often promised to do so, but like the rest of their promises, they remain unfulfilled.

Mr. Russel is wrongly informed

as to the ownership of the "Herald."

The Liberia Lyceum owns no portion of it.

MR. EDITOR:—We have heard it remarked, that "beside the editorials there were but little original matter in the Herald." Yours has been, is now, and will continue to be, a useful sheet to Liberia, and may be rendered more so. So small a paper edited on this great continent, in a colony as interesting as Liberia is said

to be, should wear more of home appearance, by being filled with matters relative to Liberia and Africa. The editors do their part it is true, but they are not the only men who should be interested. Newspapers were not designed to be filled with editorial matters only. The *Liberia Herald* is to proclaim the truth about the colony, and calls upon every man to speak of her, who loves her. By this means persons abroad would become not only more acquainted, but more interested in our welfare. And did different politicians, respectfully and in friendly words, show their different opinions, with the reasons of them, two sides would be seen, and judged of. If it be true, the *Herald* has become the property of the *Liberia Lyceum*, certainly the intelligent members composing that body, farmers, mechanics, merchants, ministers, doctors, and lawyers, can find enough matter in their various practical pursuits and observations to both enlighten and engage. As we have had recently the extreme honor of being made a member of that body, and desire to be one that will at least do it no harm, and as we are deprived of the high privilege of meeting with them, and must lose those feasts of intellect, enjoyed so often by its members that can, we would employ a few moments from time to time in dropping you a letter, as our opportunities of sending are few, should any of them be thought long, we may be excused on that ground, especially as we venture only with the hope of prompting others more skilled in writing, and acquainted with subjects of general interest to the colony, to contribute things useful to us in this way, believing as it has done, it will still prove beneficial.

We will make our last trip into the interior a kind of journal-like text to whatever general remarks and

observations we may make, promising as we proceed to give a kind of description of things or try to. We cannot promise you that our reflections will be interesting, we may make some that will call for explanations that may be so. We will promise to speak what we think the truth, leaving others to think of it what they choose.

Liberia in our opinion, is the best home for the colored man of the United States, and the *Herald*, as it has done, may teach them more of this happy land. Its soil, timber, minerals, its productions generally, offer subjects of interest.—The best modes of cultivation, after the manner we commonly till.—The most useful productions to us at present; those that will bring the most present and future wealth to Liberia.—The kind of soil in which different plants thrive best, would be surely useful fields in which to employ the pen. How often have we thought of the practicability of circulating the *Herald*, as such numbers of it as may have useful articles upon the cultivation of the soil, especially such as relate to the *Torrid Zone*. The prices which may be realised for different articles, especially all offers from abroad for such articles as our farmers might cultivate. Are there not men in America who would make offers to farmers in this country, on conditions, honorable to both, to encourage enterprise and show what can be done? What quantities of arrow-root, (especially the root unprepared, we are deficient in the means of grinding, and the raw root prepared in America, would be a sure way to avoid the cheats so often made by cassada starch.) Cayenne pepper, lemon and lime juice, pinders, and indigo, might we not make profit by them? Men who never think of raising anything beside cassadas, potatoes, plantains and bananas, may by such encouragement

that they can rely on, be lead to the cultivation of plants and trees, that in a few years may bring considerable wealth. Reward sweetens labor, and now certain amounts for certain things may become at, may excite hundreds, whose eyes are glued like a "muskrake" to the present, "the bird in my own hand now only," to raise something beside cassada, to look forward a little, and work some by anticipation. Just such subjects and designs are what we want. Such should employ the pens, and hands, as well as mouths of "independent men" more than they do, as an empty name, if it ever sold for much may not bring much to really help a needy people. Those, then, who urge so strongly at the *present* a Declaration of Independence, &c., should more than all other patriots in our view, urge and encourage, the means of bringing about our *real and positive* independence. We doubt very much the true glory of all empty artificial imaginary, incautions, mere point carrying things. We hope that we have no men to crush us for empty opinion sake. There are men in the world, though, who, so they carry a point, care not where that point leads to. We profess to be in favor of such Declaration when we can declare the truth, if it be to-day. And if the time is come necessarily; or otherwise, we say success to Liberia. The good citizen may say, "sink or swim"—"do not give up the ship!" Papers put in circulation among persons who do not "take papers" or cannot read after the manner that some good folks do "religious tracts," pointing out what might be of practical good, beg them to "read or have read and give to thy neighbor requesting the same of him." Especially articles on agriculture, the great use and propriety of raising different fruits, vegetables, &c., &c. We propose being one

of ten men, to pay for six numbers of the Herald for the above purpose, for the public good of New Georgia, Caldwell, Virginia, Kentucky, New Orleans, and Millsburg. Monrovia, Edina, and Bassa Cove, seem to be awake to self-improvement in some way at least, especially in interesting themselves in the improvement of the mind, and other useful pursuits, while in some of the above things, especially the improvement of the mind, of adults and young men, and reading and discussing subjects of general good to us as a colony, Caldwell, New Georgia, Millsburg, &c., seem to be asleep. Are there no independence men in this town? loving their fellow men enough to do so small a thing as to set on foot, energetic enough to keep in operation a Lyceum? what sources of information and general good! On the floor of those Lyceums such articles could be read, carried home, thought over, and put men into action who otherwise might never have thought of them. Where are our *patriots*? We are no mineralogist, botanist or very great agriculturist, though we do as much at the latter, as our transitory mode of life will admit, and often reap our reward.

On the third of August, leaving what is considered the sterile, rocky, gravelly ground of Monrovia, and the sandy soil of the beach, (which in most instances amply reward the laborer,) we proceeded up the Stocton River, towards New Georgia. The banks of the Stocton are low and marshy, for several miles up, and so thickly set with swamp mangrove (the roots of which seem determined to keep the body of the trees out of the mud and water) (no bad hint to Liberians) as to be almost impenetrable, a strong national fort these may prove in days to come to Liberians, a good army secreted in them, would give an enemy no

little trouble in passing from Monrovia to New Georgia, &c. The effluvia arising from those marshes (which are chiefly confined to the sea board) is disagreeable and we should think unhealthy. We have often thought that the beautiful town of New Georgia, lost on the side of health, by being placed so near the head of these low lands. Higher up the Stocton, or on the St Paul's, higher, healthier, and we think more fertile lands offer sites. The New Georgians generally are an industrious people.

Passing the public farm, on the North of the Stocton, this spot is an exception to the low lands on the river—it is elevated good soil;—one of the houses seems to say, “a stitch in time would have saved nine.”

As we only passed by the farm, we were soon in the St. Paul's River, one of the most bold, if not the longest river in Liberia. The little new settlement, Virginia, opposite Caldwell, on the North of the St. Paul's, exhibits marks of industry, showing what labor can do, that the men are men of the stamp, and not a sleepy-headed set, having as much to boast of to-day as farmers, as many who have been pretending to farm for years.

We like to visit “new comers,” it is a privilege we hardly ever let slip if near them, and which we often repeat, especially as there are no hordes who are ever ready to discourage. We very often find many of them possessed of wrong notions, both of Liberia and liberty: having been misled or wrongly impressed sometimes we fear among others, by the addresses of colonization agents. Hearing that gold and gold-dust were found “in the sand of Africa,” and that it was washed out in great quantities and sold for much, that “money (camwood we suppose) grew upon trees as well as (mangrove)

oysters,” (very unwholesome food.) Of the value and abundance of ivory. The spontaneous growth of coffee, sugar cane, &c., in great abundance. The abundance of fish, fowl and deer. They have hastened to Liberia, expecting to see a country like that they left, and these things as it were growing in natural farms abundantly, the whole earth a fold, a park, a coop, or pen, like fatening pens, and folds, &c., in America, (expecting to gaze upon “the Queen of Africa,” and the good man only knows what all.) Expecting that they had only to gather, kill, and eat, wash gold from the sand, amass wealth without end with little or no exertion.

We can truly sympathise with such people, as we too when a little boy, a candidate for Liberia, were simple enough to possess the same mistaken views, associating all the above sources of African wealth together, and throwing them in our mind in the streets of colonial settlements, as lead to do by teachers. Why we were to wash out a few tons of gold in double quick time, gather from the dollar trees money enough to soon make us “von berry pig fellow,” that need never work again. Tame and ride my elephants and “Arabian horses, which we were told ran in droves wild in the woods,” and for aught we knew build an “ivory house.” Catch as much venison from the streets as we wished. Dip fish from the river with our bucket. As for fowls, they were in our thoughts in danger of being crushed under foot, while the eggs became as trash. We were to drink fresh coffee from the bush every day, for the Agent said, “all you have to do is to send your children to the groves and gather as much as you wish and when you please.”

Such addresses and teaching may be true of Africa and Liberia in one

sense; and as foolish as the above thoughts may appear, they do not dwell in the minds of children alone. Many elderly persons are ignorant enough to think just so too, from the same causes they are taught to do so. Those who make use of addresses should so express themselves as to avoid making wrong impressions—for acclimating fever and disappointment often prove an overmatch for a low-spirited man's constitution. Persons lecturing with an eye to make proselites or induce men to come to Liberia, would do us no harm, to avoid every thing that would possibly lead from reality, as the evil growing out of wrong views, and perhaps the number of deaths may be greater than one, at first view, would suppose.

Truth would say, there is gold dust on the Gold coast or wherever it is, but it might do an emigrant to this colony no good, as there is no probability of his ever leaving Liberia, and going away there to seek it if he could. There is a tree in Africa, the wood of which is good for cash at \$3 per cwt., brought from the interior by the natives, and sold in large quantities to Liberians, but it would be both unprofitable and foolish for an emigrant to go off to cut it, as it would cost him, even if he succeeded, a hundred per cent. more, to get it to market, than it would to purchase it with the "where-with-all" after it was brought by the natives. It would do him no good in the interior, where every man could cut as much as he wanted, as well as the ivory, too, may be bought for the money, but is not so plentiful as stones in the streets of Monrovia. Elephants are killed in Liberia, sometimes, very near our settlements, but elephant hunting is a dangerous, unprofitable business, only pursued by a few hard-hearted Africans, and in India we are told they tame and ride them. If we only drink the coffee our children gather from the woods, our cups would be few, though it grows spontaneously, and in some places may be gathered wild. Fish are as plenty as they are any where else, yet they don't jump in our hands. Deer live in the woods and are sometimes shot and killed; and there are horses somewhere in Africa, and in the space of 15 years two or three have been brought to the colony and sold.

How much better, if they be farmers, point them to the soil, the fertility of which cannot well be exaggerated, producing every thing a tropical clime can produce in ample abundance, yet "by the sweat of the brow." The arm answering, though not necessarily in all cases, the place of the ox; [oxen can be bought at any time, thank God, for the money, and broke and worked too by those who choose it, and it has been done;] the hoe answering for the plough if we rather, and in our light soil, does almost as well, perhaps. Labor and patience, two-thirds of the labor, too, that it would take to support a man in the United States, will reward the workmen, thirty, sixty, a hundred fold—the profits will sweeten the toil.

A coffee tree once planted and reared (which takes four years) will yield its increase two crops a year, year after year bringing its reward with it—a hundred, a thousand, and tens of thousands, will do the very same, and certainly the scions, or the seed, are to be bought in sufficient quantities in Liberia. Arrowroot, ginger, pinders, and pepper, grow with almost half trouble, yielding in full abundance if planted. Indigo, &c., grow luxuriantly beyond all possible expectation; and as for fruits, the orange, lime, lemon, guava, guavay, guavay, mango, &c., &c.,

we place Liberia against any country in the world, and with what a fraction of labor, compared with the benefits they yield. Vegetables—the yam, potatoes, cassada, plantains, Indian corn, beans, peas, &c., &c., useless to mention, time would fail us to tell. Put them in the earth, and they are as sure to produce as the God of nature is to bring about the seasons. Still the idle will not have

them. The lazy man has no part in this lot of good things. Such truths would do us good. The word *labor* frightens the lazy man, and he will not curse us with his presence and example. The industrious love that word, or the thing it means, will come determined to do, and coming will conquer and be rewarded.

A. F. RUSSELL.

GOLAH, August 20, 1846.

Latest from Liberia.—Letter from Gen. Roberts.

GOVERNMENT HOUSE,

Monrovia, Nov. 9, 1846.

SIR:—By the barque "Palestine," hence in an hour or two for the United States, I have only time to inform you that the vote of the citizens, taken the 27th ultimo, on the question of independence, as far as heard from, is in favor of adopting the suggestions of the Board, and recommends the call of a convention to draft a constitution.

Montserrado county gave a large majority in favor of the measure. Two-thirds of the people in Grand Bassa county oppose it. Returns from Sinoe have not been received as yet; it is known, however, that the major vote of the whole population is in the affirmative.

The Legislature at its session in January next will, of course, order a convention and adopt rules for its government.

I have the pleasure to acknowledge the receipt of your favors of July 9, and August 28, by the "Madonna," and am happy to find that you have determined to send slate or tin to cover the building for

recaptured Africans. We shall make an effort, and hope to have it ready to receive the slate or tin immediately on its arrival, and very soon afterwards to be able to forward you full and final accounts of the business.

I wrote you fully a few days ago by the schooner "Boston," for New York, enclosing accounts from the Colonial warehouse, minutes of the extra session of the Legislature, &c., &c.

Mr. Smith will not visit the United States until next year, he is afraid of the winter season. I thank you for the interest you have taken to have my brother placed at some good school. I hear, verbally, that some difficulty has arisen, at Pittsfield, on account of his admission. I hope, however, it is nothing serious. Neither Mr. James nor Walker can give me the particulars.

In haste,

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

To Rev. W. McLAIN,

Washington City, U. S. A.

Extracts from a letter from Gen. J. N. Lewis.

MONROVIA,

Nov. 10, 1846.

REV. AND DEAR SIR:—I take great pleasure in acknowledging the receipt of your favor of 28th of August, by the "Madonna." Your first let-

ter, written to come by her, as intimated in the one received, has not come to hand. I enclose a copy of the letter I wrote to you by the schooner Boston, of New York. She left here the day after its date.

Confused rumors have reached us that the "Boston" "has been captured by a British vessel of war, called the 'Wanderer,' with 180 slaves on board, and carried into Sierra Leone, but neither the captain nor any of his crew were on board at the time of the capture, they were on shore at the Gallenas." Until we hear from Sierra Leone, or receive a visit from some English vessel of war, we may not be able for some time to ascertain the truth of the matter. \* \* \*

We are pleased to hear that you are about to have a packet to run between Liberia and the United States. It will afford an opportunity of communicating more regularly than we have hitherto been able to do. I wish for it every imaginable success.

The extra session of the Legislature, was rather a stormy one. It thought, or a part of it thought, that your Society acted too hastily upon the recommendation of the Legislature of 1845. We will have to use considerable coaxing with the people in the county of Bassa to bring them to view the subject properly. At present, in that county, excepting eight persons, every man goes against the recommendations of the Board.

We regret to learn that Dr. Helms-

has written unfavorably of Liberia. We know of no reason why he should be dissatisfied. He told me that his receipts for practice were greater than his expenditures, and that he had not spent a cent of the money he brought out with him. The people who came out with him, and who were located on the St. Paul's are much enraged at him for writing as he did. They will, I understand, send a statement of their condition, which will, no doubt, differ widely from the one made by him. They are doing well, and are perfectly contented with their prospects. \* \* \*

There are other subjects that I would like to refer to, but the short time that this vessel will remain in port, prevents my making any allusion to them. We still have considerable rain.

The Rev. Adam W. Anderson died this morning. He went to bed last night quite well. In his death we have lost a devoted citizen, and an exemplary Christian. His loss will be severely felt.

Believe me, very truly,

Your obedient servant,

J. N. LEWIS.

Rev. Wm. McLAIN,

Sec'y and Tr., Am. Col. Soc.,

Washington City, U. S. A.

[From the Liberia Herald of November 6, 1846.]

England and Liberia.

WE are gratified in having it in our power to inform our readers, that since the issuing of our last number, our minds have, in a measure, been relieved of the fears we then entertained of forcible possession being taken of Grand Cape Mount by the British Government. We are informed by authority which may be relied upon, that if such is the intention of Her Majesty's Government, the fact has not yet been

made known to the commanders of her ships of war on this station; and it is but reasonable to suppose, if such an order had been issued, none would have known it sooner than those who are sent to the coast to protect British interest.

We have not, however, failed to watch all movements having the least reference to that district of country. We learn that there is a gentleman at Sierra Leone, lately



returned from England, who contemplates founding a settlement at the Cape as soon as he can obtain a sufficient number of persons to engage with him in the undertaking. The gentleman's name is familiar to us; but we have never heard it mentioned until now in connexion with that territory, nor do we believe that his name has any right to be associated with that of Cape Mount on the footing which, it is said, he wishes to place it. It is said, that he derives his authority to occupy from a Mr. Redmond, of London, whose name, our readers may remember, appeared in a document said to have been executed by the chiefs of Cape Mount some four years ago, with that of Mr. Canot's, giving them the sole right of trade in that region; but it seems that Mr. R. has disclaimed any right to the privileges which that document purports to have given him, by refusing to reimburse Mr. C. for a portion of the expense which he had been at in obtaining a footing at that place; and in consequence, Mr. C. long since ceased to consider Mr. Redmond as being in any wise concerned with him in that territory; indeed it is pretty well understood here, that Mr. Redmond, in a letter to Mr. Canot, fully relinquishes *all* his right to that country, and object-

ed to Mr. C.'s importuning him again on the subject.

The formation of any private enterprise at this place, may not be a matter to which we need give ourselves much concern—the object of the adventurers will most assuredly be that of trade, and from our knowledge of the resources of that region, we feel quite confident that the annual profits of its trade will not be a sufficient inducement to the foreigner to remain there any length of time, deprived of civilized society, and more than half of his time, from the effects of the climate, be compelled to hold close fellowship with his couch. Admit that he would be capable of surmounting these difficulties, how would he manage to keep the trade all to himself? No plan could be adopted to prevent us from obtaining a portion of it; and any attempt on the part of the foreigners to prevent it, would, by the Africans, be taken as a declaration of war, and when once a necessity occurred for a resort to arms, all confidence between the parties, if there had been any, would be at an end. It is not the monopolising of the trade that causes us any uneasiness, but we apprehend difficulties would arise, should foreign settlements be made in our immediate neighborhood.

[From the Presbyterian Herald.]

#### Colonization.

THE Hopkinville Gazette publishes a memorial to the legislature of Kentucky, praying that body to make an annual appropriation to the Kentucky Colonization Society, to enable them to remove such of the eight thousand free people of color in this state, as are willing to go, to the colony in Liberia which has been purchased for them by the

citizens of the state. We should be gratified to know that similar memorials were circulated in every county in the state, and numerous signed by the friends of the scheme. Facts which are transpiring every day only serve to deepen the impression that this is the only practicable scheme of benefiting this class of our population, which presents

itself to the philanthropist at the present time. Take the following resolutions passed at a meeting recently held in Mercer county, Ohio, (the county to which the Randolph negroes were removed,) as a sample of what the negro is to expect from the free states. The resolutions are said by the President and Secretary to have been passed by a meeting that was large and respectable.

*"Resolved, That we will not live among negroes; as we have settled here first, we have fully determined that we will resist the settlement of blacks and mulattoes in this county to the full extent of our means, the bayonet not excepted."*

*"Resolved, That the blacks of this county be, and they are hereby, respectfully requested to leave the county on or before the first day of March, 1847; and in the case of their neglect or refusal to comply with this request, we pledge ourselves to remove them, 'peaceably if we can, forcibly if we must.'"*

*"Resolved, That we who are here assembled, pledge ourselves not to employ or trade with any black or mulatto person, in any manner whatever, or permit them to have any grinding done at our mills, after the first day of January next."*

Take also the recent vote in New York on the question of negro suffrage as another sample of the same feeling. The question was voted down by a majority of *four to one*.

The condition of the colored people in Philadelphia, where they have been free and had their churches and schools and various means of improvement for an age, may afford some light on this subject. A committee of most respectable citizens recently made an appeal in behalf of an institution for the benefit of the blacks. In their statement, the following facts are presented:

"The Committee say, that while the proportion of colored to white population in Philadelphia city and county, is as one to twelve, the ratio of colored to white paupers in Blockley almshouse, on the 3d of January, was more than one to seven; and of untried prisoners, received into the County prison, in the last five years, the proportion of colored was still greater, or more than one to two.

"If we comprise the eastern district of the State in our examination, we shall discover that whilst the proportion of colored to white population is as one to twenty-three, the proportion of colored to white inmates of the Eastern Penitentiary, for the last sixteen years, has been as one to two, viz: whites 1,367, blacks 692.

"Had the number of white convicts received into the Penitentiary during the years above stated, been in proportion to that of the colored convicts, as the white is to the colored population of the Eastern district of Pennsylvania, there would have been about 15,000, instead of 1,367 white inmates."

These are Christian States, and perhaps they are as good specimens of what in the present state of society may be expected to be done for the negro in this country, as we can any where find. We undertake not now to discuss the question whether the feeling manifested be right or wrong. That is the question which must be answered by the parties exercising it to God and their own consciences. But the practical inference to be drawn from them is, that if we wish to benefit the free negro, we must remove him to a country where none of these adverse influences are operating upon him. The Kentucky Colonization Society has such a country in *Kentucky in Africa*. That society is now en-

gaged in the laudable work of removing the free people of color to that land, and the object of the memorialists is to secure the aid of government in their noble work. If they succeed, they will benefit

Kentucky, they will benefit the negro himself, and they will bless Africa for all time to come. Who, then, will withhold his name and influence from so noble an enterprise?

### Cape Palmas, Western Africa.

OUR readers will peruse with melancholy interest the very suitable and affecting resolutions adopted by the students of our Diocesan Theological Seminary, on receiving the official intelligence of the death of the Rev. Mr. Messenger, a Missionary of our Church, who fell a sacrifice to the climate of Africa in a few weeks after his arrival at Cape Palmas, and before he had even entered on the discharge of the appropriate duties of the Mission.

We have heretofore spoken of the great loss the Mission sustained in the early death of this devoted Christian and Missionary—one who, to all who knew him personally, seemed most admirably adapted for usefulness in the sphere of his own free and deliberate choice, and whom—we had indulged the hope—would have spent many years in self-denying, but to him delightful, service of preaching the Gospel to this long-benighted and neglected and injured people. But it becomes us to bow with humble yet filial resignation to this dispensation of an all-wise God, the reasons of whose administration, though we “know not now, we may know hereafter,” and which, when made known, will assuredly clear up all the darkness and mystery which sometimes surrounds his afflictive dispensations.

We learn with much regret that the health of the Rev. Dr. Savage has again become so feeble as to require a cessation of his labors at Cape Palmas, and to demand, indeed, his

immediate return to the United States. From private letters we also learn that the Rev. Mr. Payne’s state of health, for the year past, admonishes that, to insure, after another year, life, or even a tolerable share of labor and usefulness in the debilitating climate of the African Coast, he must enjoy a period of relaxation and return to his native country to recruit his rapidly wasting physical strength.

We hope that our foreign committee will have the wisdom and foresight, at an early day, to place the return of our Missionaries from this most enervating and deadly climate on the footing of what we understand is the arrangement of the Church and Wesleyan Missionary Societies with their Missionaries at Sierra Leone and other Missionary Stations on the Western Coast of Africa. The former Society permits the return of the Missionaries in their employ, we believe, every fourth year, and the latter, every third year.

The present state of the Mission, as thus indicated, calls loudly for aid, and the early supply of laborers in this interesting but most self-denying field of our Missionary operations. We trust that the appeal it makes to our own Diocesan Seminary, which has, as yet, furnished *all* the clerical members of the Mission, will not be made in vain. Let the prayers of God’s people be earnestly and constantly presented, that His Holy Spirit may inspire them with true and lively Christian sympathy for

this degraded land, and with earnest zeal and holy courage and resolution to dedicate themselves, so wholly and unreservedly, to the Lord's service, that should he appoint their sphere of ministerial duty and labor in the pestiferous and deadly atmosphere of Africa's shores, they may promptly and cheerfully obey the calls of His Providence and Spirit.

Since writing the above, we notice in the last Christian Witness and Church Advocate, the announcement of the death of Mrs. Catherine L. Patch, a teacher at the Missionary Station at Cavalla, near Cape Palmas, under the charge of the Rev. Mr. Payne. Mrs. Patch was a member of St. Ann's Church, Lowell, Massachusetts, and received her appointment from the Foreign Committee three years ago; and in the spring of 1844, left that place for Africa. We take from the above journal the portion of a letter from the Rev. Mr. Payne addressed to the Rev. Dr. Edson, her former pastor, communicating the intelligence of her death:—

"At a meeting of the missionaries of the Protestant Episcopal Church, held at this place on the 26th March, the following preamble and resolutions were adopted:

"*Whereas* it has pleased Almighty God to remove from among us by death Mrs. Catherine L. Patch,

"*Resolved*, That while bowing with resignation to the will of God, the mission would record their sense of her sincere piety and devotion to the cause in which she was engaged.

"*Resolved*, That the above resolution be communicated to the friends of the deceased.

"Although you will in due time, no doubt, receive full accounts of the last moments of our departed friend, through the "Spirit of Missions," I cannot send this letter without giving you, the late beloved pastor of the deceased, some more

particular testimony of her worth. Assigned by the mission to assist Mrs. Payne in the care of twenty heathen girls, she came under our roof a perfect stranger some eighteen months ago. With a heart, however, earnestly engaged in a common cause with us, she could not long appear or feel as a stranger. With a warm and affectionate heart, and a conscience tenderly alive to a sense of duty, she devoted herself with a zeal, alas! too great, to the promotion of the spiritual interests of the immortals committed to her care. Her ardent wish to redeem the time led her to persevere in the performance of the duties of the school, when prudence oftentimes called for repose and medicines. So steadily did she pursue her purpose, that notwithstanding the debilitating and sickly influence of the climate which all feel, she scarcely lost a day from duty until she was seized with her death sickness. When however this came, there was such accumulating strength in it that medicines produced no effect. Notwithstanding the constant attention of Dr. Perkins, the disease continued its fatal ravages, until the tenth day, when our sister fell asleep in Jesus, as we have no doubt. It is true she had hoped and expected to be spared for long usefulness in the world, but when the summons came, she told me that she 'should be happy to die, if it was the will of God.' Just before her death, she offered up a fervent prayer for the mission and especially for the girls of her charge.— After this until her death, she was unable to speak, but I think was sensible of what was passing around, and gave evidence of a calmness within and preparation for the heavenly world, truly gratifying to friends from whom she was about to be separated. She died on Wednesday, 18th March, at 2½ o'clock P. M."

**Annual Meeting of the American Colonization Society.**

THE thirtieth Annual Meeting of this Society was held on the 19th ultimo, in the First Presbyterian Church, in this city, at which the Annual Report was read, and several powerful addresses were delivered. Many persons remarked that they had never attended so interesting a meeting on any subject. We regret that we are unable to present a detailed statement of it in this number. As the publication had to be delayed a day or two, in order to get in this brief notice, our readers

must wait for the full particulars till the next number appears.

From the Annual Report, it appeared that the total receipts of the past year were \$39,900 02. The amount received from *legacies* was much smaller than during the preceding year; while the amount received from *donations* is considerably larger.

The Board of Directors adopted measures for consummating the arrangements with the commonwealth of Liberia touching their independence.

**Items of Intelligence.**

**ANNUAL ELECTION.**—The returns of the annual election from the counties of Montserrada and Grand Bassa, are received. We have not yet heard from "Sinoe." The following persons are elected:

For Lieutenant Governor—John Day, of Bexly, county of Grand Bassa.

**COUNCILLORS FOR THE COUNTY OF MONTSEERRADA**—John B. Gripon, of Millsburg; Nath'l Brander, Samuel Benedict, Adam W. Anderson, and William Draper, of Monrovia; Zion Harris, of Caldwell.

**FOR THE COUNTY OF GRAND BASSA**—Stephen A. Benson, of Bassa Cove; Washington W. Davis, Wm. L. Weaver, and John Hanson, of Edina.

[From the Boston Traveller.]

**COMMONWEALTH OF LIBERIA.**—*Messrs. Editors* :—It is already

known, that the Directors of the American Colonization Society, at their last annual meeting, advised the people of Liberia so to amend their constitution, as to take into their own hands the appointment of their own chief magistrate, and all other powers of government heretofore exercised for them by the Society. This measure was found to be necessary for the proper management of the foreign relations with Great Britain and other powers, which had inevitably grown up with the growth of the Colony and its commerce; and the fact that the Directors had not found it necessary, for many years, to veto any act of any department of the Liberian Government, encouraged the hope that it would be safe. It is also known that the legislature of Liberia, at an extra session last summer, referred this question to the people, and the Governor issued his proclamation, appointing a day for them to vote upon it in their primary assemblies.

I have this morning received a let-

ter from Gov. Roberts, dated Monrovia, Nov. 9, in which he says: "The people of these colonies, by a solemn vote taken on the 27th ultimo, have decided in favor of independence, and have recommended the call of a convention, to draft a constitution for the Commonwealth. The legislature, at its annual session in January next, will order a convention and adopt rules for its government."

It will be seen by these dates, that the Liberians are proceeding in this matter with a deliberateness such as the importance of the occasion demands; and from other information communicated by Governor Roberts, I have reason to believe that their new constitution will be constructed on the soundest republican principles, and judiciously adapted to their circumstances.

This movement may have an important influence on emigration, as it will present Liberia to the minds of many free persons of color in a new and more inviting aspect; and if so, the Society may need a large increase of funds, to meet the increasing calls upon its treasury for aid in emigrating.

Gov. Roberts adds:—"The affairs of the colony are progressing in their regular order. Our relations with the surrounding tribes are of the most friendly character."

J. T.

Col. Office, Boston, Jan. 8, 1847.

#### DEATH OF A MISSIONARY.

THEOLOGICAL SEMINARY OF VIRGINIA.—*January 12, 1847.*—At a meeting of the students, of the Theological Seminary of Virginia, held this day—official intelligence having been received of the death of the *Rev. E. J. P. Messenger*, Missionary to Africa—the following preamble and resolutions were adopted, namely—

*Whereas*, By late arrivals from Africa, we have just received information confirming the report which had previously reached us, of the decease of the *Rev. E. J. P. Messenger*, late a "Missionary to Cape Palmas, West Africa," and formerly a beloved fellow-member of this Institution.

*Therefore, resolved*, That in the removal of one so well qualified for the station to which he had been called, we do acknowledge the hand of an all-wise God—"whose ways are past finding out."

*Resolved*, That we deeply sympathise with the Church in its loss of one who, during his connection with this Institution, gave such rich promise of future good and usefulness.

*Resolved*, That we do offer our sympathies to the relatives and friends of the departed, and would commend them to that God who is the source of all comfort and consolation.

*Resolved*, That a copy of these resolutions be sent to the surviving parent of the deceased—and also, that they be inserted in the *Southern Churchman* and "*Episcopal Recorder*."

From the minutes.

Attest: S. R. SLACK,  
Secretary.

THE water side presents a lively appearance. Our crafts no longer remain idle, at their moorings, stripped of their gear, and looking as if they had been left to take care of themselves,—but they are at the wharfs, being caulked and rigged, and will, we hope, in a few days set their sails and leave the placid *Mesurado* for the Palm Oil marts.—*Liberia Herald*.

GOVERNMENT HOUSE,  
Monrovia, Oct. 19th, 1846.

SIR:—I have the honor herewith to inclose to your address, account sales, and account current of merchandise shipped by the New York State Co-

lonization Society per bark Chatham, for the use of the recaptives landed in this colony from the slave ship "Pons."

To date, we have distributed—as the accompanying document, marked D, containing the names of guardians and the number of recaptives in each family, shows—two thousand and twelve dollars sixty cents. There yet remains some sixty or seventy residing in the leeward settlements to be supplied.

Many of those that left their homes soon after being landed, to rove about in the country, have returned to the settlement, and others are daily coming in. We of course provide for these suitable homes, and extend to them your beneficence.

The timely supply furnished those recaptives, through the exertion of your society, has been a very, very great blessing. I believe it has been the means of saving the lives of scores of them, and will, no doubt, result in the civilization, and I sincerely trust, in the Christianization, of hundreds of them that would otherwise in all probability have gone off in the country, beyond the reach of the colony and Christian influence, and perhaps been sold again into slavery.

It is indeed encouraging to witness the rapid improvement that many

of them are making in civilization and the acquisition of the English language: they are proud to adopt civilized customs, and are warm in their expressions of gratitude for their deliverance from slavery, and that they were landed in Liberia. You are aware that great fears were entertained by many of our citizens, that these unfortunate creatures would prove a nuisance to the colony, and to some extent retard its progress. I am happy, however, to be able to inform you that these fears have quite subsided, and great pains are now being taken by the colonists to instruct them in the mechanic arts, and the civilized modes of agriculture. There can be no question that many of them will ultimately make good citizens of Liberia; and perhaps, which may God grant, be the means of introducing Christianity among the heathen tribes from which they were taken. I hope soon to be able to send further accounts, and a small quantity of camwood we have on hand, proceeds of the sale of lumber, &c., &c., of the "Chatham's" cargo.

I am sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

A. G. PHELPS, *President of the N. Y. State Col. Soc., N. Y. City.*

**Receipts of the American Colonization Society,**  
*From the 1st to the 20th January, 1847.*

**MAINE.**  
*Hallowell*—S. Gordon, per Captain George Barker, 50 cents. 50  
**NEW HAMPSHIRE.**  
By Dea. Samuel Tracy:—  
*Lebanon*—Rev. P. Cook, 50 cents,  
Dan'l Richardson, \$1, O. Stears,  
\$1, A. Hall, 50 cents, J. Martin,  
26 cents, Captain Eph. Wood,  
50 cents, Colonel Baker, \$1, Barnard  
Courier, 50 cents, Mrs. George Kendrick,  
75 cents, Captain Joseph Wood, \$2 50,  
Dea. S. Wood, \$1..... 9 51

**NEW HAMPSHIRE—Con'd.**  
*Lyme*—Bezer Latham, on account  
of life membership, \$10, Hon.  
D. C. Churchill, \$3, Mrs. A.  
Lambert, \$1, Miss E. Franklin,  
\$2, Rev. E. Tenny, \$1 50,  
Mrs. Sarah Baker, 50 cents,  
Major L. Franklin, \$2, Misses  
Harriet and Nancy Franklin,  
\$1, William Bixby, 50 cents,  
J. F. Gilbert, \$1..... 22 50  
*Oxford, East*—From individuals, 1 48  
*Hanover*—Mrs. Sarah Olcott, \$5,  
Deacon S. Long, \$1, Miss

McMurphy, 50 cts., Dr. Peasely, \$1.....	7 50
Cornish—J. B. Wellman, \$1, cash, 6 cents, Miss Eliza Wellman, \$5.....	6 06
Bath—Ira Goodall, Esq.....	1 50

48 50

## MASSACHUSETTS.

Stockbridge—Legacy left to the Am'n Col'n Soc'y by the late Henry Wells, Esq., per Thomas Wells, Esq., executor.....	275 00
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## VERMONT.

By Dea. Samuel Tracy:—	
Barnet—Mr. Thompson.....	1 00
St. Johnsbury—E. & T. Fairbanks & Co., \$70 25, Luther Clark, \$5, S. G. Brackett, \$2, William Sanborn, \$1.....	78 25
Hardwick—L. H. Delano, \$3 50, Dr. Smith, \$1.....	4 50
Morrisville—Hon. D. P. Noys....	3 50
Stowe—Rev. H. Carlton.....	1 00
St. Albans—Hon. Benjamin Swift, \$10, W. Smith, D. D., \$3, cash, \$1, Mrs. Kingman, \$3, T. W. Smith, \$3.....	20 00
Burlington—A. W. Hyde, \$20, and individuals, \$10, to constitute Archibald W. Hyde, Esq., a life member of the Am'n Col'n Soc'y.....	30 00
Jerico—F. B. Wheeler, \$1, A. Lee, \$1 50.....	2 50
Hinesburg—Dr. Dan'l Goodyear	5 00
Royalton—E. Wild.....	75

146 50

## RHODE ISLAND.

By Rev. C. J. Tenney, D. D.:—	
Slatersville—Mrs. Ruth Slater, \$5, cash, \$1, Samuel R. Beals, \$1, Joseph Almy, \$3.....	10 00
Providence—H. N. Slater.....	15 00
Warren—Joseph Smith.....	10 00
Bristol—Rev. John Bristed, \$10, Robert Rogers, \$10, Mrs. Maria Roger, \$5, Miss Charlotte De Wolf, \$5, Moses B. Wood, \$5, Jacob Babbett, \$5, Dea. Benjamin Wyatt, \$1, Isaac G. Beck, \$5.....	46 00
Newport—Eliza De Wolf Vernon, \$10, Mary P. Hazzard, \$3, Samuel Engs, \$3, Benjamin Finch, \$5, Edward Clarke, \$3, Harriet Clarke, \$2, W. A. Clarke, \$5, cash, \$5, Charles Devens, \$3, Milton Hall, \$2, cash, \$3, Dea. N. Hammett, \$2, cash, \$1, cash, \$2, Edward King, \$5, cash, 52 cents.....	56 52

137 52

## DELAWARE.

By Rev. John B. Pinney:—

Wilmington—D. C. Wilson, \$100, John Lattimore, \$50, George W. Bush, \$30, Charles J. Du Pont, \$30, Moses Bradford, \$30, Miss Elizabeth Morris, who has heretofore given \$300, the avails of her industry, to be applied especially to transport emigrants, \$25, the young ladies of Rev. Mr. Prettyman's Female Seminary, \$20, W. Hall, \$10, Geo. Bush, \$10, L. P. Bush, \$10, Charles Bush, \$10, John Price, \$10, Colonel Davis, \$10, Ed. Tatnall, \$10, William Lee, \$10, E. W. Gilpin, \$10, cash, \$10, A. Stephens, \$10, Alexis J. Du Pont, \$10, George Jones, \$5, R. D. Hicks, \$5, Rev. Alfred Lee, \$5, J. T. Price, \$5, M. Kean, \$5, Charles H. Gordon, \$5, John B. Lewis, \$5, B. A. Janvier, \$5, Samuel Busby, \$5, cash, \$5, D. J. McMartin, \$5, Miss Black, \$5, Miss Monroe, \$5, Eli Hillis, \$5, D. Knight, \$5, James Tatnall, \$5, James E. Price, \$5, James Canby, \$5, J. A. Bayard, \$5, John B. Porter, \$5, John Menough, \$5, John Bullock, \$5, George W. Sparke, \$5, Miss Donaldson, \$5, William Bush, \$5, H. Hicks, \$5, George Craig, \$5, J. R. Trimble, \$5, A. Du Pont, \$5, Thomas McCorkle, \$5, Mr. Whitmen, \$3, Mrs. Hall, \$3, L. H. Porter, \$2, H. C. Porter, \$2, Miss Maxwell, \$1, George C. Jones, \$1, Samuel Floyd, \$1, N. H. Perth, 50 cents, Peter Kerkman, 50 cents.....	563
From George Jones, Treasurer of the Del. Col'n Soc'y, 4th of July, 1845, collected in the Hanover street Presbyterian Church.....	38 74
Fourth of July, 1845, collected in Rev. Mr. Wynkoop's Church.....	11 61
Donation of Mrs. J. K. Lattimore.....	3 00
From St. Paul's M. E. Church.....	18 45
From the Rev. Mr. Wynkoop's Church.....	6 25

78 05

Less their expenses.... 7 25

70

639



Newark—From individuals..... 11 00

650 80

### NEW JERSEY.

By Rev. John R. Pinney:—

*Elizabethtown*—Collection in lecture room, \$23 56, Reuben Van Pelt, \$20. Rev. Doctor Murray, \$5, Mrs. Gildersleve, \$5, Doctor Davis, \$5, G. G. Shepperd, \$5, S. T. Britton, \$5, Mr. Ogilvie, \$3, E. Sanderson, \$2, Ich'd Ogden, \$1, Mrs. Wilson, \$1..... 75 56

*Pitt's Grove*—Contribution of the "Female Association," by Rev. George W. Janvier..... 8 00

83 56

### DISTRICT OF COLUMBIA.

*Washington City*—Annual subscription of Messrs. Campbell & Coyle..... 5 00

### VIRGINIA.

*Louisa Co.*—From "Miss M. of Louisa, Va.," by Mrs. E. Minor Attkison..... 10 00

*Fredericksburg*—From the Ladies' Aux'y Col'n Society of Fredericksburg, Va., by Miss Charlotte E. Lomax, treasurer..... 70 16

80 16

### GEORGIA.

*Augusta*—Donation from Robert Campbell, Esq..... 20 00

*Covington*—Rev. Thomas Turner, 2 00

22 00

### KENTUCKY.

By Rev. Alex. M. Cowan:—

*Louisville*—Elisha Baldwin, in hinges, \$6 30, Friends, in garden seeds, \$2 25, Dr. W. L. Breckenridge, a corn mill, \$35, S. Messick, in goods, \$7, cash, 80 cents..... 51 35

*Danville*—Ladies in Danville, in clothing..... 6 00

*Woodford Co.*—Estate of C. R. Railey, deceased, to pay his servant's passage to Liberia.... 35 00

*Shelby Co.*—Contribution in pork, 1 75

Kentucky Col'n Soc'y, donation, 433 11

527 21

### INDIANA.

By Rev. B. T. Kavanaugh:—

*Noblesville*—S. G. Burns, \$3, J. P. Patterson, B. Cole, Rev. J. M. Hancock, each, \$1, J. Fisher, J. J. Conner, B. Barnett, J. Lutz, each 50 cents..... 8 00

*Laurel*—Rev. James Conwell, \$22, H. Van Borgen, \$5, Rev.

J. Havens, Doctor Ross, W. Thomas, each \$1..... 30 00

*Rushville*—L. Maddox, \$3, Thomas Pugh, J. Ferguson, Dr. W. Frame, M. Sexton, A. W. Hubbard, G. W. Branam, J. L. Robinson, A. Kennady, J. W. Barber, T. Worster, T. Lakin, Mrs. C. F. Frame, S. Posey, Rev. D. M. Stewart, P. A. Huckleman, B. Coffin, W. Havens, R. S. Carr, C. S. Donaldson, G. C. Clark, Mrs. E. Worster, Mrs. J. Carr, S. M. Pugh, J. Hamilton, J. McPike, each \$1, B. B. Morrow, Miss E. Lindsey, J. Carmickle, J. Wolf, E. Murphey, A. Bridges, J. Jarrett, J. Sherman, F. Bigger, J. S. Campbell, C. Swain, D. Bridges, each 50 cents, T. McFarland, and B. Gilbert, each 25 cents..... 34 50

*Franklin*—Johnson County Col'n Society, \$10, Rev. D. Montfort, J. H. Vannieys, N. Peppard, Rev. D. V. Smock, Tunis Vannieys, G. W. Demaree, J. C. Allison, J. R. Kerr, Esq., H. Vannieys, A. Wilson, Esq., J. Young, A. McCoslin, Mrs. L. Harriett, G. Dittmas, P. Hamilton, Dr. J. Ritchey, Mrs. Dr. Ritchey, Professor J. B. Tisdal, S. McGill, Esq., S. McKinney, A. Cornine, A. Barger, R. Hamilton, Rev. L. Havens, Jesse Williams, Aaron Aton, P. H. Banta, T. Williams, Dr. Daniels, S. Allison, each \$1, Mrs. C. Vannieys, Mrs. Allison, J. Barger, Mrs. A. Wilson, Mrs. A. Barger, Mrs. E. Surface, each 25 cents, W. Tertune, 20 cents, cash, 10 cents..... 41 80

*Marion Co.*—Buck Creek Col'n Soc'y, public collection..... 2 04

116 84

### OHIO.

By Rev. B. T. Kavanaugh:—  
*Cincinnati*—From the Rev. John B. Pinney..... 10 00

### IOWA.

*Fairfield*—Collection in the Presbyterian Church, by Rev. L. G. Bell, Pastor..... 3 00

Total Contributions..... \$2,106 09

### FOR REPOSITORY.

*MAINE*.—Per Capt. Geo. Barker—  
*Hallowell*—Samuel Gordon, for 1847..... 1 50

<b>NEW HAMPSHIRE.</b> —By Deacon Sam'l Tracy— <i>Lebanon</i> —Jedediah Dana, Elisha Kimball, Deacon S. Wood, each, for '47, \$1 50, Benjamin Wood, H. S. Wood, each, for 1846, \$1 50. <i>Lyne</i> —Henry Robbins, to January, 1847, \$2, Dr. A. Smally, to October, 1847, \$2, William Davidson, for 1847, \$1 50, O. K. Porter, to 1848, \$2. <i>Hunover</i> —Mrs. Brown and Mrs. Chamberlain, for 1847, \$1 50, Jonathan Freeman, for 1846, \$1 50. <i>Piermont</i> —Jos. Sawyer, Esq., to March, 1848, \$3. <i>Haverhill</i> —Hon. John Page, for 1847, \$1 50, N. B. Felton, for 1847, \$1 50. <i>Bath</i> —Z. Newell, to May, 1848, W. V. Hutchens, to May, 1848, each \$2, Ira Goodall, for 1847, \$1 50....		29 50
<b>VERMONT.</b> —By Deacon Samuel Tracy— <i>Thetford</i> —D. W. Clason, to June, 1847, \$1 50. <i>Bradford</i> —Asa Low, Esq., to 1847, \$1 50. <i>Newbury</i> —Mrs. Anna Atkinson, to June, 1847, \$1 50. <i>Rygate</i> —Dea. Nathaniel Batchelder, to February, 1847, \$1. <i>Danville</i> —Hon. S. B. Mattocks, to July, 1847, \$1 50. <i>Hardwick</i> —L. H. Delano, to July, 1847, \$1 50. <i>Morrisville</i> —Hon. D. P. Noyes, for 1847, \$1 50. <i>Charlotte</i> —Chas. McNeil, Esq., to April, 1848, \$1 50, Doctor John Strong, to 1848, \$2. <i>Hinesburg</i> —George Lee Lyman, to September, 1847, \$1 50. <i>Jerico</i> —Augustus Lee, for '47, \$1 50. <i>Waterbury</i> —Hon. D. Carpenter, to May, 1848, \$2....		18 50
<b>MASSACHUSETTS.</b> —By Rev. Dr. Tenney— <i>Deerfield</i> —J. F. Moore, for '47, \$1 50. <i>Springfield</i> —Mrs. Prudence Howard, on account, \$2, R. A. Chapman, to 1847, \$1 50, George Merriam, to November, 1847, \$1 50, Simon Smith, Thomas Bond, each, to 1847, \$1 50, Samuel Reynolds, to 1847, 29 cents, J. Kendall, to October, 1847, \$1 50, W. H. Bowdoin, Henry Adams, each, to 1847, \$1 50, Willis Phelps, to 1847, 27 cents, Josiah Woodard, Edmund Palmer, each, to 1847, \$1 50, A. H. Ingles, to December, 1847, \$1 50, Charles Reardon, to 1847, \$10. <i>Minot</i> —J. S. Thompson, Esq., to '47, \$1 50, Mrs. Sarah Fitch, to May, 1847, \$5. <i>Warren</i> —John Patrick, to 1848, \$3. <i>Webster</i> —Dr. J. W. Tenney, R. O. Storrs, J. J. Robinson, each, to June, 1847, \$1 50.....		46 25
<b>RHODE ISLAND.</b> —By Rev. C. J. Tenney, D. D.— <i>Bristol</i> —Dea. William B. Spooner, to July, 1847, \$1 50, Levi DeWolf, for 1846, \$1 50, Rev. Thomas Shepard, to 13 June, 1847, \$1 50. <i>Newport</i> —Edward W. Lawton, H. Sessions, George Bowen, Robert Stevens, each, to September, 1847, \$1 50....		10 50
<b>NEW YORK.</b> —By Captain Geo. Barker— <i>New York City</i> —Collections from sundry persons in New York City .....		47 00
<b>PENNSYLVANIA.</b> — <i>Philadelphia</i> —By William Coppinger—John Vaughn, per Jacob Snider, to 1847, \$6, Dr. Samuel Moore, for 1846 and 1847, \$4, William Primrose, and A. Symington, each, for 1846 and 1847, \$4, Michael Baker, James Bayard, Elijah Brown, Gov. Edward Coles, Stephen Colwell, John Elliott, John Hockley, Moses Johnson, Isaac C. Jones, Dr. C. R. King, J. Fisher Leaming, Charles E. Lex, George Milnor, Isaac Norris, Dr. J. M. Paul, S. H. Perkins, Michael Read, Benjamin W. Richards, A. B. Rockey, John Roset, Jacob M. Sellers, Mrs. Spohn, Josiah White, and Dr. George B. Wood, each, for 1846, \$2. <i>Bethlehem</i> —Miss Mary Allen, for 1846, \$1 50. <i>Philadelphia</i> —E. W. Howell, for 1846, \$2. <i>Churchtown</i> —Miss Carmichael, for 1846, \$1 50. <i>Wilkesbarre</i> —V. L. Maxwell, to July, 1846, \$3.....		74 00
<b>GEORGIA.</b> — <i>Springfield</i> —Rev. Lewis Myers, per Rev. Thomas C. Benning, to July, 1847, \$1 50. <i>Covington</i> —Rev. Thomas Turner, to May, 1848, \$1 50.....		3 00
<b>MISSISSIPPI.</b> — <i>Natchez</i> —Thomas Henderson, Esq., Alexander C. Henderson, Esq., each, to 1847, \$6. <i>Bachelor's Bend</i> —Francis Griffin, to September, 1849, \$10 .....		22 00
<b>LOUISIANA.</b> — <i>New Orleans</i> —Louis La Caire, to May, 1846.....		5 00
Total Repository.....		257 25
Total Contributions.....		2,106 00
Aggregate Amount.....		\$2,363 25

# THE AFRICAN REPOSITORY,

AND

## COLONIAL JOURNAL.

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Vol. XXIII.]

WASHINGTON, MARCH, 1847.

[No. 3.]

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Thirtieth Annual Report of the American Colonization Society.

As we survey the transactions of the past year, in order to present a concise history of them and their results, we are filled with no ordinary emotions of gratitude to God for his preserving care, and his abounding favors. Many have been the tokens of his love, and unceasing the manifestations of his Providential regards. In obstacles surmounted, in dangers avoided, and in good achieved, he has graciously ministered to our hope and confidence for future exertion.

Shortly after the last annual meeting, the barque "Rothschild" sailed from New Orleans, with emigrants from Ohio, Kentucky, and Tennessee, for Liberia. Our friends in Kentucky, had expressed great anxiety that something should be done to give a new impulse to the cause in their State. For this purpose, it had been proposed to establish a settlement in Liberia to be called KENTUCKY, and to form a

home for all whom they might send to it. Of the *sixty-one* emigrants by the "Rothschild," *thirty-five* were from Kentucky, the pioneers in this new and noble enterprise. They were well adapted to their peculiar work. Twelve of them were members of the Church; two were Ministers of the Gospel; three were carpenters; one was a blacksmith, and one a shoemaker, while nearly all of them were under thirty-five years of age.

The "Rothschild" reached Monrovia, on the 15th of March, with *sixty-three* emigrants, all in good health and spirits. A tract of land, beautiful and fertile, had been selected for "Kentucky," on the north-west side of the St. Paul's river, extending along the river, from the settlement of Millsburg, twenty miles, to the sea; thence running along the seabeach in a northwesterly direction, about thirty miles, and thence into the interior about

fifty miles. For fertility, salubrity, and convenience, a better location could not have been made on the coast. In an eligible situation on this tract of land, fifteen comfortable houses of native construction, 14 by 28 feet, had been erected before their arrival for the accommodation of the emigrants, and into which they moved immediately after they were landed from the vessel. The emigrants from Tennessee were located with them, and one of those from Ohio was employed as a school teacher for the settlement. He has a small, but excellent collection of books, and is a member of the Associate Reformed Church. We cannot but regard this as a most propitious commencement of a settlement which will eventuate in untold good to Africa, to the State of Kentucky, and to the emigrants who may hereafter cast in their lot with those already there.

On the 1st of May, the barque "Chatham," chartered by the New York State Colonization Society, sailed from the port of New York, laden with provisions and clothing for the relief of the recaptives landed at Monrovia by the slaver "Pons." Two valuable emigrants took passage in this vessel, one from Ohio, and the other from New York City, and both of them possessing talents, education, and character, which qualify them for great usefulness in their new sphere of action.

Several other persons had applied

to the Board of Managers of the New York Society for a passage to Liberia, and great hopes were entertained that a large and respectable company would go from the free States; but as the day of sailing drew near, their hearts failed them through fear, and the persuasions of the enemies of colonization, until they all declined the opportunity. This failure of emigrants is the more worthy of consideration from the fact that the "Chatham" was the first vessel which had, for several years, sailed from a port in a free State, and consequently offered the strongest inducements to colored people in New York and vicinity to embark in her.

The expenses attending this expedition, amounting to upwards of \$5,000, were defrayed by the New York Society, who, in their last report, say: "We feel called upon to express our grateful sense of the liberality of our friends in this city, in Brooklyn, in Newark, and other places, who have so promptly aided us. It has served to strengthen our hands, and enable us to give substantial proof to the colonists, and to the recaptives, of the sympathy of American Christians, by sending out this supply ship, which will amply meet the present exigency, and, as we hope, be adequate to the permanent relief of those who are not otherwise provided for."

The "Chatham" arrived at Monrovia on the 8th of June, and her

seasonable supply of provisions was distributed as circumstances seemed to demand. The two emigrants, by her, express themselves in terms of high admiration of their new homes; and one of them having very influential connexions in New York, has written home letters in which he gives utterance to his convictions in the following language:

"On a person's first view of this place, he is very apt to form a poor opinion of it. This was the case with me; but after I had been amongst the people, and saw the manner in which they lived, and how intelligent and refined they were, and, above all, that they enacted, and were governed by, their own laws, and when I considered that I was for the first time in my life breathing a free atmosphere, and in a country where the white man does not hold sway, and an individual, however humble, if he qualifies himself, may attain to eminence and distinction, I really felt surprised that I could have remained contented so long in America.

"I sincerely think, that if the colored people of the United States could only see what a fine country this is, and might be made by a little exertion, their prejudices against the Colonization Society and the Colony would be entirely removed."

Early in April, we resolved to send a vessel from Norfolk, with emigrants, to sail about the last of *June*. This determination was formed in view of applications made to us for a passage for upwards of one hundred emigrants. Before having made any definite arrangements for the expedition, we ascertained that very few of that number would be

ready and able to go at that time. Upwards of sixty of them were wheedled away to the free States. Some few of them chose finally to linger out a miserable and degraded existence here, rather than go to Liberia, where they might enjoy advantages which would elevate them to the dignity of men; while others of them were detained by circumstances which neither they nor we could control.

In view of this state of things, it was determined to postpone the sailing of the vessel until the time of our regular fall expedition.

The "*LIBERIA PACKET*" sailed from Baltimore on the 3d of December, carrying out twenty-seven emigrants for the American Colonization Society, and fourteen for the Maryland Society, and a large supply of goods for the purchase of territory, and purposes of general improvement.

We were greatly disappointed in the number of emigrants who were ready to sail in the Packet. From applications which had been made, and assurances given to us, we were led to anticipate from a hundred and twenty to a hundred and thirty persons. Among those who sailed for Liberia, were some very intelligent and well educated men and women, in the prime of life, devotedly pious, and breathing the right kind of spirit, in view of the dangers and privations which were before them. A large part of them were set free, by masters now living, for the purpose of going to Liberia. The others, with two exceptions, were

left their freedom by their mistress, late of Westmoreland county, Va.

During the past summer, we were informed, by executors in Tennessee, that thirty-five slaves, under their care, *must* be sent to Liberia at the close of the year. Our friends in Kentucky, were very anxious that a reinforcement should be sent from their State to their new settlement on the St. Paul's. Our agent, the Rev. A. M. Cowan, after much correspondence, and visiting various parts of the State, was "persuaded that at least sixty persons would be ready to leave Louisville by the 15th of December," and was much impressed with the benefit which would accrue to the cause in the field of his agency, from the departure of a large number of emigrants. We accordingly gave notice that an expedition would sail from New Orleans about the 20th of December, with emigrants from the southwestern States.

But we were again destined to be disappointed. The emigrants, from Tennessee, were unable to leave at that time by reason of legal difficulties being thrown in their way. Those from Kentucky, with the exception of three, failed to appear at Louisville, where our agent had gone to receive and accompany them to New Orleans. What particular reasons operated to deter them, or what peculiar causes prevented them, we have not yet learned. Doubtless they were similar to those which have operated in similar cases on this side of the mountains.

The "Mary Wilks" therefore sailed from New Orleans with only eleven emigrants. She took out, however, a full cargo of freight, a part of which is for the purchase of territory, and the remainder for sale.

The learned blacksmith, Ellis, and family, sailed in this vessel. The departure of such a person for Liberia is, of itself, an event of immense importance.

It will be observed, that the number of emigrants sent out during the past year is smaller than we had been led to anticipate.

How is this to be accounted for? Is there any thing in the present state of affairs, in this country, which will account for it? Or is it true that many of the slaves, as well as the free colored people, are unwilling to go to Liberia? We are aware that several large families have been offered their freedom, by their masters, if they would emigrate, who have declined it. We know, too, that very active efforts have been made to induce them to remain in their present condition. We know that there are in almost every community, men who claim to be the exclusive friends of the colored population, and yet who are industriously instilling into their minds the most bitter prejudices against colonization. It seems to us, that if the colored people could properly appreciate the blessings of freedom, and the great social, moral, and political advantages they would enjoy in a country governed and regulated by laws of their own en-

actment, they would toil late and early to raise the means necessary to carry them to this land of promise; and yet the history of the past year proves that the great body of them are so blinded to their own best interests that they will not consent to go, even when their expenses are paid. One of the colonists returned to this country early in the year, having many kindred and friends residing in the State of Connecticut, whom he was anxious to convince that they could vastly improve their condition and prospects by returning with him to his adopted home. He spent the summer among them. Talked the whole matter over with them. They saw, and admitted, that there was not a country in the world where greater advantages were held out to the industrious settler. And did they hasten thither as their friend advised them to, and as they were persuaded would be best? No. They let him return, and they chose rather to stay in a country where they are denied, and must forever be denied, all the rights and privileges of freemen!

Through the labors of our agent in Indiana, a considerable degree of interest was, early in the past year, awakened in the minds of many of the colored people in the vicinity of Terre Haute, who, after deliberate consultation, selected one of their number, and appointed him their agent to go to Liberia, examine the country, and return and report to them the state of facts, in order that

they might make up their minds with evidence before them which they could not doubt, derived from one whom they could not suspect. The person chosen as their agent was a Presiding Elder in the Conference of the African Meth. Church; a man of undoubted piety and of high standing among them.

But no sooner had the enemies of colonization heard of it, than they made a regular effort to prevent him from fulfilling the appointment, resolving that they would turn him out of the church if he attempted any such scheme, and that if he left the State on such an errand, he should never, with their consent, return to it again.

What inference can be drawn from their conduct on this occasion? Manifestly this, they *know* that Liberia is a *better* place than they have represented it to be, and they are afraid of the result of a fair investigation under circumstances altogether favorable to themselves.

About the middle of April last, a large meeting of colored people was held in Cleveland, Ohio, to consider certain propositions, made by some of their number, for emigrating to Oregon or California. The assembly was addressed by several individuals, and the discussion grew so warm, and the feeling so general and strong against emigrating, that the party in favor of it withdrew from the meeting, abandoning the ground wholly to their opponents, who with great vehemence and enthusi-

asm passed a bundle of resolutions, declaring "that in the present aspect of affairs, the condition of the colored race would not be improved by emigration: that colonization is, and ought to be condemned by the colored people: that the *colored* colonizationist is as bad as the *white* colonizationist, and that both ought to be condemned: and that it is the duty of the colored people to stay where they are, and continue to contend earnestly for their rights, trusting in the power of truth and the God of justice for a final triumph!"

It would be strange indeed, if from *that* region, and under the influence of *those* men, any body should determine to emigrate to Liberia!

It was not very long after the adoption of the above resolutions, that about FOUR HUNDRED slaves were liberated by the will of the late JOHN RANDOLPH, and sent to Mercer county, Ohio, where lands had been purchased for them and where they expected to live together in the enjoy-

ment of good neighborhood and all the sweets of liberty. When they had reached the threshold of their anticipated homes, they were met by an armed company of men and driven back,\* and after spending most of their money, they were scattered about in the adjacent country, here a few, and there a broken fragment of a family, in a manner most shocking even to *their* ideas of the social relations. The principal one among them, and his family, having some means at command, made his way back to Virginia, preferring to *live* in slavery, to *staying* in *freedom* under such circumstances.

Not long since, a company of liberated slaves was taken from Western Virginia into one of those fiercely abolition counties in Ohio; but such opposition was made by the citizens to their settling among them, that the person who had them in charge, left them in the public road, at midnight, and fled!†

It seems almost impossible, that acts like these, continually occurring

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\* The following are the *resolutions* passed by the assembled people of Mercer county on that occasion. They are characteristic, and sufficiently fierce certainly. We think their equal can hardly be found anywhere *South*:

"*Resolved*, That we will not live among negroes; as we have settled here first, we have fully determined that we will resist the settlement of blacks and mulattoes in this county to the full extent of our means, *the bayonet not excepted*."

"*Resolved*, That the blacks of this county be, and they are hereby, respectfully requested to leave the county on or before the first day of March, 1847; and in the case of their neglect or refusal to comply with this request, we pledge ourselves *to remove them*. 'peaceably if we can, forcibly if we must.'

"*Resolved*, That we who are here assembled, pledge ourselves not to employ or trade with any black or mulatto person, in any manner whatever, or permit them to have any grinding done at our mills, after the first day of January next."

† We desire our friends to contrast with the feelings and conduct of these *professed* friends of the colored people, the feelings and conduct of others of the same school, as exhibited in the following fact: "There is living in Ohio, said he, a worthy citizen, a Mr. G., a native of Virginia, who after a residence there for some eight or ten years, re-



in the free States, should not have some influence on sensible reflecting colored men. How can they fail to see, that, however much we deplore it, continued trouble, deeper depression, and more hopeless degradation awaits them in this country! Can they ever attain to the rights and privileges they are now struggling for, and demanding! How is it possible for them to dream that they can ever enjoy a comfortable, quiet, and honorable home here, and possess that share in the management of public affairs which alone can make them *feel and act as men and as citizens!* Must they not come, however reluctantly, to the conclusion, and acknowledge, that the policy of colonizationists, is the only true and sanative policy ever yet adopted? It proposes to place them in circumstances propitious to the full development of their powers. In this country, while things remain as they are at present, there is no place where this can be done. Go where they may, they encounter an invincible prejudice, which excludes them from the honors of political, and the comforts of social life, and reminds them of their deeply depressed condition.\* On every hand, the more favored race is multiplying around

turned to Virginia, on a visit to see a brother who still remained in the 'Old Dominion.' Mr. G. gave his brother an interesting account of the prospects and policy of Ohio, with which he was much pleased. The Virginia brother remarked to Mr. G. that he found his slaves a great burthen to him and requested him to take them all to Ohio and set them free! 'I cannot do it,' said Mr. G. 'Why?' asked his brother. 'The citizens of Ohio will not allow me to bring 100 negroes among them to settle,' said Mr. G. 'But,' said he, 'I can put you upon a plan by which you can get rid of them and get them into Ohio very easy. Do you take them to Wheeling and there place them on a steamboat for Cincinnati, and speak of taking them to New Orleans; and while you are looking out for another boat, give the chance, and the Abolitionists will steal the whole of them and run them off, and then celebrate a perfect triumph over them. But if you take them to the same men and ask them to receive and take care of them, they will tell you to take care of them yourself.'—*Rev. B. T. Kavanaugh.*

\* "How it is that the free colored race can look with complacency on their condition in any part of this country is more than we can understand. True, it may be better at some future day than it is now; we hope and trust that it will. But we speak of it as it is now, and surely there is no immediate prospect of a change for the better; and we cannot comprehend why they should wish to detain those who are desirous to make the experiment of other influences and a more favored land. We are well aware, that the free people of color in this country have now a great prejudice against expatriation. This, they say, is their native land, and why should they leave it? Ay, why *should* they leave it, if they can find an inducement to stay? Egypt was the native land of Moses and the Israelites; but their native air was not particularly good for their constitutions, and though they sometimes sighed for it in their discontent, they would doubtless have been sorry enough to have been taken at their word, and sent back again to the flesh-pots, cucumbers, and melons, not to speak of the brick-yards. We cannot see the especial fascinations in any part of this country, which should make a separation from it so heart-rending. We apprehend that, if our portion in it was like theirs, we should sound a retreat at the first opportunity, and without incurring the penalty of Lot's wife by looking back on the forsaken home. It passes our comprehension to discover what they can find here, in the way either of enjoyment or hope, that should be so difficult to resign. It is true, that better days may come in process of time; but meanwhile, it would seem as well to go to better days wherever they can find them, even if beyond the sea. But this is matter of taste; and if the colored citizens of America prefer their present condition, such as it is, no one asks them to leave it; they are at perfect liberty to remain to the end of time, if such is their pleasure."—*North American Review for October, 1846.*

them, filling every avenue to wealth, engrossing every desirable business, and monopolizing every honorable employment. The rapid increase of our own population, the immense inflow of foreigners, who must gain a living by their labor, and who can labor to the best advantage, are sad evidences that the day is not far distant when they will be crowded out of every lucrative employment, and thereby depressed lower than they are at present, and thus compelled, in self-defence and for self-preservation, to seek a home in some other land ! This result may not be for years yet, but premonitions of its approach are now seen in every city in the land.

Much as we deprecate this state of things, we would anticipate its approach and in advance prepare a home for them when it comes. We would have them aroused from their present dreams to the reality of its approach, and led to take the measures necessary to save themselves and their children from the certain wretched-

ness and degradation which await them. And we therefore present colonization to them at every opportunity, as the only practicable remedy for the ills which at present betide them.\*

During the past year we have circulated among them a large amount of information on the subject of Liberia. Many of them take the Repository. Many of them have sought information from us in various ways. Some of our friends have also taken much interest in imparting to them all necessary information.

In many places we can now see the benefits arising from these labors. A spirit of inquiry has been awakened in many minds heretofore careless and indifferent. Were there no opposing influences exerted upon them, we doubt not that a large number of the most intelligent among them would in the course of a year or two emigrate to Liberia. Some of them will doubtless never be convinced. A correspondent in one of our western cities, makes this remark, "There is

\* "It is in vain to declaim about the prejudice of color; however unreasonable, it will long continue to exist, and will prove an effectual bar to the possession and enjoyment of the same privileges and advantages which the white population enjoy. If I were a colored man, I would not hesitate a moment to relinquish a country where a black skin and the lowest degree of degradation are so identified, that scarcely any manifestation of talent, or course of good conduct, can entirely overcome the prejudice which exists, and which is as strong, if not stronger, in the free than in the slaveholding States:—and I would use every exertion to reach a land where it is no crime, and no dishonor, to appear in a colored skin—a country where no white superiors exist to look down with contempt upon the colored race, but where they are the lords of the soil, and the rulers of the nation. I cannot but admire the honest ambition and noble daring of the first emigrants from this country to Africa. Then no Liberia existed. The Society did not own one foot of ground on that continent, and it was extremely doubtful whether they would be able to obtain any territory for a colony. Yet these lion-hearted men, resolved to run every risk, took, as it were, their lives in their hands. They went out, like Abraham, not knowing whether they went, or what destiny awaited them. And the event proved, that they were called by the providence of God, to engage in this hazardous enterprise. And I cannot but feel pity for the grovelling views of many colored men, now residing in a state of degradation in this country, who, in Liberia, might rise to wealth and independence, and perhaps, to high and honorable office."—*A. Alexander, D. D.*

a very prevalent prejudice among our colored people against the noble enterprise of colonization, and it seems almost impossible to induce them to attend to its claims. *A colored Baptist preacher of our city, prays God regularly, that he may never be convinced of the righteousness of African colonization."*

There is perhaps no one aspect of our enterprise to which the energies of its friends should be directed with more intensity and perseverance than the one we have been considering. It is not for a moment to be supposed that the efforts of private benevolence will suffice to develop Liberia and remove thither the colored people of this country. Part of this work it has already performed. The cornerstone of a great and enlightened republic has been laid. The structure has been reared in part and prepared for the comfort of its inhabitants. Those already in it could not be persuaded to exchange it for any other. They give to the world the example of a moral, well ordered and free community, governed by wise laws of their own enacting.

Now what we need is that the eyes of the colored people in this country should be opened to see the inviting light which Liberia throws across the deep; that their hearts should be cultivated to feel the attractions that are there, to such a degree that nothing can keep them away; that unaided and of themselves they will cross the Atlantic and make Liberia their home. Then, and not till

then, will the full energies of colonization be developed!

In our last annual report we mentioned that a company had been formed who intended to run a regular packet between the Chesapeake and Liberia, and that the stock had been taken.

We have now the pleasure of stating that a vessel has been built at a cost of more than \$19,000 with special reference to the accommodation of emigrants, having every arrangement and fixture which can be desired for their *health* and *comfort*, and second only to those of the first class of passenger ships. She sailed on her first voyage on the 3d of December last. It is intended to keep her running regularly, making two or three voyages a year according to the amount of emigrants and freight offered by the Colonization Societies.

It is believed that the running of this packet will not only reduce the current expenses of sending out emigrants, but will have a happy influence in removing the prejudices of the colored people; disabusing their minds of the false impressions which they have entertained respecting Liberia, and uniting them to their *free* Liberian brethren in bonds which can never be sundered. On this subject the editor of the Maryland Colonization Journal thus remarks:

"The building, the launching, and the sailing of this packet, thus devoted to this great missionary work; owned in part, and to be mainly owned by colored people themselves, has produced a new era in colonization,

it has awakened the colored man from his torpor—it has broken the shell of prejudice in which he had been long enveloped—it has proved in fact 'the sound of a going in the tops of the mulberry trees,' and no fear need exist, but 'the bestirring of themselves' will follow. We have long since declared, and we were the first to declare it effectively, that if Liberia was ever to be free, and to be well governed, that government must be administered by a colored man; and we now as firmly believe, that if the cause of colonization is to prosper—if the colonies are to receive larger and valuable accessions of emigrants from this country, it must be through the agency and action of the colored people themselves; it must be in vessels of their own, and under their own direction, and we view this one barque, this 'Liberia Packet,' of which we have said so much, for which we have felt so much and labored so hard, as but the small beginning of an extensive system of operations to be by them prosecuted and perfected!"

The receipts of the past year were \$39,900 02. This falls short of the amount received during the year preceding. But by a comparison of the Financial Reports of the two years, it will be perceived that this can be accounted for, without attributing any decrease of interest to the patrons of the Society, or any want of efficiency and success to its agents. At the opening of our last report, it was our mournful duty to record the death of several valued friends and liberal contributors. From legacies left by them to the Society, we received during that year \$17,395 44.

Our present report opens with no such record of departed friends,

while the Financial Report shows the total receipts from legacies to be only \$1,307 20, making a difference in the receipts of the two years of \$16,088 24, from this source alone.

In 1845 we received \$977 68 for the passage of emigrants. The past year we have received nothing from this source.

In 1845 the New York Society paid their money into our treasury. The past year, as already mentioned, they appropriated it themselves, without any of it passing through our hands.

These three items alone, added to the acknowledged receipts of the past year, would increase them several thousand dollars beyond those of the year preceding.

We are therefore convinced by the receipts of the Society that there has been during the year a gradual increase of attachment to this cause; that old friends have held fast their integrity; that new friends have been made, and that nothing can shake the public confidence in the benevolent character of the enterprise and its adaptation to the stupendous achievement contemplated by its founders.

We have also arrived at this same conclusion from other sources of evidence. From our numerous and attentive correspondents in all parts of the country, we have received numerous and gratifying tokens of increasing favor in their various sections. Our agents are all encouraged in their laborious work, and all, with-

out a single exception, think they see still brighter days approaching. They are also successful in raising money beyond the most sanguine expectations of the best informed friends in their respective fields of labor.

The New York Society in their last annual report, say :

"Never before in the history of our enterprise has there been a year so fruitful of good as that now terminating."

The Massachusetts Society in their last annual report say that their agent

"Has collected funds in about eighty parishes, from forty-five of which nothing was received last year and many of which were not previously accessible."

By other societies similar sentiments have been expressed. The circulation of the *AFRICAN REPOSITORY* has increased during the year. A new paper called "*The Liberia Advocate*," has been established at St. Louis, Missouri, by the Rev. R. S. Finley, on his own private responsibility and cost. Another has been established at Indianapolis under the supervision of the Indiana Colonization Society, called the "*Colonizationist*;" and another at Frankfort, Kentucky, by the agent of the Kentucky Colonization Society. One peculiar feature of these two last papers is, that they are composed of articles furnished by their editors to one or more of the *political newspapers* in the places where they are published, and then at the end of the month they are thrown together and published, at little or no expense be-

yond the mere cost of paper and press work. This indicates a good state of feeling on the part of the political press, and a strong confidence in the goodness of the cause, as well as of its popularity among the people.

The state of public affairs in Liberia, during the past year, has been of the most encouraging character.

In his last message to the Legislature, Governor Roberts remarks :

"Under the fostering care of the American Colonization Society, the colony has continued to increase in population, intelligence, wealth, and importance; 'a little one has become a thousand,' and is now attracting the attention of the civilized world. It therefore becomes us, in entering once more upon the duties of legislation, humbly to acknowledge our dependence upon Him, who is infinite in wisdom and power, as our guide and protector; and to implore a continuance of His watchfulness over the affairs of these colonies."

"We have continued cause for the expression of our gratitude to Almighty God, that another year finds us in the enjoyment of the blessings of peace, law, order and religion; that the health of our fellow citizens has been preserved; that the earth has yielded abundant fruits to the labors of the husbandman; that, notwithstanding the interruptions to trade, new activity has been imparted to commerce; and that every department of the government seems to be going on well and prosperously, excepting only the unsettled state of our affairs in regard to the jurisdiction of the colony, and the restrictions imposed by Great Britain, denying to us the power to exercise sovereign and independent rights."

In almost every department of civil, social, religious, and political enterprise, there is a manifest improvement over the preceding years. Measures were adopted by the Legislature early in 1846, to extend the benefits of public education more widely and efficiently than had been previously the case. Several important acts were also passed respecting public morals, one of which respects the better observance of the Sabbath; while another restricts the sale of ardent spirits to those who have obtained a *license*, for which they are obliged to pay five hundred dollars.

The receipts into the public *treasury* of the Commonwealth exceeded those of any preceding year. In 1844, the revenue was \$8,175. In 1845, it was \$8,853, being an increase of \$678. The balance in the treasury at the close of 1844, was \$201, at the close of 1845, it was \$989. The revenue has been sufficient to meet all the current expenses of the Government, and leave a considerable sum for making improvements, as will be seen by the following statement of the receipts and expenses laid before the Legislature at their last annual assembly:

“Receipts:—Duties on imports, \$5,853: Anchorage and light duty, \$305: Licenses to colonial vessels, \$28: Licenses to commission merchants, retailers, and auctioneers, \$834: Military and court fines, \$212: Sale of public lands, \$140: Sale of sundries at Central Fort, \$78: Deposited by the Executor of D. Johnston's estate, \$1,975: making a total of \$8,525.

“Disbursements:—Paid expenses of the Legislature for 1845, \$378: Paid Lieutenant Governor Benedict, for services in 1844, \$300: Paid Judiciary Department, \$918: Paid for the support of prisoners, &c., \$1,044: Paid for elections, \$90: Paid expenses of light-house and signal master, \$226: Paid pensions, \$74: Paid for public improvements, \$2,486: Paid for territory, \$457: Paid collectors and school teachers, \$1,085: Paid balance due the estate of W. Savage, \$263: Contingencies, \$212; making a total of \$7,536; leaving a balance in favor of the treasury this day of \$989.”

The relations of Liberia with the surrounding tribes continues of the most friendly character. The Commonwealth has pursued a benevolent as well as a just policy toward all the neighboring tribes, which has won upon their affections and confidence, and opened the way for exerting a favorable influence to civilize and Christianize them. Hence, those tribes are now accessible to missionaries and school teachers, many of whom, from among the colonists, are laboring among them.

A most interesting exhibition of the kind feelings entertained by the citizens of Liberia toward the natives is seen in the manner in which they received and provided for the captives of the “SLAVER PONS.” There were seven hundred and fifty-six, naked, starving, savage *paupers* thrown upon their shores. What did they do with them? Not what the “Mercer county” people did with the “Randolph negroes.” They took them into their houses, clothed and

fed them, and made provision for their education. Where is there to be found a community in this country, ready to receive such a population and do for them the charitable and humane part that the Liberians did by these poor wretches? To educate in all the arts and refinements of civilized life, such a company of the wildest savages, is a work of no small difficulty and expense; but still it was undertaken with cheerfulness, and has thus far been carried on without complaint. And yet the citizens of Liberia have had a vast amount of trouble with these recaptives. They knew nothing of laboring for a living—they were destitute of moral principle—they were adverse to all kinds of restraint—they were unwilling to submit to law, or observe order; hence, they were ready for any wickedness that offered itself. Many of them left the homes that were provided for them, and wandered about in the neighborhood of the settlements, stealing whatever they could lay their hands upon, and committing all manner of depredations. Nor is this to be wondered at, when we remember that many of them came from tribes who

"Devoured each other like the beasts,  
"Gorging on human flesh;"

and that it is not the work of a day or a year to tame the savage breast, or to transform the tiger into a lamb.

We are however happy to have it in our power to state that many of them have uniformly conducted

themselves with propriety, and that they are making rapid improvement in civilization, manners, industry, and the minor branches of education. Many of those who left their homes to roam about the country, have returned to them, and now seem contented.

They all express the most heartfelt gratitude for their deliverance from the wretched doom that awaited them in the "Pons," and for their being landed at Liberia, rather than at Cabinda or vicinity, from whence they would soon and certainly have been again torn and sold to the slaver. They are proud to adopt civilized habits, and show great eagerness and aptness in their acquisition of the English language.

From these considerations, we are led to hope, that, ultimately, they will make good citizens of Liberia, and be the honored instruments in the hands of God of introducing the principles of civilization and Christianity among the heathen tribes to which they originally belonged, and thus add another to the already numerous instances in which God has "educated good out of evil," caused the "wrath of man to praise him, and restrained the remainder of his wrath" in the dispensations of His Providence toward the African race.

We cannot, in this connexion, refrain from making a remark or two concerning the manner in which these recaptives were thrown, thus *destitute*, upon the bounty of the Liberians.

It is well understood that it is a part of the policy of the United States Government, in their efforts to suppress the slave trade, to return the slaves found on board of slave ships, which are captured by our men-of-war, to the coast, and land them at Liberia. But it is not so well understood that the Government makes no provision for their comfort and support *after* they are thus landed. What right has the United States Government to throw them upon the mercy of the infant settlements there? Manifestly none at all.

Formerly the law of 1819 was understood to make provision for supporting recaptives after being landed in Liberia, until they could take care of themselves. President *Monroe* so interpreted it, and acted accordingly. But of late years the attorney generals have construed the law differently, and have decided that it simply provides for returning recaptives to Liberia, and for keeping a "United States agent for recaptured Africans" there; and then leaves them entirely destitute, and him without a dollar to provide for their comfort. This is a most singular case indeed. Our government has engaged in a humane effort to benefit the poor Africans, by suppressing the slave trade. For this purpose, it supports a squadron on the coast at a very heavy expense. One of the vessels of this squadron, carrying out her instructions, seizes a slave ship with upwards of *nine hundred* children and youth on board,

carries them back to the coast and pitches them on shore, in a sick and dying condition, and makes no provision for taking care of them even for a single day! This cannot be regarded in any other light than that of sheer injustice to the recaptives, and oppression to the citizens of Liberia. There is no obligation resting on them to support these people. They have to struggle hard to take care of themselves, unaided by governmental protection, and oppressed by those stronger than themselves.

We, therefore, earnestly hope that the United States Government will soon make some more liberal provision for carrying out their efforts for the suppression of the slave trade. It ought not to be expected that the citizens of Liberia should assume the responsibility, and meet the expense of the support and education of all recaptives whom the United States squadron may land on their soil.

It is an acknowledged fact, that Liberia has done, and is now doing, more for the suppression of the *slave trade* than the combined navies of the world. Her influence will be powerful for this end, just in proportion to her general prosperity and enlargement. If, therefore, the United States Government is anxious to suppress the slave trade, and we doubt not she is, and if she desires to accomplish it in the most expeditious and successful way, it is a dictate of sound wisdom, that she should



in every constitutional and conceivable manner assist (instead of retard) the Commonwealth of Liberia, making it the instrument for the suppression of that gigantic evil, and the extension of the principles of civilization and good government, and the enlargement of the sphere of American commerce.

In the last Annual Report it was stated that the fund for the purchase of territory had all been subscribed, and more than half of it paid into the treasury. Since that time, the balance of it, excepting \$1,500, has been paid, and forwarded to Liberia. With these means, considerable progress has been made in achieving this desirable object. Governor Roberts in his message, January, 1846, says:

"In conformity with an act of the last session of the Legislature, authorizing the purchase of certain territory in the Little Bassa country—Messrs. Teage and Brown, duly commissioned, proceeded to Bassa, in February last, and succeeded in purchasing the remaining portion of that country, which secures to the commonwealth an unbroken line of coast from Digby to Grand Bassa point. We have also succeeded in extinguishing the native title to the entire Sinou country, which gives us at that point some forty miles of sea coast, and will be a great acquisition to the settlement of Greenville. In both instances, the native tribes have not only ceded to the colony the right of soil, but have also, by a formal compact, surrendered to this government the supreme judicial authority and political jurisdiction and control over the persons and property of all within that territory—and,

at their own special request, they have been permitted to incorporate themselves with the colonists, subscribe to the constitution and laws of the commonwealth, become citizens of Liberia, and as such are entitled to the care and protection of this government."

The sloop "Economy" was chartered by Governor Roberts, and sailed on the 9th of January last with a full and suitable cargo of merchandize, in the charge of two commissioners who were appointed for the purpose, and who were authorized to contract for all the unpurchased territory lying between Grand Bassa Point and Grand Cesters.

Of their success, Governor Roberts remarks in his despatch of June 25th:

"I am happy to be able to inform you that the commissioners despatched not long since, of which you have been advised, to treat with the natives for territory, have succeeded quite as well as I had any reason to expect, indeed, beyond my most sanguine hopes.

"I have the honor herewith to transmit to you copies of deeds for ten tracts of country purchased from the native chiefs; commencing at the south-east termination of our purchase from the Blue Barra tribe, and extending along the coast about eighty miles, embracing all the territory, except Settra Kroo, lying between Little Kroo and Little Sesters inclusive; also eight miles of sea coast, farther north, embracing all the Tassoo and Baffoo Bay territory.

"I feel pretty sanguine that, with the twenty thousand dollars, we shall be able to secure all the territory we need. I am, at present, more concerned about New Cesters,

Trade Town, and Settra Kroo, than any other points along the coast. The slavers at the former and foreign traders at the latter places, are doing all in their power to arrest our negotiations with the natives.

"We shall, however, no doubt succeed; though we may, in consequence of such interference, have to pay a pretty round sum. Grand Cape Mount we must also have if practicable. I hope after the arrival of the next vessel with supplies, soon to be able to give a good account of our doings."

The proposition relative to the Independence of Liberia, adopted at the last annual meeting of the Board of Directors, was sent to Governor Roberts, by the first opportunity. He issued a proclamation, convening the Legislative Council on the 13th of July, to consider what measures they would adopt on the subject. They remained in session three days, during which time the members expressed their sentiments fully and earnestly. Great interest prevailed among the community, who flocked to hear the discussions.

The result of these deliberations, was embodied in the following resolution:

*"Resolved, That the Governor be instructed to command the people by proclamation issued in reasonable time, to meet in the respective towns and villages in the commonwealth, on such day as the Governor may select, to make such disposition of the said resolutions (of the Board of Directors of the American Colonization Society) and to take such further action in the premises, as in their wisdom they may deem proper."*

Of this resolution Governor Ro-

berts, in his despatch of the 19th of October, remarks:

"You will perceive by the proceedings of the legislature, herewith transmitted, that the preamble and resolutions have been submitted to the consideration of the people, who will determine, by a solemn vote, what disposition shall be made of them, and should a new organization be determined upon, to fix upon the course proper to be adopted for carrying into effect the suggestions of the Board, contained in said resolutions."

"By proclamation, Tuesday, 27th instant, is fixed as the day on which the people, throughout the commonwealth, will assemble in the various towns and villages to vote on the question."

The election was accordingly held on the 27th October and it was ascertained that a majority of the people were in favor of assuming the entire responsibility of their government.

In his despatch of November 9, Governor Roberts says:

"I have only time to inform you that the vote of the citizens, taken on the 27th ultimo, on the question of independence, is in favor of adopting the suggestions of the Board, and recommends the call of a convention to draft a constitution for the commonwealth. The legislature at its session in January next, will, of course, order a convention and adopt rules for its government."

It will thus appear that the citizens of Liberia are proceeding in this difficult and responsible matter, with that calmness and deliberation which the importance of the occasion demands. In this respect, they give us much hope that in the future they will manage their affairs with wisdom.

and discretion; that when the hour of trial comes, they will be found to possess sufficient nerve to meet it, sufficient knowledge and weight of character, to carry themselves nobly through. They will doubtless construct their new constitution on the soundest republican principles, wisely arranged, and judiciously adapted to their peculiar condition and circumstances.

The question has been frequently asked us, "what reason have you to believe that Liberia will maintain her independence: that she will not be persuaded, or bought, to be the colony of some more influential and powerful nation?" We cannot answer this in any way so well as by quoting the following language from the *Liberia Herald*:

"It were not unnatural for the members to ask themselves what assurance have we, that the people of Liberia will not, when sovereign power be lodged in their own hand, seek some other alliance as a means of strength and of security against insult and aggression. And when it is recollected how much American philanthropy has done for the colony, how great sacrifices colonizationists have made of time, of ease, of money and of life, to conduct it to its present condition; how highly they prize it as a practical illustration of the efficiency and energy of American benevolence, and with what intense interest they cannot but regard it as an extension to the eastern hemisphere of those principles of republican liberty and popular institutions, which, among the moderns, their fathers were the first who had the sagacity to discover, the independence to proclaim and the courage to defend

—when these circumstances are present to the mind, not only does the question not appear unnatural, but rather one which would arise with prompt and ready spontaneity; and thus arising become the subject of deep and anxious thought.

"But we think we do but speak the fixed sentiment of the whole people of these colonies, without the exception of a single individual capable of thought, when we say, the great object which at first brought us to Africa is still kindly and tenderly cherished. That great object which loomed in all its grandeur of outline before our eye—which dazzled in our imagination, and roused lofty aspirations, and lured us on from home, and kindred and social endearments—which induced us with patience to suffer, and with fortitude to endure—which gathered motive from danger and strength from defeat: that grand object, to plant a nation of colored people on the soil of Africa, adorned and dignified with the attributes of a civilized and Christian community, is still the object dearer than all others to every Liberian. Indeed, so thoroughly are we penetrated with the conviction of the necessity, that in order to the consummation of this purpose we should stand alone and unembarrassed with any foreign allegiance, we should regard the document which conveyed away our independence nothing less than the record of an abject fate to last through all coming time. Better, far better will it be for us that a century find us still a weak and "feeble folk" than to bend an ignoble neck to the Anglo-Saxon yoke—of whose unclenching tenacity, when once it has grappled, the whole history of the modern world affords most melancholy examples.

"On this score the society need entertain no apprehension. Here motives the most powerful—fear and

hope and burning desire, all concur to forbid treachery and to sustain honor and integrity."

Sentiments similar to these, are held by the great majority of the citizens of Liberia. They seem to desire, that patriotism and a proper sense of the duty they owe to themselves and their posterity, should characterize every action they are called upon to perform, and every step they take in a policy on which hangs the future destiny of their growing republic. They seem fully to appreciate the important fact, that a crisis has now arrived, when, by a firm and unbending course, by high resolve and united effort, and strict integrity and virtue, they may prove to a demonstration, and show to the world that *their race* is capable of *self-government*.

If they succeed in convincing men generally of this fact, it will have a tremendous influence in their favor. There are thousands of their own color in this country, who do not believe that they can ever maintain a respectable government themselves, unaided by the whites. There are multitudes of the whites who are very unbelieving on the same grounds. Among the colored people are many who would go to Liberia were they convinced that they would find a comfortable home there, and find themselves and their associates in circumstances favorable to their rising to a respectable standing among the nations of the earth. Many slaveholders would give up their slaves

at once, to be sent to Liberia, were they fully satisfied that they would there find a permanent, safe, and independent abode for them.

The attention of many at the South is directed towards Liberia with intense anxiety. Many are educating a part or the whole of their slaves with the intention of sending them to Liberia at some future time. How important it is, therefore, that all should be able to cast their eyes across the sea, and behold on the shores of Africa a free and happy republic, composed and governed entirely by colored men, where every honest citizen feels that the incubus which pressed him down in every land is gone, and that he stands upon an equality, as to rights, privileges and prospects, with any other man in the world.

The past history of Liberia, though its results are but imperfectly developed, convinces us that her futurity will be bright and glorious.

"Enough," in the language of the North American Review, "already appears to make it certain, that it will maintain its existence; that it will be a strong and flourishing republic, and, like other republics, with all its faults, it will be a refuge for the oppressed; that it will have power to drive the slave trade from its borders, and to send the light of humanity into the darkness of the Continent, where it stands, like sunlight on the edge of a black cloud, giving promise that the shadow shall pass away."

"More than once it has encountered the tempest of resistance which would have destroyed it, had it been

less firmly set in the conscience and affection of its supporters, but which, as it is, has given up a deeper root, a mightier bough, and a richer depth of foliage, to shelter those who sit under its extending shade. It has yet much to contend with, as our Government cannot take it under its full protection, it must depend in a great measure upon the sense of honor and right, which prevails among the nations of the earth. We wish it could place more ample confidence in this moral sense; but, if the conscience of nations is weak, there is nothing which any one of them could gain by injury to Liberia, and this is a guaranty on which it can more safely rely. Sometimes a small naval officer may glory over it in the wantonness of power, which has been committed to his unworthy hands; but it is hoped that such airs of importance will be prevented, if not censured; they cannot be permitted without reproach to the nation which allows them. Our own officers have done themselves great honor by the kind and manly interest which they have manifested in the colony, and the open testimony in its favor which they have been ready to give. We hope that it will be strong enough to work out its own results in peace. Prejudice itself cannot well point out any harm which it can do; while there is good reason to hope that it will afford a refuge for the oppressed, and be the means of making to injured Africa some late atonement for its numberless wrongs."

In connection with these sentiments, we cannot refrain from calling attention to the following views of Rev. A. A. Alexander, D. D., one of the oldest and most carefully observant friends of colonization. They are contained in the "Introduction" to his "*History of Colonization*,"

a book which will richly repay the most careful perusal.

"Whether this colony was commenced in wisdom, or imprudently, it now exists, and cannot be abandoned. There it stands on the savage coast of Africa, and is likely to exist for a long time to come. Hitherto no ill consequence has followed from the prosecution of the scheme of colonization, except the sacrifice of a number of valuable lives on a coast peculiarly unfavorable to the constitution of white men. It has provided a home for some thousands of colored people, a large portion of whom exchanged slavery for freedom, and a degraded condition in society for one of independence and dignity. Who can doubt that the colonists of Liberia are in a far more eligible state, than if they had remained in this country? And who can tell the beneficial influence which they may hereafter exert on the native inhabitants of the dark continent of Africa? This little free republic may, for ought we know, be the germ of a great and flourishing empire. Look back three hundred years, and you will see a few feeble colonies of Europeans struggling with the most formidable difficulties, and often on the very verge of extinction. And now behold these small colonies grown to be one of the most powerful nations upon the earth; extending their commerce to every quarter of the habitable globe; producing by agriculture, in rich abundance, all the articles most necessary for man's subsistence; and manufacturing clothing far more than is needed by its twenty millions of inhabitants. Let it be considered that the same benignant Providence which watched over this rising country, and raised it to its present eminence among the nations of the earth, has also smiled on the infant republic of

Liberia. The indications of Divine favor towards this colony have been most marked, and some of them truly extraordinary, as will mostly fully appear in the events recorded in the following history.

"The principal difficulties have been encountered and overcome. A work has been achieved, by a few indefatigable and philanthropic men, which, to posterity, will, we doubt not, appear the most interesting and remarkable event of the first part of the nineteenth century. No such work was ever before accomplished by means so inadequate. Unless Providence had signally prospered the enterprise, the object could never have been realized. It is to us, who have with interest marked every disaster, and every step of the progress, a most astonishing object of contemplation, that a private association, in a little more than twenty years, should, by voluntary contributions, without the aid of general government, have been able to establish a well ordered and happy republic on the desert shore of Africa, at the distance of three or four thousand miles! This is, indeed, a thing which would scarcely be credited, if its truth depended on common historical testimony. The idea of removing all the colored population of this country, has been ridiculed as fanciful and impracticable. But however short the enterprise may come of accomplishing all that would be desirable, in regard to this unhappy race, yet let it be kept in mind, that whatever may be accomplished, it so much clear gain; gain to those who go, by greatly meliorating their condition; gain to those who stay, by diminishing their number; gain to the white population who desire to be exempt from this class of people, and prospectively an inconceivable gain to Africa, by kindling on her borders the light of Christianity, civilization, and useful science."

The only rational fear that can be entertained in regard to the probability that the citizens of Liberia will be found inadequate to the emergency of self-government, arises from the time in which they have been training for this responsible duty. As to their *natural capacities*, it is too late to doubt.

"The primary elements of mind," says a late eloquent writer, "in Africa are, essentially, what they are in similar circumstances every where else in the world. The powerful appliances of civilization, science, and religion, will find susceptibilities in the *African* intellect, and plied long enough, will effect the same evolutions of mental capacities, the same inventive powers—the same enterprise, and will give the same general direction to the deathless energy of mind there as in any other quarter of the globe. It is a libel on the benevolence of God, to suppose that he has created a race of rational beings with so stunted mental endowments, that with proper culture they cannot be sufficiently developed and disciplined, to avail themselves of the bounteous means of a happy temporal existence within their reach, and also to rise to those noble destinies of an immortal nature, for which man was made."

Entertaining these views, and believing that the past training of the Liberian mind has disenthralled it, enthroned it in its peculiar sovereignty and power, and invested it with the majesty of an enlightened conscience and Christian sentiment, sufficiently to enable it to stand erect under the immense responsibility of self control, we anticipate for Liberia a bright career of future usefulness! Every faculty will be

aroused—every energy awakened, and with the favoring smiles of a beneficent Providence, their course must be onward and upward.

In closing our review of the prominent events of the last year, we allude to one evidence that the support of this cause has become a matter of deep principle with the community, generally. We have made no special appeal for funds during the year. We have presented no *strong case*, calling for immediate relief. During the preceding year, there were several such topics presented, and many persons were induced to contribute in view of them, who would not have done it other-

wise. But the amount paid into the treasury the past year, has been given under the influence of no special plea. No popular enthusiasm has gathered around some emergency—lifted it, and borne it onward. On the contrary, the great principles, and the general operations of the Society, being well understood, it has been sustained by the thoughtful convictions, and the enlightened benevolence of the wise and the good.

We may, therefore, rely upon them for assistance in our future operations, at the same time that we calculate to make many new friends, and greatly enlarge the sphere of our usefulness.

Extracts from the Proceedings of the thirtieth Annual Meeting of the American Colonization Society.

WASHINGTON CITY,  
January 19, 1847.

The American Colonization Society met in the First Presbyterian Church, at 7 o'clock, P. M., agreeably to adjournment. In the absence of the President, the Hon. Elisha Whitteley, the oldest Vice President present, took the chair, and called the meeting to order.

The Rev. Mr. Wynkoop invoked the Divine blessing.

The Secretary read extracts from the ANNUAL REPORT.

The Hon. Judge Douglass, of Illinois, offered the following resolution:

*Resolved*, That the report be accepted, and referred to the Board of Directors.

Judge D. said, he did not rise to make a speech; but there were two thoughts presented in the report which he considered worthy of some amplification. One of the most interesting features about the scheme of colonization is its influence on the *slave trade*. The experiment of the value of naval forces to suppress this trade has been fairly made, and has failed; and it is now the deliberate sentiment of all who have considered the subject, that some more effectual and rapid means must be devised before we can ever hope to see the extinction of this enormous outrage on humanity and religion!

From what has been already done by colonization, we infer that it has an inherent power which nothing else possesses; and looking at the principles which have controlled its movements, we discern in them an adaptation to this very result. Two important influences are exerted by

it. A barrier is erected along the coast which excludes the slaver from entrance, and cuts off his intercourse with the native tribes, who alone can supply the victims of his traffic: and then it enters into the town or settlement of the natives by its divine and sovereign power, changes their minds respecting this traffic—teaches them the feelings of a nobler nature—introduces them to a more valuable commerce, and thus regenerates and reorganizes the state of society, and renders it impossible to find a person who is willing to sell the victims to the slaver. Thus the work is done—done effectually. A wall is thrown up by the colonial settlements along the coast, which secures us a defence, until the minds of the natives can be reached and changed! Give this society the aid it demands, and is worthy to receive, and soon they will extend their settlements all along the coast, and this terrible scourge shall disappear from the earth!

The other aspect of colonization to which he wished to allude, was its bearing on the extension of *American commerce*! It addresses itself to us Americans as patriots! It appeals to us as the friends of commerce and the general prosperity of our whole country. If there shall be a colony built up on the shores of Africa, who can tell the enlargement that it will give to commerce! When their citizens shall number 20, 50, or 100 thousand, they will present a market for our surplus manufactures and bread stuffs which will be of immense value. But this is not all—they will form as it were the entrance to all the interior of that vast and immensely rich continent! The power of the coast must and will have the command of the interior! If that power is held by men sent from this country, nurtured and grown under our institutions, and by our fostering care and aid, in

their national efforts by this society, they will ever be inclined to trade with this country, and thus open to our merchant ships wide fields of wealth!

The great rivalry between America and England is a struggle to control the commerce of the world. The sails of each country now whiten every sea. We are rivals for power, for commerce, for the wealth of other lands.

The policy of England is to fix herself on this point, and plant her standard on that promontory, and thus spread abroad her influence and her power until she can control the commerce of the world!

How is Africa to be controlled? By Liberia? No other settlement, and no other power has half so fair an opportunity of laying under contribution the vast interior of that continent! Liberia is destined, and at no distant day, to control a commerce of immense value, and it must thus become, itself, a wealthy and powerful nation. Then, it is not to be supposed that America will have no share in their favor, and no part in their trade. Their government originated among those who were born on American soil. The feelings of gratitude will bind them to us—the community of language—of feelings, and of climate, will all tend to alienate them from other governments and bind them to ours!

In this aspect of the subject, every American citizen has a deep interest in the prosperity of Liberia, and the enlargement of the means of the Colonization Society.

In conclusion, Judge D. commended the cause to the liberal patronage of every patriot, philanthropist and Christian in the land, as eminently worthy of their true devotion and liberal contributions.

The Rev. Joel Parker, D. D., of Philadelphia, seconded the resolu-



tion offered by Judge Douglass, and said—

I feel a great interest in this colonization movement, and have done for many years. Fourteen years ago, I first went to reside in a slave state. I had previously studied carefully the condition of the free people of color in the free States. Then, I commenced acquaintance with them in the slave States, as well as with the slaves. And the result was, I became convinced of what I had long felt—it is important that we *do something* for these people, and that we do it in the right time, and with the right spirit.

But what *shall* we do for them? What *can* we do? Where shall it be done? How?

I am thoroughly convinced that there is a better thing than the merely doing away with slavery, which some persons seem to think is the “chief end of man.” The *elevation* of the colored race is that better work! We must raise their character by education and religion! If we do our duty in this respect, the influence of it will be seen every where. Convince the world that they are capable of self-government—educate them to the ability to enjoy freedom, prepare a place where they be indeed free, and more slaves will be offered to you than you can get the means to transport.

There seems to me in connection with this subject a beautiful illustration of what HALL calls, “a fetch in Divine Providence.” God had a design in bringing these people to this country in the way he did. We cannot probably comprehend the whole of it, but this we can see, he has secured the education of those who to all human appearance would not and could not have been educated in any other way. There are now in this country more than 300,000 Africans who can read and write, who

could not have done it if it had not been for the slave trade! There are many in this country and in Liberia, who are capable of preaching the gospel, editing papers, and performing all the duties of civil life, who must have remained in total darkness but for this trade! How came these people by all this knowledge? Did any body go to Africa and teach them? No! It has been done by *slavery*! It has often been said, that “the school of adversity” is one of the best that has ever been established. It may have a practical application in their case. They have been in many instances hardly dealt by. They have indured much. But they have arisen through it all. And you compare their present condition with that of their kindred in Africa, and the one is infinitely above the other. No body can doubt this. Some of them have come up faster than others. The most hopeful among them take the foremost rank. But have all been benefited by being brought to this country?

And now we send them back to Africa, with a preparation for doing a great work there, which we never could have imparted to them in any other way. The Liberians have ideas of education, of government, and of all the relations of life, such as can be found at no Missionary Station on the face of the earth. We cannot make the Sandwich Islanders feel and think as the Liberians do!

In this view of the subject, we may perceive at least *one good* which slavery has done to Africa, and the question may with propriety be asked whether it has not done for Africa more *good* than *harm*? Are there not 10,000,000 of slaves along the coast and 40,000,000 in the interior, whose condition is infinitely worse than any in this country!

It is not for me to say what might have been done for the welfare of

Africa had not the slave trade existed. But if any body supposes that more would have been done under those circumstances than has been under the present, let them answer this question, what ought to induce the benevolent to aid the millions in Africa? Why their deep wretchedness and ruin! Who can look upon them and feel deeply and desire to extend some relief! Well then, if their deeply wretched condition is the exciting cause of whatever has been done for them, and if the slave trade has made their condition worse than it otherwise would have been, then surely more has been done for them, than would have been done, if the slave trade had not existed? Is not that fair reasoning? The contrary certainly cannot be proved. But we have nothing to do with the *ifs* and the *ands* in the case. We have taken the broad ground that *slavery* has done Africa and the African race, a *good*—a great *good*, and we believe that all must admit the facts!

The question, however, still recurs, what more can we, ought we to do for Africa, and for this country? Benevolence demands that something be done. Their condition is far from comfortable, even in the free States, and under the most favorable circumstances in this country. I freely confess I can see no prospect of ultimately benefiting the race by liberating the slaves and sending them to the free States. And it follows therefore, that I can see no prospect of elevating the race to that point at which they ought to be, while they remain in this country. Without amalgamation, perfect equality cannot exist between any two different races, of course this is out of the question. They can never be merged into and lost among the whites. This is as undesirable as it is impossible.

If we send them to Liberia, we have difficulties to encounter on

every hand, in this country and in Africa. We must therefore go on slowly. It has been, perhaps, the salvation of Liberia that but few emigrants have been sent each year. Time has then been given for them to grow up to full strength and vigor of intellect, and to feel the value of their government. Had there been 20,000 or 30,000 raw recruits thrown in upon them, they would have constituted an ungovernable mass and endangered the republic. But we have gone on slowly—we have now a few men, able to govern a small nation—have schools for all—churches for all—all are under good training—they are able to receive 756 wild savages at once, and take care of them and put them in a course of training for future usefulness. There are men of wealth among them and men of experience, and now they all move on safely.

And you must go to **LIBERIA**, if you would appreciate the full blessings of colonization. You must study *character there* and *compare* it with character here, in order to see what a redeeming influence there is in placing them out from under the shadow of the whites, and in circumstances where the full responsibility of their own government and elevation rests upon themselves. Liberia imparts a new tone to the character of the African race, such as they can get nowhere else, and such as will distinguish them wherever they go. When I was in New Orleans, some of the colonists who had gone from Mississippi, returned to see their friends and attend to some business, and among them was a *preacher*, who came back improved in his personal appearance, in his language, in his dress and address, which showed that he had studied much, and seen much, that he had felt new influences operating upon him, that he *respected himself*, and he thereby commanded

the respects of others. I saw this in that community, in my own church, and among my elders, for he was invited to preach on Sabbath night in a church on the other side of Lafayette square from which mine stood, and in which I was to preach at the same hour, and lo! my congregation left me, and some of my elders went to hear him! What was it that created this interest? He felt the influence of freedom!

An instance was related to me by a friend in Kentucky, which illustrates this idea well. A man by the name of Dick Jones had gone from that neighborhood, and having resided four years in Liberia, came back to the county town where he had formerly resided, the court was in session at the time, and much anxiety was shown to see Dick and see how he liked Liberia. So they brought him among them to have questions asked him. One gentleman inquired, "Dick, how do you like living in Africa?" to which Dick replied that he liked very well, and went on to give a few items which contributed to this. All felt that the answer was a good one, and then a manifest glow of pleasure on many countenances. After he had ceased speaking, another gentleman said, "*Richard*, what sort of a government have you there?" To which *Richard* gave a very satisfactory statement of the form of government, and the manner in which they manage their affairs. And then another enquired, "*Jones*, if a white man was with you, in your house, how would you treat him?" "Oh, sir," said *Jones*, "we should treat him with much respect and invite him to sit down at the table and dine with us!" The next gentleman who questioned him, said, "Mr. *Jones*!" They had thus insensibly to themselves risen from calling him *Dick*, to that of the most respectful appellation.

They saw in him that independence of thought and that manly bearing which an American always evinces, and they treated him accordingly. And who does not see that this state of feeling is indispensable to their true and permanent elevation!

But an objection is made to colonization because the work goes on so slowly. We are asked, if in some twenty years you have sent out about 5,000 persons, how long will you be in sending the 3,000,000 and more now in the United States? This is a question, any person may see, that is not solvable in the rule of three. It is like the question of the Irishman, "if one stove save half the wood, will not two save it all!" The Society never proposed to send them all. Its past labors have not been confined to sending over emigrants alone. Can any objector tell what proportion of the means of the Society have been expended in the purchase of territory, and in making preparations in Liberia, which once made, will not need renewing again? It is like building an immense edifice, much of the work is done under ground, as it were, in digging down to solid earth and laying firm the foundation!

How long will it be after the resources of Liberia are fully developed, and it is shown to be a safe and comfortable home for the colored people, before they will begin to go there spontaneously? And who can tell how long it will be before they begin to go because they *cannot help* it? The inducements there and reasons here for their emigrating will be overpowering. It will be like it was when Joseph went down into Egypt. He hesitated, and doubted, and feared a long time—but when the wagons came for him, he understood the whole affair. He knew the truth of what had been told him. The wagons—the wagons, coming for *him* and his

family, they settled the question. When that *ship* of which the Report has spoken comes from Liberia owned and manned by colored men, and when the merchants of Liberia come over for their goods, and are doing business on large capitals, that will settle the question. One man will come over worth \$20,000—and another worth \$1,000,000—and they will have all the character and respectability of men about them—and then the colored people will begin to open their eyes! And what can hinder them from going there? They will find out what a country it is—and in the mean time the country itself will be improving, and there will be men there who will want a college, and other men who will be able to endow it, and who will do it, and there is no limit to their improvement.

But we are not in a hurry. It is more important that we attend to the *quality* than the quantity of our emigrants. One head of *grain* of real good wheat, is worth more than a thousand having no *vitality* in them. The law of its *progress* is to be considered. We want the right seed. Seed like that which was sifted for *our* forefathers; and out of which this great nation has grown!

And then, sir, there is something in its being *slow*, which is important in another respect. It calls out the very best kind of action in those who are there. It is a very select business. We want the intelligent, and do not want the wicked and the vicious.

How does God dispense his blessings? Does he always *pay down*? What will he give you for a certainty? Heaven! Now, or at some future time? He holds out no mercenary motives! Just so in colonization. We do not expect our reward now. Our children will see it—and Africa will rise up and call us blessed! The growth of Liberia may be slow, like

a coral continent—there are a few green spots, and a small gathering of clusters, and here and there some fresh patches, until the continent shall rise up all green with fruits and flowers.

One family now sent to Africa, will in the course of time increase into a whole tribe.

I met a man not long ago, fully six feet high, wearing a drab coat, who asked if I did not know him, and told me that he used to live in New Orleans. And then I recognized the boy, with a satchel on his arm, whom six or eight years ago I knew in the streets of New Orleans. Said he, "they call me Major Wilkinson now. I am a preacher. I was down there until I bought myself. I paid \$800 for my free papers. Then I bought one sister, and paid for her. Then I went to Illinois, and God converted me, and I began to preach. Then I went back to New Orleans, and my friends wanted me to preach there. But the recorder thought I had better not preach there, and then I moved to 'Old Virginny,' and I am now come to you to get some money to help me to buy my family." "But why do you come to me?" "I think you feel for the colored people!" "Are you an abolitionist?" "Yes, I am." "Then why do you not go to the *abolitionists*? I am not one of them." "They will not do any thing for me. They want to get us all free at once. I can't wait for that time to come. And then the south want somebody to buy all their slaves, and so I goes to them, as aint on either side." "Why do you not go to Liberia?" Stretching up himself to the full height, and opening his big eyes, he exclaimed, "and do you think I is going to expatriate myself? Why I am descended from one of the first families in Virginia."

This is, sir, but a specimen of the way in which they are deceived, and a proof of what we have often asserted, that the real friends of the Africans are the colonizationists, and that they themselves will find it out whenever they are in straitened circumstances.

I am, therefore, for going forward in this great work, trusting in the wisdom which cometh down from above to order the progress of the work in such way as shall be most advantageous, and as shall work out the great result in the best manner possible.

The Rev. A. D. Eddy, D. D., of Newark, N. J., offered the following resolution :

*Resolved*, That every year's experience seems to increase our convictions of the value of the principles of the Colonization Society, and that now embraces the only acknowledged method of elevating and blessing the colored race.

Colonization had its origin in genuine Christian philanthropy. Its conceptions were those born of philanthropy and of patriotism. The development of those principles have been seen all along its history. It is now no longer a matter of experiment. It is a fact now. It is history.

What great enterprise has ever been achieved without strong opposition being made to it? But by the manner in which they have met and mastered this opposition, they have commended themselves to the world. So it has been with colonization—treated with dislike and contempt even by those who of all others had most interest in it.

And yet what has it done? It has founded a Republic, established schools and churches, introduced Christian morals and education into many dark places full of horrid

cruelty—has opened a highway for commerce—has stricken a deadly blow to the slave trade for more than 300 miles of coast, where formerly it raged in the most alarming manner, has proved that the African race can be elevated, and are capable of self-government, and has done more for them wherever they are scattered over the face of the earth than any scheme which has ever yet been adopted.

We look over this country and over Africa, and there are three aspects in which we view the colored race. 1st. In a state of slavery. 2d. Enjoying nominal freedom; and 3d. On the shores of Africa—heathen and savage, and deeply degraded. And we ask by what principles is it proposed to do them all the greatest amount of good? Does not colonization embrace the only certain and efficient means of elevating and Christianizing them as a race?

Christianity is a powerful means of elevating mankind. What do we all owe to it? But this alone will not do all for the Africans that they need. Look at the South for example. There is, perhaps, a large proportion of the slaves in some of the States who are members of the Church than of any other class in the country. And yet they are left degraded, and will be until their relations are changed. Look at the North! Can the Africans there rise? Are they rising? Have they risen?

Look at Africa! Can the millions there be elevated without colonization? Look at Liberia—there you see real elevation of character, enlargement of mind, and fixedness of principle, and all those things which mark a state of society rapidly advancing from a lower to a higher degree of refinement. Now what has made this difference?

Colonization then presents the only method of doing them substantial

and lasting good. Dr. Woods, of Andover, Mass., lately expressed to me his conviction that colonization was the only hope for the African race. I have lived in New Jersey, in western New York, and in the South, and I am persuaded that there is no possibility of imparting to them education and religious culture in their present circumstances. Vain is that philanthropy which would attempt to give them freedom here. You may change their social relations, and place in any free State, but what is the *freedom* which you have given them? Is it **FREEDOM**? If you would now carry and offer it to the slaves, would they accept of it this day, if they knew all that belongs to it? There are, to be sure, some bitter things about slavery, but when all its bearings are considered, its present heaviest weight is seen not to fall upon the slave, but upon his master. I do not believe that giving merely nominal freedom is the way to elevate them. Still they are unfortunately situated, and have neither motive nor opportunity to rise.

A few months since I was traveling near to Canada, and desiring to see the result of freedom, as they found it in their northern flight, with their eyes fixed on the polar star. And I inquired about them, and I found that when they first came there they were docile and full of hope, but soon their appearance changed, they lost their buoyancy of spirits, — became indolent, unwilling to submit to the restraints of society which the whites submit to, and as a necessary consequence, a large number of them were in the penitentiary, and others are in the greatest state of want and wretchedness. They do not think they have bettered their condition by the change. They say they were *betrayed* and deceived, that false hopes were held out to them, and allured them on. One man

said to me, after a long and candid conversation, "I never knew misery till I came to this freedom," and he begged me, "sue out a *hocus pocus* for him and get him back."

There is no advantage gained by going to Canada. British philanthropy may boast as long as they choose, the facts in the case are all against them.

Go and sit down with the colored man, and ask him where do you find your best friends? And he will tell you among the *colonizationists*.

Does the principle promise all that we think? Experience thus far proves that it does, and until I find another method by which the African can convince the world that he is a man, rise to a standing among the most favored of Adam's children, and send the light of civilization and Christianity through Africa, God forbid that I should abandon this only hope, on which Heaven has smiled, which embodies the relief demanded, and is capable of being carried into full execution!

But let us test this a little further. I have known a man in New-ark, well educated, highly intelligent, who writes well, and possesses every requisite for a first rate member of society. He tried to introduce his family into society. They were well educated and perfectly genteel in their manners. He tried to get his children into the schools in New York and other places, but he found it entirely hopeless, and had to give it up. He has been strongly opposed to colonization, but one of his sons, feeling his dark prospect in this country, determined to go to Liberia, and no sooner had he gained a foothold there, than he felt the vantage ground on which he stood, and he wrote home that his mind was in a state of peace and hope never known before.

We believe, therefore, that the principle is now doing all that can be done with advantage, and that enlarged means only are necessary to enable it, under Divine Providence, to accomplish all that we can reasonably hope for.

Now, with this cause before us, throwing light upon the future, and pleading for the salvation of millions, we appeal to the friends of the race every where, to come nobly up to the work, and render that aid which the necessity of the case so eminently demands!

The Rev. J. B. Pinney seconded the resolution and said, that instead of half an hour, he wanted three hours to say all that was passing in his thoughts. I have spent many years in serving this cause, both in this country and in Africa, and as I am now on my way to enter on the duties of a pastor of a church, and seek rest from the arduous and responsible duties of an agent, I feel my heart kindling while I mingle with you in these exercises. I do not expect to *quit* this cause! Wherever I am I shall plead its merits, and hope to add something to its treasury.

Mr. Pinney traced the original idea of colonization to Thos. Jefferson, that sage patriot, and drafter of the "Declaration of Independence." Two years after he penned that memorable document, he prepared a draft of the Constitution for the State of Virginia, in which he incorporated the plan of colonizing the slaves.

At first slavery was profitable, and New England and Old England were benefited thereby. But Virginia felt the curse, and began to fear for the result, and said to the mother country, give us no more slaves! England would not hear her remonstrance so long as *the trade* was profitable to her manufacturers and commercial men. Mr. Jefferson proposed that in ten years they should become free

and be held by the State, and in twenty years be sent back to Liberia.

Some plan of colonization became the popular idea in Virginia. In 1804, the Legislature instructed Mr. Monroe, then governor, to open negotiations with the President of the United States, to see what could be done on the subject. In 1816, they again acted on the subject, and desired the President to find a home for them in Africa, or elsewhere. Mr. Marshall proposed that western lands should be given for this purpose. Madison was a warm friend of the Society, and left it a handsome legacy. Clay, and Meade, and Alexander, and thousands beside who stand high in the State and in the church, became and still are its warm supporters.

After ten years labor in this cause I am fully persuaded that no other plan is so prolific of good.

Let the Society go forward, it will be supported. Prayers are not forgotten in Heaven. Africa will be blest. America will be blest for starting colonization.

The thing is practicable. Twenty thousand paupers from Europe cross the Atlantic every year for our country.

But we cannot pretend to follow Mr. Pinney in his rapid descriptions, in his unanswerable arguments and his moving appeals.

We have given but a meager outline of any of the speeches.

After Mr. P. had concluded, the Society adjourned to meet in the Colonization Rooms, at 12 o'clock, tomorrow, for the transaction of business.

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COLONIZATION ROOMS, Jan. 20, 1847.

The Society met, A. G. Phelps, Esq., took the chair. The following

officers were elected for the ensuing year:

## PRESIDENT:

HON. HENRY CLAY.

## VICE PRESIDENTS:

- 1 General John H. Cocke, of Virginia,
- 2 Daniel Webster, of Massachusetts,
- 3 Charles F. Mercer, of Florida,
- 4 Rev. Jeremiah Day, D. D., of Conn.,
- 5 Theodore Frelinghuysen, of N. York,
- 6 Louis McLane, of Baltimore,
- 7 Moses Allen, of New York,
- 8 General W. Jones, of Washington,
- 9 Joseph Gales, of Washington,
- 10 Right Rev. Wm. Meade, D. D., Bishop of Virginia,
- 11 John McDonogh, of Louisiana,
- 12 Geo. Washington Lafayette, of France,
- 13 Rev. James O. Andrew, Bishop of the Methodist Episcopal Church,
- 14 William Maxwell, of Virginia,
- 15 Elisha Whittlesey, of Ohio,
- 16 Walter Lowrie, of New York,
- 17 Jacob Burnet, of Ohio,
- 18 Dr. Stephen Duncan, of Mississippi,
- 19 William C. Rives, of Virginia,
- 20 Rev. J. Laurie, D. D., of Washington,
- 21 Rev. Wm. Winans, of Mississippi,
- 22 James Beerman, of New York city,
- 23 Henry A. Foster, of New York,
- 24 Dr. John Ker, of Mississippi,
- 25 Robert Campbell, of Georgia,
- 26 Peter D. Vroom, of New Jersey,
- 27 James Garland, of Virginia,
- 28 Rev. Thomas Morris, Bishop of the M. E. Church, Ohio,
- 29 Rt. Hon. Lord Bexley, of London,
- 30 Wm. Short, of Philadelphia,
- 31 Willard Hall, Delaware,
- 32 Rt. Rev. Bishop Otey, of Tenn.,
- 33 Gerald Ralston, of London,
- 34 Rev. Courtland Van Rensselaer, N. J.,
- 35 Dr. Hodgkin, of London,
- 36 Rev. E. Burgess, D. D., of Dedham, Massachusetts,
- 37 Thos. R. Hazard, of Providence, R. I.,
- 38 Dr. Thos. Massie, of Tye River Mills, Virginia,
- 39 Gen. Alexander Brown, of Virginia,
- 40 Maj. Gen. Winfield Scott, Washington,
- 41 Rev. Thos. E. Bond, D. D., N. York,
- 42 Rev. A. Alexander, D. D., N. Jersey,
- 43 Samuel Wilkeson, of New York,
- 44 L. Q. C. Elmer, of New Jersey,
- 45 James Bailey, of Mississippi,
- 46 Rev. Geo. W. Bethune, D. D., of Phila.,
- 47 Rev. C. C. Cuyler, D. D., Phila.,
- 48 Elliot Cresson, Esq., of Philadelphia,
- 49 Anson G. Phelps, Esq., New York,
- 50 Rev. Leonard Woods, D. D., Andover, Massachusetts,
- 51 Jonathan Hyde, Esq., Bath, Maine,
- 52 Rev. J. P. Durbin, D. D., Carlisle, Pa.,
- 53 Rev. Beverly Waugh, Bishop of the M. E. Church, Baltimore,
- 54 Rev. Dr. W. B. Johnson, S. C.,
- 55 Moses Shepherd, Baltimore,
- 56 John Gray, Fredericksburg, Va.,
- 57 Bishop McIlvain, of Ohio,
- 58 Rev. Dr. Edgar, Nashville, Tenn.,
- 59 Rev. P. Lindeley, D. D., do
- 60 Hon. J. R. Underwood, Kentucky,
- 61 Hon. J. W. Huntington, Connecticut,
- 62 Hon. P. White, Putney, Vermont,
- 63 Hon. C. Marsh, Woodstock, Vermont,
- 64 Rev. J. J. Janeway, D. D., N. Orleans,
- 65 Hon. S. A. Douglass, Illinois,
- 66 H. L. Lumpkin, Esq., Athens, Geo.,
- 67 James Lenox, New York.

After which the Society adjourned to meet on the third Tuesday of January, 1848.

*Proceedings of the Board of Directors of the American Colonization Society.*

WASHINGTON, Jan. 19, 1847.

The Board of Directors of the American Colonization Society met, at the Colonization Rooms, at 12 o'clock, M., according to adjournment, and was constituted by the appointment of the Hon. L. Q. C. Elmer President, and the Rev. A. D. Eddy secretary.

The Rev. Mr. Wynkoop offered prayer.

The following individuals appeared as Directors—Hon. L. Q. C. Elmer and the Rev. A. D. Eddy, D. D., from *New Jersey*.

Rev. Joel Parker, D. D., Archibald McIntyre, and Paul T. Jones, from *Pennsylvania*.

Hon. W. W. Campbell and D. M. Reese, M. D., from *New York*.

Rev. S. R. Wynkoop, from *Delaware*.



A. G. Phelps, Esq., E. Cresson, Esq., and Rev. W. McLain, life Directors.

William Gunton, Ulysses Ward, of the Executive Committee.

The minutes of the last annual meeting were read by the Secretary of the Society, the Rev. W. McLain.

The ANNUAL REPORT was read by the Secretary; which was committed to the Rev. Dr. Parker, Dr. Reese, and Mr. McLain.

Messrs. Phelps, Jones, and Dr. Parker, were appointed to examine the Treasurer's accounts.

Adjourned to meet at half past nine o'clock to-morrow morning.

WEDNESDAY MORNING,  
9½ o'clock, Jan. 20, 1847.

The Board met according to adjournment.

Present as before, with the addition of the Rev. Dr. Janeway, director from *New Jersey*, and the Rev. J. B. Pinney, a life Director.

A communication was made to the Board, by Mr. McLain, Secretary of the Society, respecting the present condition of the Colony of Liberia, and the arrangements which are required to be made in view of the change in the relations of the colony to the Colonization Society.

The Hon. Jabez Huntingdon, appeared as a delegate from *Connecticut*.

On motion of the Rev. A. D. Eddy, the subject introduced by the

Secretary, Mr. McLain, was referred to a Select Committee for consideration, to report at the present meeting as far as practicable. Messrs. Elmer, McIntyre, and Reese, were appointed as the committee.

Dr. James Hall, Secretary of the Maryland Colonization Society, being present, was invited to sit with the Board, at its present meeting.

On motion of Dr. Reese—

*Resolved*, That the Corresponding Secretary be requested to report to the Board at the afternoon session, what legacies to the Society are yet unsettled, and whether any such are in litigation, with such information thereon as may be in possession of the Executive Committee.

On motion of Rev. A. D. Eddy—

*Resolved*, That a committee be appointed to present a memorial to Congress to secure remuneration for the support of the recaptured Africans, from the ship "Pons" landed at Monrovia, and if necessary, to make efforts to secure a law to meet the exigencies of similar cases that may occur in future.

Messrs. Elmer, A. G. Phelps, A. D. Eddy, J. B. Pinney, and Cresson, were appointed the committee.

On motion, the Board had a recess to meet at the call of the President for the purpose of attending the meeting of the Society.

After recess, the Board were called to order by the President.

The committee appointed to examine the Treasurer's account made the following report, which was accepted, viz:

Cr.

## Receipts and Expenditures of the American Colonization Society,

From 1st January, 1846, to 1st January, 1847.

To cash on hand per last report, - - - - -	\$11,159 43	By cash paid for passage of emigrants, provisions, &c., - - - - -	\$7,150 67
Balances due the Society per last report, - - - - -	3,939 66	Cash paid for goods consigned to the Colonial Store, - - - - -	14,820 39
Received from Colonial Store, - - - - -	6,345 72	Cash paid for improvements, purchase of territory, salaries of Governor and Colonial Secretary, and other expenses in Liberia, - - - - -	5,690 78
Received from donations, - - - - -	25,755 52	Cash paid salary of Secretary, rent of office, clerk hire, stationery, lights, fuel, &c., - - - - -	2,623 22
Received from legacies, - - - - -	1,307 20	Cash paid for printing census of Liberia and other documents, and engraving and printing maps, &c., - - - - -	643 00
Received from subscriptions to the African Repository, - - - - -	2,397 89	Cash paid salaries of Agents, and other expenses in collecting funds, - - - - -	3,900 97
Profit and loss, - - - - -	154 03	Cash paid for paper and printing the African Repository, - - - - -	2,318 32
		Profit and loss, payments by order of the Executive Committee, &c., - - - - -	1,581 53
		Balances due the Society this day, (including amount sent to the Colonial Store for the purchase of territory,) - - - - -	12,273 07
		Cash in hand, - - - - -	57 50
	\$51,059 45		\$51,059 45

COLONIZATION ROOMS, Washington, January 1st, 1847.

NOAH FLETCHER, Book-keeper.

The Committee to whom was referred the Treasurer's Account, beg leave to report—That they have carefully examined the same, and compared it with the vouchers, and find the above statement to be correct and satisfactory.

ANSON G. PHELPS, }  
PAUL T. JONES, } Auditors.

JANUARY 20, 1847.

The Select Committee on the relations of the Colonization Society to the contemplated independent government of Liberia, reported, and their report was adopted, and is as follows—

The committee to whom was referred the relations of this Society with the contemplated Independent Government in Liberia, report: That the time does not seem to have come when these relations can be definitely settled. Our latest advices from Gov. Roberts, inform us that a majority of the people have concluded, but not without considerable hesitation and opposition, to become independent, and that the Legislature which was to meet during the present month of January, would provide for calling a convention to adopt a constitution. It is expected that in pursuance of the suggestion of this Board, Commissioners will be appointed by the Government of Liberia to arrange with us the future relations between that Government and this Society; but whether that commission will be sent here before a Constitution of Government is framed and submitted to the people, or whether a constitution will be first adopted, we are not informed. The Committee are of opinion that it may be desirable that this Society and its general rights in Liberia, should be in some form recognized in the constitution. They therefore recommend the adoption by the Board of the following resolutions:

*First.* That the Executive Committee be instructed to suggest, in the manner that may be deemed by them most likely to be acceptable to the authorities and people of Liberia, that this Board is desirous that commissioners on the part of Liberia should come here and have a full and free conference with us before a constitution is framed; and that, in case

such commissioners should come before the next annual meeting of the Board, the Executive Committee call a special meeting at such time and place as they shall deem most expedient.

*Second.* That the Committee be further instructed to suggest to the said authorities and people of Liberia that, in case they deem it most expedient to frame a constitution before their commissioners meet us, this Board would be pleased to have the existing rights of the Society recognized in the constitution, at the same time assuring them that it is our earnest desire to take such a course, in reference to our property in Liberia, and to all our future relations with the Government there, as will be most acceptable to and most promotive of the interest of the people.

*Third.* That in case circumstances shall render it desirable, the Executive Committee be authorized to appoint a commissioner or commissioners to Liberia, with full powers to settle the future relations of the Society with the Government and people there, by provisions to be inserted in the constitution to be adopted, or by a compact between the Society and the authorities organized under the new constitution as shall be found most expedient.

L. Q. C. ELMER,  
*Chairman.*

The Secretary, agreeable to a resolution of the Board this morning, made a full statement relating to unsettled legacies made to the Society, and the circumstances attending them.

The committee to whom was referred the Annual Report of the Executive Committee, reported, that they had examined the report, and expressed their approbation of its general character—whereupon:

*Resolved*, That the report be referred to the Executive Committee for publication.

The following resolutions were submitted by the Rev. Mr. McLain, and on motion, they were unanimously adopted :

Whereas, we have learned that the Rev. J. B. Pinney, has resolved to accept of a pastoral charge, and retire from the active duties of an agent of this Society ; therefore,

*Resolved*, That we deeply regret the loss which we sustain in the retirement of our long tried and efficient condjutor.

*Resolved*, That the cordial gratitude of this Board be tendered to Mr. Pinney, for his faithful and invaluable labors in connection with this cause, and that he be assured that our best wishes attend him in his new field of labor, and our hope, that the time may not be far distant when with renewed energy and vigor, he will again return to our assistance.

Messrs. Reese and Dr. Janeway, were appointed to nominate officers for the ensuing year.

The above committee reported as follows:—The Rev. Mr. McLain, for Corresponding Secretary and Treasurer.

For the Executive Committee, M. St. C. Clarke, H. Lindsly, A. O. Dayton, Jos. H. Bradley, J. C. Bacon, William Gunton, and Ulysses Ward.

The report was accordingly adopted.

The committee appointed to present a memorial to the President of

the United States and to Congress, praying for remuneration for expenses incurred in the maintenance of the recaptured Africans on board the slave ship "Pons," &c., reported a memorial, which was unanimously adopted by the Board, and directed to be presented to the Executive and to both Houses of Congress.

The committee were also continued to act in the case.

*Resolved*, That the thanks of the Board of Directors are due, and are hereby tendered to the Corresponding Secretary and the Executive Committee of the last year, for the faithful and efficient performance of their duties.

*Resolved*, That the thanks of the Board are due and are hereby tendered to the Hon. L. Q. C. Elmer, for his valuable services as their presiding officer.

*Resolved*, That, in the case of the will of the late Mr. William Smart, the Corresponding Secretary and Treasurer, he and he hereby is vested with full power and authority, to sign for, and affix the seal of this Society to the required bonds, on behalf of the American Colonization Society.

The minutes of the Board were read and approved.

The Board adjourned to meet the third Tuesday of January, 1848, at 12 o'clock, M.

Concluded with prayer by the Rev. Mr. Pinney.

L. Q. C. ELMER,  
*President.*

A. D. EDDY, *Secretary.*

# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

Vol. XXIII.]

WASHINGTON, APRIL, 1847.

[No. 4.]

### *Address of Judge Bullock.*

In this number we have the pleasure of laying before our readers the very able and interesting address of Judge Bullock, of Kentucky, delivered at the anniversary of the Kentucky Colonization Society. We trust none of them will fail to peruse it. The sentiments it contains are worthy of their earnest consideration.

We have learned that the anniversary of that Society was attended with much that was calculated to encourage the friends of the cause in that State, and throughout the country. We trust that it will not be long until every one of the Southern States is blessed with as efficient an organization, and will engage as heartily and successfully in the great work.

"The condition of the African race, as a part of our population, and the consequent duty which devolves upon us as citizens, is the subject to which your attention is invited.

It will be admitted that the questions necessarily involved are eminently practical. The destiny of a large class of our population, and the effects which that population is

exerting, and must continue to exert upon the character of our institutions, present a question which forces itself upon our serious and anxious consideration.

What is our duty in reference to the free colored population of the United States? That is the question. I speak of our duty in that enlarged and comprehensive sense, which includes all our obligations—our duty to ourselves, to our fellow men, and to God. It is, therefore, necessary that we should rightly understand our own interests, and at the same time have a just and enlightened appreciation of the rights of others.

The political condition of this class, as presented to the eye of the statesman and philanthropist, is a subject of serious difficulty, if not of apprehension and alarm. Such is the nature and force of public sentiment, that though relieved from personal bondage, the man of color is excluded from all the essential rights and immunities of the citizen. A free and equal participation in the rights of citizenship is not only denied to him, but every attempt to assert the justice of the claim is fiercely denounced, and not unfrequently accompanied with acts of

oppression and outrage. Even in those communities where there is supposed to exist the greatest sympathy for this class, he is excluded from that full participation in the privileges of the government, which confer character and dignity upon the citizen. It might be supposed, from the loud clamor of the Abolitionists, that the people of the north were fast approaching to that period when the blacks were to occupy the broad platform of equal rights. It is not doubted that such is the wild dream of the enthusiast. But such is not the result of a calm and sober observation of passing events. On the contrary, there is a fixed and unalterable determination to widen and deepen the political distinctions between the two races. Such is the inevitable tendency of the laws of nature, and of the current of human events. Notwithstanding the ardent zeal and indefatigable efforts which have been made, to extend to the blacks an equal participation in the privileges of the Government, no perceptible progress has been made, even in the free States, towards the accomplishment of this purpose.

The only effect which has been produced by the mistaken zeal, and ill-directed efforts of the Abolitionists, has been the deep agitation of the public mind, resulting in an increased and accumulating weight of prejudice against the unfortunate objects of their sympathy and regard.

For more than half a century, in many of the States of this Union, the man of color has been freed from the shackles of personal bondage, and left to struggle with his destiny. What progress has he made in the elevation of his caste? Where have his equal rights been practically recognized?

The pages of our history are barren of the evidences of his social and po-

litical advancement. Whilst our Government has afforded an asylum to the nations of the earth, and its glorious immunities and privileges are freely bestowed upon all, the African, brought here against his will, is made to occupy in his best estate, a condition of unqualified inferiority. We are forcibly reminded of the prophetic curse, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Political degradation is the inevitable fate of the African, so long as he remains under the influence of American institutions. The difference of color, the recollection of his origin, his natural instincts, the peculiar habits impressed upon him by a long course of servility and bondage, even the memory of his wrongs mark him as the victim of political and social proscription.—This is a truth which cannot be disguised. We cannot fail to see it in all the events which are passing around us. Look at that spacious edifice wrapped in flames! It is the Hall of Freedom, erected for free discussion, and dedicated to liberty of speech. Men and women, who had peaceably assembled to exercise the dearest rights of spiritual and intelligent beings, are driven forth by an infuriated populace. The man of genius, whose thoughts "burst from his soul with the fire and indignant energy of an ancient prophet"—the woman, the embodiment of all that elevates and adorns her sex, and who religiously believed that she was engaged in a mission of Christian sympathy—these, and such as these, are the victims of popular indignation. It was a meeting of those who honestly believed in the right of political and social equality, and advocated its unqualified extension to the whole human family. The conflagration is not the work of a midnight incendiary. It

was not done in a transport of fury. It was the fearless execution of the deliberate purpose of a great majority of the people.

Such a manifestation of popular prejudice cannot be mistaken. It is evident that there must be a powerful and sufficient cause, which lies at the root of this public sentiment. The most corrupt political party, a convention of atheists, might have assembled within the same walls with perfect security from external violence. It was not because they were fanatics. There is nothing peculiar in the fanaticism of the Abolitionists, that it should meet with such indignant retribution. The true cause is satisfactorily developed, when we refer to the fact that the public mind is radically opposed to the *social equality* of the two races. With equal political rights, the barrier to social equality is at once removed, and practical amalgamation is the consequence. It is this principle which so stirs the depths of society, and renders it impossible that equal rights shall ever be extended to the colored race.

We have no evidence of any change of public sentiment upon this subject. Very recently the question has been directly presented to the people of New York, and decided by an overwhelming expression of public opinion. The extension of the right of suffrage is utterly denied to the colored population by the organic law of the State. So deeply seated and universal is this sentiment in the non-slaveholding States, that the efforts of the Abolitionists are no longer directed to the amelioration of the condition of the free people of color, within their own limits, but to the abolition of slavery within the slave States.

What is the condition of this class in those communities where their rights are most cherished and re-

spected? This question can be best answered, by inquiring what have they gained by liberation. They are thrown upon their own resources, and endowed with the power to acquire and hold property. No longer subjected to the control of a master, they enjoy the right of pursuing the dictate of their own reason, subject only to a just accountability to the laws of the State. It may be supposed that this is a most important acquisition. They are to this extent free. But the essence of freedom is wanting. They have no voice in originating the laws by which they are governed, and no participation in the administration of those laws, no matter how dearly their interests may be effected. The protection of life, liberty and property is lodged in other hands.—They are thus deprived of the strong and powerful motives which ennoble and dignify the character of the citizen. The constitution and the laws recognize them as a degraded and inferior caste. It is undoubtedly true, that there have been and are noble specimens of humanity among this ill-fated people. But no strength of character has enabled them to surmount the barriers which the constitution and the laws, aided by inexorable public sentiment, have thrown in their way. Look at the condition of the mass of this population. What are the relations which they sustain to society and the Government? It is unquestionably true, that this is the most unproductive class of our people, and is eminently distinguished as idle, dissolute and unthrifty. Such has been, and is now, the magnitude of this evil, where this population prevails to any extent, that it is frequently exposed to the outbreak of licentious popular fury. It is the inciting cause to the grossest violations of justice. It has not unfre-

quently happened that they have been driven by lawless violence from the bosom of that society, whose duty it was to cherish and protect them. On a late occasion, the attempt to colonize the freed slaves of the late John Randolph, within the limits of a sister State, was vehemently opposed with strong expressions of popular disapprobation. The reason is an obvious one. A Government like ours can derive no strength or support from such a population. The strength of our Government is in the virtue, intelligence and patriotism of its citizens. And what effect this growing mass, uninstructed in virtue, unenlightened by knowledge, and unredeemed by the sentiments of patriotism, may exert upon the future destinies of our country, time alone can develop.

It is confidently asserted, that as a class, occupying the position assigned them by our laws, and the public sentiment of the land, their moral, mental and physical condition must and will deteriorate. The eye of reason discerns the cause in the nature of man. *He is oppressed.*—The motives to exertion, and the rewards of virtuous ambition are denied him. His pride of character is sapped at the root, and has nothing to sustain it. Tell me not that the cause is to be found in the inferiority of his nature. That nature is the gift of God, endowed with the capacity, and clothed with all the attributes of man. Under the influence of his own clime, it will expand as it has expanded into the proportions of intellectual and moral grandeur.

This truth is indelibly inscribed upon the page of history. Carthage once disputed with Rome the supremacy of the world. The rugged and snow-clad summit of the Alps, not less than the sunny plains of Italy, has been rendered classic

ground by the impetuous valour of her sons. Neither the wise and skilful retreat of a Fabius, nor the heroic firmness of a Scipio could save the Roman legions from the bold assaults of Numidian and Carthaginian valour. "Not Rome, but the Senate of Carthage, has conquered Hannibal," was the heroic exclamation of him who had planted his victorious standard at the gates of the imperial city. In boldness and intrepidity of character, in indomitable courage, in military genius and commercial enterprise, Africa challenges a comparison with the proudest nations of antiquity. She, too, was once the seat of science.—That now darkened and benighted land has given to the world the illustrious names of a Tertullian, a Cyprian and an Augustine. The efforts which are now making on the Western coast of Africa are a proud vindication of the claims of her children to the rank of freemen. If prudence and discretion, a manly independence of character, a just regard for the rights of others, an intimate and thorough acquaintance with the principles of regulated liberty, are just and proper elements of national character, the people of Liberia deserve the respect, the confidence and admiration of the civilized world.

It is evident, therefore, that the cause of the degradation to which the African is subjected in America, is the result of the necessary relations he sustains to government and to society. Government shelters him, it is true; but it affords no sustenance to his moral nature—it does not, it cannot shelter him from the blighting influence of public sentiment. His nature is dwarfed by the impenetrable shade in which he lives. No life-giving influence penetrates the latent energies of his soul. No high born hopes are awakened in his bosom, to prompt him to deeds of no-



ble daring. The faculties of his nature are never stirred within him by the noble impulses which make ambition virtue. His ear is never saluted with the plaudits of a grateful people. The civic wreath or the hero's chaplet is never permitted to grace his sable brow. He is the victim of proscription. Even the rewards of patient industry are embittered with a curse. Wealth, whilst it entails upon him the burdens of the Government, cannot elevate him to the social rank and true dignity of the citizen. Is this freedom? Are these the blessings which it bestows? Is this *the* freedom which the Abolitionist would extend to the objects of his solicitude, as sufficient to satisfy the cravings of their immortal nature?

The necessary and obvious effect of the causes to which I have referred is fully developed in the character of this people. They are singularly deficient in enterprise, industry and foresight. Their improvidence and unthriftiness are proverbial. Hence it is that we find them congregated in villages and towns and cities, devoting themselves to the most menial pursuits of life. As a natural consequence, they are prone to idleness, with all its attendant evils. The free colored communities in our land nowhere present the cheering spectacle of a healthy, robust and active population. The moral causes which are actively at work produce their necessary and natural results. Whilst all other communities, under the beneficent influence of our free institutions, are moving forward with rapid strides to the accomplishment of their high destiny, this class constitutes a melancholy exception. Whilst the oppressed of other lands acquire new strength and spring forward with elastic vigor as soon as they touch our shores, we look in vain for such indications of progress in the liberated African. He is an exotic that does not and cannot flourish in American soil. There is that in the character of our institutions and in the nature of man which forbids it. The sad destiny of this unhappy race is presented to our daily observation in colors which cannot be exaggerated. They are surrounded by a growing population, instinct with life, and multiplying with a rapidity unequalled in the history of modern times, whilst they are crowded into dense settlements and subjected to the fatal operation of causes which surely mark them as the victims of ruin and decay.

Thus exposed to the combined operation of moral and physical causes, which are constantly at work to sap the energies of their nature, they necessarily sink in the scale of being. This fatal tendency continues and acquires additional force as time rolls on. The outward pressure and overshadowing influence of the millions around them is increasing apace, whilst their recuperative power is diminishing with each succeeding generation. It does not require the gift of prophecy to foretell their melancholy fate.

This aspect of the subject presents a dismal picture to the mind of the philanthropist and the Christian. A race of fellow beings pining and wasting away under the influence of causes as certain in their operation as the laws of Nature herself!—Every practical observer has witnessed the development of this truth. It is so well understood and appreciated, that the public policy of most of the States has demanded, as a just prerequisite to emancipation, that bond and security shall be given, that the subject of it shall not become a charge to the Commonwealth. Go to those communities where this class of population is

collected in the largest numbers, and you cannot fail to detect upon the aggregate masses the certain traces of social decay. The fearful symptoms of disease in the man who is wasting with consumption, are not more readily detected by the experienced physician.

Unless they are rescued by active benevolence from the fatal effects of these causes, and transplanted to a region where the shackles of the soul will be removed, their doom is inevitable. This thought, startling as it may seem to the unreflecting and the sceptical, unfolds to the mind of the christian philanthropist the designs of a wise and beneficent Providence. It vindicates the ways of God to man. Even the dark and eventful past, burdened with the sighs and tears of captive millions, is not without its meaning, fraught with consolation and with hope. We see the hand of a merciful God conducting the children of men through fiery trials, that they may at last return laden with the blessings of civil and religious liberty. Behind the dark cloud, which looks to be charged with the wrath and fiery indignation of an offended God, the eye of faith catches the smile of mercy and of love. Oh! that men would but follow the indications of the Divine will, and submit to the teachings of an overruling providence! Then the path of duty would be made plain before us. Then the facts to which I have alluded would rise up before us in all the majesty of truth, and human reason, instead of attempting to force the laws of nature, would direct its efforts in accordance with the purposes, and in humble dependence upon the will of that merciful Being who controls the destinies of men.

It cannot be that no good is to be evolved from the dealings of God with this people. We have the blessed assurance, that "He doth not

willingly afflict the children of men." His laws are eternal. He has not stamped upon the African a distinctive color, and marked him with peculiar characteristics without a purpose. He has not written with his own finger upon the human heart, that law which forbids the amalgamation of the races, without intending that it should be obeyed. He has *graciously* permitted the incalculable evils which result from the existence of this peculiar and distinctive class. He does not speak to us, either by signs or wonders, or "in the still small voice," without intending to remind us of our duty. These are the lights which should guide our feet—they are the indications of unerring wisdom, and proclaim in language not to be misunderstood, that the children of Africa must be restored to their native land.

But we are not left alone to the inductions of our own feeble reason. The light of revelation dawns upon us. "Ethiopia shall stretch forth her hands unto God." Africa shall be redeemed. The darkness which has enveloped her for ages shall be dispelled by the glorious light of the gospel. The return of her own children is the appointed means for scattering the blessings of civilization and the truths of religion over that dark and benighted land. If we may judge of the future by the past, this is the *only* effectual means for attaining this glorious end. Whilst the efforts at colonization by the whites on the African coast have been rendered almost abortive by the fatal effects of the climate, they have had but little or no effect in civilizing the natives of that continent.

All the efforts of the civilized world have been unavailing to suppress the accursed slave trade. Neither that noble act of our own Government, in which she has been followed by most of the nations of Christendom,

declaring the merciless traffic to be piracy, nor the equally enlightened and humane policy of the British Government, enforced by the power of her navy, and illustrated by the genius and the virtues of a Wilberforce and a Clarkson, could effect this object. "It appears," in the language of an eminent writer, "that notwithstanding these benevolent and persevering efforts, this horrid traffic in human flesh is nearly as extensively carried on as ever, and under circumstances perhaps of a more revolting character. During the period from 1819 to July, 1828, it is supposed that nearly 100,000 human beings were annually transported as slaves from different parts of the coast, of whom more than 43,000 were legally imported into one city."

The only effectual remedy for this evil is to dispel the thick darkness which has for ages brooded over the intellect of Africa—it is to arouse her sons to a consciousness that they are men, and to let in the light of Divine truth upon the darkened intellect of the nation. This cannot be accomplished except by the colonization within her own borders of the natives of the land.

All history and experience prove that the climate is fatal to the white man; whilst they furnish the highest evidence that it is not only congenial to the physical, but that it exerts a powerful and salutary influence upon the moral and intellectual nature of the liberated African. He lives and flourishes where the white man decays and dies. The only sensible impressions which have been made on the barbarous and savage tribes have been mainly through his instrumentality. These truths are most clearly illustrated by a reference to the history of African Colonization.

Towards the close of the eighteenth century, the idea of colonizing

the free blacks or re-captured slaves on the western coast of Africa was first presented to the public mind. Lord Mansfield had decided, in 1772, that the slave who touched the soil of Britain was therefore free. In consequence of this decision, a number of blacks in England left their masters and were wanderers upon the face of the earth. That distinguished man who had rendered himself so illustrious by the defence of Somerset, Granville Sharp, formed the benevolent design of transporting them to Africa. A colony, principally consisting of the idle, the ignorant, and the dissolute, was thus planted at Sierra Leone in 1787. Afterwards, in 1792, about 1,200 negroes, who had been seduced from their masters during the Revolutionary War, were landed at the same place. Up to the period of 1807, this colony was wholly dependent upon private and individual enterprise. Since that time, it has been under the patronage and protection of the British government. And notwithstanding the serious difficulties resulting from the peculiar character of the colonists, they now give the most decided and cheering evidences of moral and physical improvement. Villages and towns and settlements have risen up, and are rapidly extending the circle of their influence.

Civilization has thus obtained a foothold, and as her resources are multiplied by the growth of population and of wealth, her achievements will become more glorious and enduring. The silent yet certain effects of civilization thus introduced and thus extended, will do more in all time to come to protect the defenceless tribes of Africa than the combined power of the British navy.

The idea of colonization as a practicable means of relieving the country of this evil, was also conceived at a

very early period in the history of our government. In 1777, Mr. Jefferson, under a deep conviction of the enormity of the evil, recommended that some provision should be made for this object. He seems at first to have contemplated an appropriation of a portion of the public domain; but no practicable or efficient scheme was developed. The Legislature of Virginia, in 1804, in secret session, instructed Mr. Monroe, then Governor of the State, to open negotiations with the President to see what could be done. Again, in 1816, the Legislature of the same State passed a series of resolutions, recognizing fully the purposes and objects of the American Colonization Society. In the same year this Society was organized, composed of men of the most distinguished talents and enlightened public spirit. The work is now begun in the midst of opposition from the North and from the South.

In 1819, the first agents of the Society were sent out to examine the western coast of Africa, and to report. Encouraged by the representations then made, in 1820, the first emigration from this country to Africa was undertaken. In the year following, the hardy and adventurous colonists, after triumphantly encountering the most violent opposition from the natives, succeeded in making a lodgment upon the coast. It may be truly said, however, that the first permanent settlement was not made until the year 1824. From that period down to 1835, the Society continued to gain upon public confidence. Its high claims to public patronage had been distinctly recognized by the Legislative authorities of fourteen States. Emigrants applied as fast or faster than they could be sent out.

At this time the Abolitionists were aroused to a violent opposition to

the scheme of colonization. They seemed to be alarmed by the success which had attended its efforts.

The direct and immediate effects of their opposition to the cause of colonization, were to awaken the deepest prejudices in the mind of the free negro, and at the same time to rivet the chains of the slave. It had another effect. In the slave States, amongst the ignorant and uninformed, it involved the advocates of colonization in the same indiscriminate censure with rabid Abolitionists, whilst in the free States it presented them as the abettors of slavery, and the worst enemies of the African race.

It may readily be supposed that at this time and under these circumstances, the progress of colonization was greatly retarded. But in nothing has the hand of a wise and merciful Providence been more signally displayed. There was great danger that the infant colony of Liberia would become burdened with a population which it could not sustain. It required time to organize its government, to mature its plans, and to increase its resources. To have been overrun with emigrants, of which there was at one time great danger, would have proved a serious calamity. But during this period the support of the parent society was partially withdrawn—they were left to stand alone, that their capacity for civil government might be more fully developed, and that they might be the better prepared, by trials and hardships, for the glorious mission to which they have been assigned.

What has been the result? The documentary history of Liberia contains indisputable evidence of high capacity in all the departments of Government. Their firmness and discretion; their heroic courage and high sense of justice, as evidenced in their intercourse with the natives,

command our unqualified respect.—The diffusion of education, the equal and enlightened administration of justice, and the free course which is given to the word of God, contain the assurance that the sacred deposit of human liberty is safe in their hands.

This colony, with its dependencies, numbers about five thousand inhabitants. It now rises to our view an infant republic. Her citizens are discussing with all the lights which history and philosophy can furnish, the expediency of taking position at once amongst the nations of the earth. There is a calm deliberation, an enlightened forecast, and a moral intrepidity here displayed, which do honor to human nature, and cannot fail to awaken the generous sympathy of the civilized world.

This is the glorious instrumentality by which the blessings of civilization, and the truths of Christianity, are to be bestowed upon millions of the human family.

African colonization constitutes a new epoch in the policy of the world. Other colonies in ancient and modern times have been planted by cupidity or ambition. But the establishment of colonies for the purposes of civilization, and based upon principles of love to God, and good will to men, is an achievement of the present age, and one of the blessed triumphs of the Christian religion.

We are not apt in making our calculations of the progress of events, to take into the estimate the silent yet wonderful force of moral causes. We can calculate the momentum and probable effects of fleets and armies, but the results to be produced by the light of truth bursting and beaming upon the awakened intellect of a nation, are beyond our feeble comprehension. We are sometimes led to doubt the efficiency of such a cause, because it is silent and gradual in its

operation. But this is not the induction of sound philosophy. That power which is most sensibly felt in the physical universe is the Sun, which visits us in the silence of the morning. His advent is so noiseless that he does not wake an infant in his cradle. So it is with the light of truth. It is clothed with a Divine energy. Under its benign influence the mind of the nation will expand, and its faculties will be gradually unfolded, bringing forth the fruits of civilization, the blessings of liberty, and the hopes of immortality.

I have spoken of the evils which result from the existence of this peculiar class in the midst of our population, and of the incalculable benefits to be derived from emigration. But whilst it is conceded that the condition of the negro may be improved, and that Africa may be civilized by such means, it is said that the scheme of colonization is impracticable, and that its means are wholly inadequate to relieve the country from this accumulating evil. It may be said that the giant of the new world has not sufficient strength to rise under this mountain weight.

This dispondency, so unworthy of the American character, is the result of a false apprehension of the nature and extent of the evil to be removed and of the means to be employed for its removal.

The annual increase of this class of population, according to the present census, may be estimated at 75,000. A wise and just system of colonization requires that none should be removed but the young, the healthy, and the vigorous. They are best prepared for the untried scenes of a new life, and they have more time for moral and intellectual improvement. If, therefore, our resources were applied to the removal of those from fifteen to fifty-five years of age, leaving behind the ex-

tremely young, and the old who are sinking from age, how soon would we get upon the descending scale and sensibly reduce the annual product. Thus every year the evil would be lessened, whilst the means for its removal are increasing.

The fact should not be forgotten in this connection, that the free negro population of the United States, is comparatively unproductive. It is the fresh accession which it is constantly receiving from the newly emancipated slaves, which imparts to it its principal strength.

It is only necessary to bring the public will to bear upon this subject, and the object is attained. The annual expenditure for such a purpose would scarcely be felt. Look at the amount of emigration annually to our shores by the poor of Europe, based upon their own private means, and then compare their ability with the resources of a mighty nation. The time is rapidly approaching, when the same powerful motives, which stimulate the oppressed of Europe to seek our shores, will be brought to bear with ten-fold power upon the free colored population of the United States. Every company of emigrants which lands in Liberia, is increasing and strengthening the ties which bind them to their father-land. There is a steady current of thought and feeling in this one direction. The rapid transmission of intelligence, constant and increasing intercourse, and the free interchange of commodities, will bring the brethren of the two continents into close and familiar contact. All the present dread and apprehension, of the dangers, which await them on a far distant and inhospitable coast, will be lost in the earnest desire to join their brethren in the land of promise. Every gale which sweeps across the broad Atlantic, will waft a message of love.

The question then, will not be, who will go, but who will longer remain in captivity and in exile?

Let it be remembered also, that as Liberia is extended and grows in wealth and population, the difficulties of emigration will be proportionably diminished. Not only will the prospect of a happy home, surrounded by the comforts of civilization and refinement, present a strong inducement to the man of property, but the poor and the enterprising will be tempted to seek an asylum where industry and merit will be rewarded. Thus the wealth, the energies and enthusiasm of this entire class, will swell the tide of public munificence and be directed in the proper channel. The notes of preparation will be heard throughout the length and breadth of our land. The strong and irresistible current of popular feeling will be in one direction. The mighty work will be accomplished.

Why should it be doubted? Is it because statesmen are silent upon the subject, and the glorious results which it contemplates have not been dreamed of in their philosophy?—We must learn from the history of the past, that the course of events has not always been determined by political management. If we would judge aright, we must take our view from a more elevated position—we must ascend upon higher ground.—The grand epochs in the history of man have been signalized by higher and nobler motives than usually impel the machinery of human ambition. The principles of action were embedded in the human soul and called forth by the power of God.—Christianity is the mighty and durable force, which is acting upon the world. It will not be disturbed in its onward progress by the clashing interests and opposing schemes of worldly policy.

It is the spirit of Christianity which originated the scheme of African Colonization, and has sustained it from the beginning. No vindictive and persecuting spirit has marked the annals of this institution. It declares no war upon society. It does not seek to imbrue its hands in blood. No incendiary spirit is cherished in its bosom. It has not obtruded itself into the halls of legislation, to fan the flame of civil discord, nor has it impiously dared to usurp the place of the Most High within the hallowed precincts of the church. It has proposed to itself the humble but Heaven directed mission of doing good.

This is a system of benevolence, which respects the rights of property as guaranteed by the constitution and the laws. It is based upon the inviolability of private rights. It stands opposed to the wild and fanatical spirit, which seeks to agitate and disturb the repose of society. It addresses itself to higher motives and follows in the path clearly marked out by the providence of God.

It is a remarkable fact, that whilst the Colonization Society has carefully avoided all interference with the relations of master and slave, it has done more to promote emancipation than all the Abolition Societies in the country. The reason is an obvious one, and is founded in a just and enlightened view of the subject. The emancipation which it promotes and encourages, is real emancipation. It is justified by every consideration which can move the patriot and the Christian. Hence it is, that this principle has seized upon the public mind in the slave-holding States. It is the only plan ever devised which furnishes to them a reasonable hope of removing the evil of slavery.

Besides, there is an external force, operating upon the slave States in connection with this subject. I mean

the spirit of the age. The achievements of science and of art, the improvements in agriculture and the various and wonderful application of labor-saving machinery, with the overflowing and ever increasing tide of emigration to our shores from every country in Europe, are undermining the value of slave labor. The operation of these causes is sensibly felt. Every man of observation must have seen that slavery, for years past, has been sloughing off in the middle and western States. Some how or other, the idea has seized upon the public mind, that the intrinsic value of this species of property has depreciated. The tenure by which it is held has been weakened. The same causes will continue to operate with an increased force, whilst the power of resistance is daily and rapidly diminishing.

Let it be borne in mind that these causes are not local in their operation. They will find their way to the south and will there produce the same results. I speak not of probable results, but of the necessary and eternal relations of cause and effect. The unequal competition of slave with free labor, must be the same every where. The indomitable energy and superior skill and industry of the whites, with a dense and overflowing population, will ultimately deprive the slave of his employment, and render him valueless as property. The laws of population will remain the same in all time to come. We must remember that the past and the present are not the future. To-day is not *forever*. The value of slave property in the middle and western States, has been kept up by the demand in the south. That demand must have an end. The statesman can now define with perfect certainty, the boundaries of slave territory. The growth of population in the free States, and in the vast territory from

which free States are to be made, is so rapid as almost to defy the powers of calculation. The power of the government, the political strength of the nation, will be with those who will have but little sympathy with the institution of slavery.

In this view of the matter, how important does it become to provide an efficient remedy for the evil?—How forcible is the appeal to the patriot and the statesman? It is when we divest ourselves of prejudice and realize that this is a subject of deep and vital interest, that the scheme of colonization rises to its true dignity and importance. It is when we are most thoroughly persuaded of the nature and extent of the evil which afflicts us, that this benevolent design points us to the

way of deliverance. It assures us of the justice, mercy, and wisdom of God. Our trust is in him who delivered three millions of people from bondage, and led them through the wilderness for forty years, with a cloud by day and a pillar of fire by night. The time will come when the proud vessel of our Republic, freighted with the last cargo of American slavery, shall spread her canvass for the shores of Liberia. The rejoicing lustre of millions of eyes will be turned upon it. The blessings of Heaven will be invoked by an incalculable host of uplifted hands, and all the jarring elements of party strife will be melted and mingled into one general prayer of joy, and thankfulness, and safety.

*Twelfth Anniversary of the Indiana Colonization Society.*

ACCORDING to previous notice, the Indiana Colonization Society met in Roberts Chapel, on Wednesday evening, January 6, 1847.

The Hon. ISAAC BLACKFORD, President of the Society, being present, took the chair at 7 o'clock, and at his request, the meeting was opened with prayer by Rev. B. T. KAVANAUGH.

The annual report of the Board of Managers was then read by the Agent of the Society, was accepted, and,

On motion, was referred to the Board of Managers, for publication. [See Report.]

The report of the Treasurer, Dr. ISAAC COE, covering the financial report of the Agent, was then read by the Secretary, which was accepted and approved, and was also,

On motion, referred to the Board of Managers for publication.

The Hon. GEO. H. DUNN was

then called upon by the President, to address the Society, who came forward and delivered a very chaste, eloquent and able address, to which the audience gave the deepest attention.

On motion of Mr. Kavanaugh, the thanks of the Society were tendered to Judge Dunn, for his very appropriate address, and he was requested to furnish a copy for publication.

On motion of the Rev. D. P. Gurley, the following resolutions were unanimously adopted:

*Resolved*, That we have undiminished confidence in the *great principles* upon which the colonization enterprise is founded; and that in their purity and strength, we see satisfactory evidence of their permanent and ultimate triumph.

*Resolved*, That in the progressive movements of the citizens of Liberia in the attainment of their entire independence as a republican commonwealth, and the wise and discreet



manner in which they have managed their public affairs, we have the most satisfactory and cheering proofs that the colored man, under proper circumstances, is fully capable of self-government, and ought to be held and respected as such by all men.

*Resolved*, That we rejoice in the pleasing fact, now demonstrated by the experiment of the Liberia Colonies, that Africa affords to her scattered and oppressed children, a safe, happy, and peaceful retreat from bondage, from all lands, and we hope that its benefits may be seen and duly appreciated by the colored man and his friends, in all parts of the earth.

*Resolved*, That the history of Christian missions in Africa, proves most conclusively that the scheme of colonization, and the employment of colored ministers of the Gospel, in the order of Divine Providence, is the most successful method of carrying the Gospel to the perishing millions in that benighted land, and of subduing these "uttermost parts of the earth" to the rightful dominion of the Prince of peace.

*Resolved*, That the African slave trade, is more effectually suppressed and destroyed upon the western coast of Africa, by the colonies of Liberia, within their limits, than by all other means, and they ought to be supported from this consideration alone.

*Resolved*, That the attempt of the American Colonization Society, to found a Colony, and build up a *Republican State*, upon the western coast of Africa, of the free people of color of our country, with their own consent, contemplating the elevation and benefit of the African race throughout the globe, has been most triumphantly successful, and may be pointed to as the most noble achievement of private benevolence and voluntary effort ever accomplished by man.

*Resolved*, That in the opinion of this meeting, it is the duty of the General Government to assist any State in which slavery exists, desirous of doing away with that institution, by the use of its public vessels and appropriations of money, in carrying on a general system of gradual emancipation and colonization, and that this subject be respectfully suggested to the public and our delegates in Congress.

On motion of Rev. S. L. Johnson, the following resolutions were unanimously adopted.

*Resolved*, That we regard the colonization scheme as the best, if not the only way by which slavery may be removed from the Southern States, and certainly the best plan by which the Northern States can *assist* the South, in the removal of that great evil.

*Resolved*, That this society highly approve of "THE COLONIZATIONIST," published by the Agent of this Society, as a faithful advocate of the objects of the Society, and recommend it to the patronage of the friends of the cause throughout the State.

On motion of James M. Ray, the following resolution was unanimously adopted :

*Resolved*, That the thanks of this Society be presented to the Rev. B. T. Kavanaugh, the Agent of this Society, for his eloquent advocacy of the objects of the American Colonization enterprise, and his untiring zeal in efforts for the promotion of the cause in this State, during the past year.

On motion of Mr. Kavanaugh, the following amendments were made to the Constitution of the Society :—

Article 4, amended so as to read as follows :

"Art. 4. The officers of this Society shall be a President, any number of Vice Presidents, a Secretary,

Treasurer, and a Board of Managers, composed of seven members of the Society to be elected annually by the Society, and a delegate from each of the auxiliary societies in connection with this Society. The President, Vice Presidents, Secretary, and Treasurer shall be, *ex officio*, members of the Board of Managers, any five of whom shall form a quorum to transact business."

To article 7, the following words were added: "annually in the month of December, notice of which shall be given at least twenty days previously, in a public newspaper."

In Art. 11, the word "*officers*" was struck out, in the 4th line, and the word "*delegate*" inserted.

On motion, B. T. Kavanaugh, James Blake, and James M. Ray, were appointed a committee to nominate officers for the ensuing year.

The committee retired for a short time, and returned and reported the following persons, who were unanimously elected officers for the ensuing year, viz:

*President*—Hon. Isaac Blackford.

*Vice Presidents*—Hon. R. W. Thompson, of Terre Haute; Rev. M. Simpson, D. D. Prest. As. Un., Greencastle; Rev. C. White, D. D., Pr. Wab. Col., Crawfordsville; Hon. G. H. Dunn, Lawrenceburg; Allen Hamilton, Esq., Fort Wayne; Hon. Sam. Hall, Princeton; Rev. John Matthews, D. D., Pr. New Albany, Theological Seminary; Hon. Jer. Sullivan, Madison; Hon. S. C. Sample, South Bend; Jacob Early, Esq., La Porte; Rev. B. B. Killikelly, D. D., Delphi; Rev. James Havens, Rushville; Hon. W. W. Wick, Indianapolis.

*Secretary*—James M. Ray, Esq.

*Treasurer*—Dr. Isaac Coe.

*Managers*—John Wilkins, James Blake, His Excellency James Whitcomb, Calvin Fletcher, Wm. Sheets, A. W. Morris, Daniel Yandes.

#### TWELFTH ANNUAL REPORT OF THE INDIANA COLONIZATION SOCIETY.

All schemes of human economy which are not founded upon, or in accordance with, the wise and gracious designs of the Great Ruler of the universe, are destined to fail and perish in their own weakness.

An attempt to accomplish the great work had in view, in the scheme of African Colonization—the relief of ancient Africa, with her suffering millions, and the promotion of the highest interests of the people of the United States, by a transfer of such of the free people of color of this country, to the land of their fathers, as are willing to go, with a view to these great objects, without a direct reliance upon Divine aid, and with reference to God's glory, would be impious in the highest degree, and would stamp the enterprise, in the view of all wise and good men, with folly and defeat; and, in the end, bring confusion and disgrace upon those who would thus presume to dishonor the Divine government. For, "except the Lord build the house, the builders labor in vain, and except the Lord watch the city, the watchman waketh in vain."

While it affords us the highest degree of satisfaction and encouragement to know that the approbation and blessing of our Heavenly Father have rested upon our councils, and the labor of our hands, from the beginning of our enterprise up to the present time, and His gracious providence has gone before us in clearing our way—opening the hearts of the people to our favor, and removing many hinderances in the way of our success, both in this country and in Africa; we feel under unspeakable obligations gratefully to acknowledge these demonstrations of the Divine favor, and to renew our exertions in the prosecution of our labors, under the consoling assurance, that while God is with us, though our beginnings may be but small, and at present our instruments feeble; yet, we shall see our efforts crowned with success in the end, and a rich reward conferred upon those who have, through evil and good report, persevered in the achievement of our glorious objects.

The year past has been one of great prosperity to our cause, whether considered in reference to the operations of the Parent Society and its auxiliaries in this country, or the prosperity of Liberia and its interests in Africa.

The Wise Man has said, "Wisdom is justified of her children." In the early movements of the American Colonization Society, when the work of founding a colony upon the western coast of Africa was just begun, upon which the expect-

ment was to be made, as to whether the colored man, under the most favorable circumstances, is capable of governing himself, and whether Africa could be made to afford to her children a suitable and safe asylum from oppression, an infuriated storm of persecution arose, charging the founders of our institution with folly, madness, and the most wicked designs—carrying with it a large portion of the community, among whom were many who had been its warm friends and supporters—a storm which hung long upon the horizon, casting its dark shades upon our every prospect, and sending forth its mists and mildew over all our hopes; whose noisy muttering and angry floods threatened to demolish our projected Republic in its very birth, and with it, blast the future hopes of Africa, and her down-trodden children to the ends of the earth. While this storm continued long and loud to pour forth the full contents of its inexhaustible magazine, strange to tell, there were those who stood by our cause, firm and undismayed, until it had wasted its fury in the mighty void; when the sun-light of truth began to pour forth its bright and gentle beams, through the broken and retiring clouds, and our stately barque, though but a stranger upon the troubled waters, is seen in the distance, proudly mounting the rolling billows, proving herself worthy of her trust, and hails from Africa, with the cheering tidings that *Liberia lives!*—that to Africa it was proclaimed, from on high, “arise, shine, thy light is come, and the glory of the Lord is risen upon thee.”

What, but that “*Wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,*” could have inspired to such enduring *patience, peace, and gentleness*, as that exhibited in the conduct of the founders of our much admired institution, under circumstances so trying? It is doubtless with pleasure, that the sainted Finley, looks down from the abodes of bliss, and views the child of his many prayers, and his anxious solicitude, growing up to that maturity and strength, which promise to render the cause of God and humanity a service which shall be his crown of rejoicing, adorned with many stars.

And what, but the spirit which is *earthly and sensual*, could instigate the array of such angry words and tempers, as have been poured forth so vehemently against us, for our efforts to benefit the African race? As a refutation to all these charges of design to injure that oppressed people, we will appeal to the citizens of Liberia! Until they complain of injury and oppression, we will not hear the cavils of our

enemies *here*. On those in Liberia colonization has operated. Will our enemies allow their counsels and decisions to go to those they have left behind of their race, still in oppression here? It would seem sufficient for one who was honestly of opinion that our system is wrong, and yet possessed of a spirit of deference to Divine power, to say, “if this counsel or this work be of men, it will come to naught, but if it be of God ye cannot overthrow it.” But the tempest is past—*reason and truth* have gained their rightful dominion over mind, and to our cause we are rallying a moral, a permanent and a powerful alliance, which will bear us on, under God’s blessing, “to finish the work so happily begun.”

But that God who “has his way in the whirlwind and in the storm, and the clouds are but the dust of his feet,” has so overruled the warring elements that have sought our ruin, as to make them promote our best interest! But for the temporary delay that has been occasioned in our movements by our persecutors, it is more than likely that great evil would have been occasioned to the settlements of Liberia.—At that time the nature and diseases of the country were not understood. The government of the colonies had not been settled into maturity for the safe management of public affairs. The masses of minds to be governed at first, needed a moral and intellectual training. For the character given to a new settlement by the fathers, will descend to generations following. It was still an *experiment* as to whether the colonists could govern themselves. That training and experiment could be accomplished with greater facility and perfection, upon a few thousand of selected emigrants, than upon more. Neither had the country been sufficiently opened and subdued to yield a subsistence for more than we had there.—But now all these things have been accomplished to a degree of perfection which has called forth the astonishment and admiration of both friends and foes, and we have the high satisfaction of announcing to the world results which could have been obtained in no other way; that the colored man is *capable of governing himself*, and that *Africa does afford to her scattered and peeled children a safe and happy asylum from oppression and bondage*: that the return of her sons from captivity, bringing with them the blessings of Christianity and all the arts of civilized life, will shed abroad into her dark and distracted bosom a solace, peace and power, which will enable her to develop her hidden treasures, clothe her naked children, feed her starving multitudes, and emancipate herself from a most degrading bondage to ignorance, vice,

and a plundering world. Who is so blind as not to see the hand of God in controlling these moving elements, in their forming state? If the children of Israel were *forty years* upon their journey from the land of bondage to that of freedom, undergoing a moral discipline and training to receive it, should it be thought unwise that we should spend *twenty years* for like objects?

Among the great cardinal doctrines of Colonizationists, it has ever been held, that the colored people of this country can never be elevated to the platform of liberty, in the full and proper sense, while mingled in a dispersed and dependent condition among white men—inferior in numbers, wealth, and intelligence; that the amalgamation of the two races, upon which perfect equality depends, is wholly impracticable, and that any system which stops short of a separation of the two races, will fail in giving the desired elevation to the oppressed colored man. It was, therefore, their first great care to provide such an asylum as would effect this object, and to render such assistance as would enable them to make their voluntary retreat from a state of degradation and oppression, to the full attainment of a high and honorable rank, as enlightened disenthralled freemen.

We have succeeded in this. We have selected the only land, within our reach, where they will be free from the overbearing oppression of the white man. We have procured, by *purchase*, a large, fertile, and healthy tract of country, extending for three hundred miles on the great Atlantic, and for near one hundred miles into the interior. A much larger scope of country than several of the States of this Union—a country abounding in a rich variety and abundance of all the comforts of life.

The next object was, to assist them in organizing for themselves a republican form of government, and to sustain them by our counsels and aid until they should feel safe in becoming an independent State, and take the whole management of their affairs into their own hands.

All this has been most successfully accomplished. For nearly twenty years the Society appointed and paid the Executive of the Liberia government; which office was filled, for that time, by white men.—But at the death of the late talented and lamented Buchanan, who fell a noble martyr to the cause of African liberty, on the 3d of September, 1841, Gen. Joseph J. Roberts, then Lieutenant Governor, who had gone to that country when a small boy, and had received his education there, assumed the duties of the Executive chair, and has discharged those duties ever since, greatly to his own honor and credit, and to the entire satisfaction of both the citizens of Li-

beria and the American Colonization Society. Since 1841, all the officers of that infant republic have been colored men.—The Legislative and Judicial departments of the government have always been filled with colored men.

We here omit some statements touching what has been done towards making *Libe-ria* independent, as our readers are familiar with the subject already.

This having been accomplished, should all the Colonization Societies now be dissolved? They have most signally triumphed in their glorious enterprise! We have founded a new and INDEPENDENT REPUBLIC, “of the free people of color, with their own consent,” on the continent of ancient Africa, the land of their fathers! And, such is the character of their laws and government, their officers, civil and military—such the character of their church, of the various denominations, both of ministers and membership—and such the high, moral, intellectual, and religious character of the citizenship of that Republic, prospering in their commercial, agricultural, and manufacturing interests—that, little as we have done in the estimation of our enemies, and those who are indifferent in regard to our movements, we are disposed, fearlessly to challenge the World to present us with an equal number of the sons of Ham, on the face of the Globe, equally free, happy, and prosperous.

Again: We challenge the World to produce a like State or Republic, founded by *private benevolence*, and the work of a *voluntary association*!

But, it is asked, was it not the original design of the American Colonization Society to remove *all the free people of color from the United States*? with such as might be made free? We answer, it was not.

“The object to which its attention is to be exclusively directed, is, to *promote and execute* A PLAN for colonizing, with their own consent, the free people of color residing in our country, in Africa, or such other place as Congress shall deem expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations on the subject.”—This is the language of the Constitution of the Parent Society. Its proper, and we may say, “exclusive” work, is, to *promote and execute* A PLAN, &c. The “*plan*” is so far perfected and “executed,” as to show its full and entire practicability.—Every experiment has been made, and every result obtained, which will enable the General Government, without the least risk, now to take the enterprise into its own

hands, and carry out the benevolent objects of the Society. Or, if either, or all the States, choose to "adopt regulations on the subject," the way is now safe and plain, to act alone, as Maryland is doing, or in co-operation with the Society.

But will the "General Government" or "the States adopt regulations on this subject," and carry out the designs of the Society? This is a question for the good people at large to decide. If *they* so direct, it will be done. If not, it will remain undone. We can only say, we have faithfully performed our part of the work, and we shall have the happiness to see thousands, and, we believe, millions, of the African race rejoicing in time, and, doubtless, in eternity, through what we have done and are still doing, both for those who emigrate from this land, and those who are born in Africa. It has been repeatedly remarked, by those in Liberia, that if nothing more is done, that Commonwealth is destined to revolutionize and redeem benighted Africa.

But has the General Government, or the States, *the means*, provided all the slaves were emancipated, to "execute the plan," with the consent of the colored people? Would it not "cost more money than is now in the United States?" We are aware that it has been repeatedly stated that it would. It has been published by the Abolitionists in this city, that each emigrant would cost, or had cost the Society, \$181 64, and that, to transport the whole, would cost the full sum of "\$544,920,000." But is this true? We shall see.

The whole amount of money that had been received and expended by the American Colonization Society, up to January 1, 1846, was \$641,862 87. Out of this sum, the coasts of Africa have been explored, the territory of Liberia purchased, a light-house or two erected, a Government house and several public buildings erected, the emigrants from this country transported and maintained six months in the country after their arrival, and furnished with medical attendance during that time; the salary of the Governor in Liberia and the whole current expenses of the Society and all its agencies in this country, for thirty years, paid. The colonies now own land enough to accommodate a population as large as that now in Ohio. If the statement in regard to the cost of emigrants was true, those who have been transported would have cost the Society the sum of

\$1,267,000;—a sum nearly double its whole revenue up to the beginning of last year; while the truth is, but a part of the sum received and disbursed has been appropriated to that object.

But to show that in the hands of the Government, the whole work could be accomplished in a short time, and at comparatively a very small expense, we will here submit one or two statements on the subject.

*First*, in regard to the cost.

There are, in the United States, we will say, 3,000 of colored people, bond and free.

To purchase 60 ships,\* at \$10,000, each fitted for sea, would cost - - \$600,000

To furnish each family of five persons with provisions for their passage, would cost \$50.

For the whole number, at this rate, adding \$600,000 for increase while the work is going on, viz: on \$3,600,000, would be - - - - - 36,000,000

Add, for incidental expenses - 500,000

Total cost, - - - \$37,100,000

But, *secondly*, in regard to time.

The 60 ships will carry each 500 passengers a trip, and make three trips a year—making in the whole, 90,000 a year.

In 40 years,† at this rate, the number will amount to 3,600,000. The whole number!!†

Thus, in forty years, every man, woman and child, of the colored race in America, could be transported to Africa, at an expense of less than *one million of dollars* a year. But suppose we still add \$2,900,000, and make the sum *forty millions*, one million a year, what is that sum compared to the ability of the nation, and the value of the work to be accomplished? In forty years from this time our population will fall but little short of 70,000,000.

But this estimate is far above what is really necessary in the hands of the Government, if we employ the ships of war, which are kept, in time of peace, either doing nothing or in part employed cruising on the African coast. According to the terms of the Ashburton treaty of the United States with Great Britain, our Government is bound to keep up a squadron of eighty guns on the African coast, for the suppression of the slave trade.—This will cost the Government, accord-

\* It is presumed, in this calculation, that the ships employed in this service, would do a sufficient carrying trade to pay the expenses of navigating them, and keep them in repair.

† It is not desirable to accomplish the work in so short a time as forty years, for 90,000 a year could not be well provided for in Liberia; but we intend to meet the objection and show what is *possible*. We would prefer eighty years.

‡ In the same period, about 10,000,000 foreigners will have emigrated to our country!

ing to the estimates of the Secretary of the Navy, \$241,182, annually—more than one-fourth of the sum required annually to carry on our scheme. Whereas, if our policy should prevail, the trade would be more effectually and forever banished, than by that system, with but a slight increase of present expenses.

But to place the subject in its worst possible light. Suppose the General Government and the several States should refuse, or neglect to "adopt any regulation on the subject;" what then is to become of our cherished scheme of African Colonization? In the first place, we remark, we should be in no worse condition than we have been, thus far. In the second place, that we shall have many advantages in our favor, which, until now, we have never had, viz: What was at first a *supposed* truth, in regard to the capacity of the colored race for self-government, is now a *demonstrated truth*. So in regard to Africa and its advantages to civilized man, and its suitableness as an asylum from oppression to the colored race of this land.

Again: In this country we have many advantages over the past. "*Truth will out.*" The colored people have been fed up with the delusive idea, that somehow or other, all their shackles in this land would be removed, and they would be the equal of the white man. But a few years will prove to them, that their condition, bad as it is, will grow worse! At present we have land enough and to spare. They are not crowded by an overgrown population. The demand for labor here is now above the supply. But there are about 250,000 foreigners annually pouring into our country from abroad; these make their way for the free States. Most of them are laborers; these added to the same classes of our own country, will soon contend with the colored man strongly for every place of employment—land will become scarce and high, a crowded population will regularly curtail the privileges of the poor of the country, and they will be the more oppressed from these causes, with others not enumerated.

While this is in progress here, Liberia will have advanced also. Her ships will be found in our ports, laden with coffee and the rich spices of her sunny clime.—She will send us her palm-oil, dye stuffs, lignumvita, mahogany, ebony, camwood, ivory, gold, and a thousand other valuable commodities. Information in regard to the prosperity and happiness of her citizens will be general, and the colored man here, as a natural result, will follow his interest—the love of "*Life, liberty and the pursuit of happiness,*" will warm his energies so far into life, as to over-leap the prejudice

of former days, and injurious counsels, and by thousands and tens of thousands, they will flock to Liberia, and rejoice that God, in his wise and gracious providence, had prepared for them a retreat so well suited to his interests. These will go at *their own charges*. Our system now possesses self-creating power, and although it may take time to develop it, yet it is bound to succeed. For, with these developments, a few years will bring thousands to our aid who have stood aloof.

In Indiana, as stated in our last report, we have never had the regular services of an Agent, to labor within our State, until the year just closed. During the past year, the Rev. B. T. Kavanaugh has been diligently employed in the work assigned him, as Agent of the Parent Society; and, considering the many difficulties to be overcome, the want of information upon the subject among the people, and the vast amount of prejudice which had been aroused against our cause by the many presses and lecturers employed in the State, adverse to our interests, we believe he has accomplished as much as could be reasonably expected, under the circumstances, within the short time he has been engaged in our cause.

In the prosecution of his labors, the Agent has found that such was the lack of correct information on the subject of colonization among the people, and such the number of Abolition presses and lecturers in the State, misrepresenting our cause and assailing him in the discharge of his duties, that it was impossible to achieve a conquest over these formidable difficulties, without the aid of the public press, and that so far under his control as to meet the peculiar demands and exigencies of his own field of labor. With a view to supply this indispensable aid, he has, under the advice and sanction of the Board of Directors, connected with his agency, the publication of a small monthly sheet, called "*THE COLONIZATIONIST*,"—offered to subscribers at an extremely low rate.—This paper has done, and is well calculated to do, an incalculable amount of good to our noble cause. We hope our auxiliary Societies and friends will give it an extensive circulation in all parts of our State.

There have been circulated within the State, monthly, during nine months of the past year, about 2,500 copies of "*The Colonizationist*," about 500 copies of the "*Liberia Advocate*," and about 100 copies of the "*African Repository*." These publications have produced a powerful and lasting impression upon the minds of the reading community in favor of our cause, and especially among the ministers of the

various religious denominations, to most of whom these publications have been furnished gratuitously. From the very favorable manner in which the Agent has been received in all parts of the State, and by that class of the community who, from their intelligence and high standing in society, are calculated to wield a favorable influence in our cause, we doubt not but that in a year or two, we shall see a great coming up to the support of colonization in Indiana, which shall result in much good to the cause of humanity, both in the relief of the oppressed here, and in a foreign land.

SPEECH OF HON. GEO. H. DUNN,

*Delivered at the anniversary meeting of the Indiana Colonization Society.*

The history of every man will show, that at some or at various periods of his life, peculiar opportunities of doing good to his fellow men, or other performance of duty, have been thrown in his way, and apparently forced upon his attention.

As with men, so, in his dealings with nations, God, in his providence, at his own time and in his own way, seems to call them to certain paths of duty, and to require specific and peculiar exertions at their hands.

Such, at this moment, is the great and glorious opportunity of spreading the blessings of civilization and religion over the vast and benighted regions of India, which her extensive conquests in that country now affords to Great Britain; and such I conceive to be the blessed privilege afforded, and the duty imposed upon this nation by the presence of so many of the sons of Africa in our land, to return, through them, the blessings of civil and religious liberty, the lights of science, of law, and salvation to that unhappy and distracted country.

The conquest of India, by a people so far distant from the scene of action, and so comparatively diminutive in numbers, is unexampled in history. Accompanied as it was by so much of cruelty, rapine, and blood, though we may account for its being permitted, as a just, perhaps inadequate, punishment upon the superstition, idolatry and wickedness which covered that land as a flood, yet it is far more agreeable to our views of Divine perfection, to view it as the chosen means, in mercy, to break down those barriers which had so long excluded the light of salvation from those shores.

And now, when we see the power of controlling the destiny of so many millions of human beings thus firmly placed in the hands of England; when we witness her advance in the knowledge of all that makes earth desirable and heaven attainable, and contrast it with the darkness and degrada-

tion that exists in those conquered provinces; how can we mistake the imperative duties that arise from this condition of things. And while it should rejoice the hearts and strengthen the hands of the great and the good of that land, that they are thus called upon and permitted the privilege to minister to the wants of others, and impart the blessings they enjoy, yet well may they be filled with fear and dismay at the awful retribution to follow should their nation be found halting in this her day of trial.

Generally, we have a much more keen perception of the duties of others than of those resting upon ourselves. But dull indeed should we be did we fail to perceive, in the history of slavery, as connected with this country, and in the remarkable preservation and existence of so great a body of the sons of Africa among us, a duty corresponding in magnitude, and productive of blessings equal in extent to the amount of human misery which the traffic in slaves has produced. If we consider this trade, from its small beginnings to its present activity and extent, continued in despite the exertions of the most powerful nations to suppress it; the pillage and murder it has occasioned; the conflagration of towns and villages; the devastation of extensive, fertile, and populous districts; the rending asunder of so many ties, binding husband and wife, parent and child, friend and neighbor; to say nothing of the injurious effects upon the morals of our own people, can we believe that so much of evil was permitted but with the design of bringing from it a far greater good. And what greater good can be produced from it than by the return of this people to cheer their native shores, bearing in their hands the blessings which our institutions and religion are calculated to bestow; to lift up that dark land and make it to shine as a bright star in the crown of the Redeemer. And while convinced that we are the people selected by Almighty God to work out his will and pleasure in this matter, Oh! how careful should we be lest we falter on the way or mistake the path designed for us to walk in.

There are few but admit the necessity and duty of ministering to the wants of heathen Africa. But it is too generally considered as a duty common to all Christian people, and that no peculiar obligation rests upon this nation to take the lead in this matter. This is an error most fatal to success, and in respect to which the public mind must be corrected before it will act efficiently. Without at all detracting from, or desiring to lessen the weight of the obligation resting upon the Christian world, to lend its influence and assistance to such a work, we must impress upon our own

people that they are more particularly required to act, and for the reason that to them has been committed the only means by which this great and benevolent design can be accomplished, and because, while thus extending blessings, temporal and spiritual, to a far distant continent, they are removing a stain that attaches to our institutions, and a canker that may otherwise destroy them.

Had this great truth been kept in mind by the American people, the agitation on subjects connected with African slavery, so extensive of late years, would not have proved so barren of all useful results, and so fruitful of bitter controversies and sectional prejudices, as it has done. It may not do to say no good will grow out of this agitation, for at least public attention has been called to these subjects, and is now more alive to them than it otherwise would have been; and if now it can be concentrated and directed in the proper channel, some return may be had for the time and expense that has been bestowed on the effort. Still, errors, important ones, have sprung up from this hot-bed of contention, such as will require years to eradicate, and which must be removed before the entire energies of the nation can be applied to the desired work.

And, now, what are the reasons that lead us to believe that we are the people destined more particularly than any other to advance the regeneration of Africa; and that this is to be brought about by the removal of the colored people of this country?

In the first place, let us look around and see who can and who will help in this undertaking. What other nation possesses the light and knowledge requisite for this work? Would the systems of laws and government of any other nation be as beneficial for the people of Africa as our own?—And if they would, have those nations the means of sending and teaching them there? We cannot want a more favorable example than England; next to our own, the most enlightened nation on earth. And are her institutions the best adapted for the improvement of Africa? We would all answer nay, even if experience had not fully proved and settled the proposition. Look at her efforts at Sierra Leone. Her Colony there was established long before that of Liberia; more than sixty millions of dollars have been expended on it, while less than \$600,000 have been bestowed on the other. It has been protected and fostered by the whole power of the British Government, and made the emporium of her commerce on the coast of Africa. Yet, what comparison can it bear with our colonies in all the essential elements of stability, and in its effects, in developing and advancing the African character, either among its own

subjects or the tribes around it? So far from there being a body of free and intelligent citizens, accustomed to enact and administer their own laws, as in Liberia, whose institutions are appreciated, and whose friendship and protection is courted by surrounding nations, there is a total want of every thing of the kind. Should the British Government now withdraw its control, the whole colony would fall to pieces, and the inhabitants return to barbarism. Colored men, capable of understanding and administering the government, could not be found, nor a population capable of understanding or exercising any of the rights of freemen.

We can perceive that the great mistake of England, and the cause of her failure, was in keeping the government of her colony in the hands of white men. She did not, as in Liberia, make the colored man the main instrument in elevating himself and his brethren. She permitted the blighting presence of the white man and his power to be continued there, to blast all the fruit which humanity hoped to derive from the effort; and had her principles of government and policy been different, when had she within her dominions a people of the colored race capable of ministering in this matter? We all are aware how different was the system and effect of slavery in her colonies to what it was and is here. That with her no light had penetrated the dark masses, bringing into notice even one individual, let alone any body of men, able to appreciate their own wants, and feeling the spirit strong within them, to devote themselves for the advancement of their race. Who can doubt that such was and is the condition of the masses in the British colonies, when now, after twelve or fifteen years of comparative freedom, we find none peering above their fellows and showing capacities fitted to control their own, or the destiny of others.

And if Great Britain, with so much power and with so much of apparent good will for the good of Africa, has come so far short of her hopes and desires, may we not fairly conclude that the work has not been allotted to her; and, as was remarked before, do we not perceive another path opened up for her, leading to results scarcely less important for her own glory and the good of mankind?

The Government of France, we know, is sufficiently occupied in watching the elements of discord with which that kingdom is rife, and keeping them in due restraint. Nor, was it otherwise, is her moral and religious condition such as to justify a hope that her attention would soon be directed to this subject, or that any effort on her part would be availing.



Still more hopeless is the condition of Spain, the only other important nation in Europe on whom rests this stain of slavery. Not only is she powerless in herself, but so far is she behind the spirit of the age that she still countenances the slave trade, and cannot, therefore, be expected to aid in the work most effectually to destroy it.

But should all the nations of the earth combine, what could they do more than has been done? Should they send whole armies of missionaries and philanthropists, if, of the white race, how long would they last in that destructive climate and in the midst of those fierce barbarians? Has not experience sufficiently shown that no white constitution can withstand the enervating effects of the one, and nothing but the presence of well-ordered and strongly armed settlements can command the respect and control the lawlessness of the other.

How many efforts have been made since Christianity became predominant in Europe, prompted by commercial enterprise or Christian zeal, to people those shores with colonies, or to impart some light to those who sit in darkness, and how signally have they all failed of their object until the enterprise of our society. And how idle is it still to look for better results from any undertaking by the same parties and conducted upon the same principles.

May we not, then, consider it as settled, that if ever the coast of Africa is to be peopled by a civilized race, that they must be colored men? If ever the Cross is to be planted there, it must be by men selected from their own race. And where are they to be found? In what country except our own is there the least approach, with any body of this people, to such a state of improvement as would justify our selection of them for such a work? And if they at present exist nowhere, where would you begin the work of improvement to fit them for this undertaking? Surely, all must answer, that if the requisite qualifications for this work are to be found at all, it must be with the colored people of this land, and if that intelligence is yet to be imparted, that it can best and most speedily be done here.

In the consideration of all these subjects, the operations of the Colonization Society have shed abundance of light. No one can longer doubt the fitness of the colored man, under proper encouragement, to manage his own affairs and to exercise and enjoy all the rights of a freeman. None can doubt that a large number of these people, sufficient for all present purposes, are here, ready and prepared for the work intended; and that others can be prepared and fitted for it faster than means can at present be found to transport them, or the ability of the colonies will support.

In view of all that has been said, how can we fail to wonder that the public has so long hesitated to come to and act upon the conclusions which we set out to prove, that the continent of Africa is to be colonized by means of our black population, and that we, as a nation, are specially designed and called upon to sustain and forward the work. Alone can it be accounted for, by the fact, that in the storm of contention which has existed, the public mind has failed to keep in view the most important point of duty, and has permitted itself to mistake for it others which are mere incidents to the movement. Such I conceive to be the error to be found in the prevailing opinion that the immediate and unconditional abolition of slavery is the first and most important thing required at our hands. That this is an end to be arrived at, indeed never lost sight of, I, for one, entirely believe. But that it is all, or the greatest good to result from the presence of this people among us, I, by no means, can admit. What, pray, is the freedom of two or three millions of this people here, condemned still to live and linger under the malign influence of the white man's presence, compared with the consequences to flow from their removal to Africa, and the disfranchisement of the hundreds of millions there groaning under the bondage of sin and the most oppressive civil power. Magnified as it may be, the civil and moral condition of the slave in this country, can no more be compared to the degradation and misery of the entire people of Africa, than the numbers of the one can be compared with the other. And can it then be conceived that the evil of slavery has thus been permitted to continue and accumulate for this hundred years past, with all its horrors and misery, merely that the descendants of those thus torn from their homes, might here enjoy the blessings of liberty and religion? Alas! how diminutive becomes the object of our efforts thus circumscribed, when contrasted with the grand design which makes this but one step in the movement intended to disenfranchise, enlighten, and Christianize an entire continent.

I would not question that many of those who have too strenuously maintained the opinion here deprecated, may also hope to see accomplished the great object that we desire. But their mistake has been in making that the first matter of consideration which should be but secondary; and in devoting their time in vain efforts for the establishment of a proposition which would have followed as a matter of course upon the settlement of the other. By narrowing down this agitation to the mere matter of emancipation, they have aroused all the prejudice and opposition which the whole sub-

ject, and all its incidents and consequences, were capable of exciting, while they have driven from them the support which a more enlarged view would have called forth.— And thus we find, that within the past years of controversy, while so little has been done for colonization, still less has advanced the cause of emancipation; and, indeed, that almost all that has been effected for the latter, has been through the agency and influence of colonization. Thus we find from the report just read, that of 627 persons sent to Liberia within three years past, 602 of them were slaves previously liberated for the purpose of being sent there. Surely, it will not be thought invidious if we contrast the consequences which have and are to flow from these opposing measures somewhat further. May we not inquire what has the opposition to colonization effected for the cause of humanity, either here or in Africa? Years have passed since the clamor against it and in favor of immediate emancipation began. Money has been lavishly spent in the cause, and yet none pretend that Africa has been advanced one jot or tittle, while here it is a question, not how much the slave has been benefited, but how much closer his chains may have been riveted by the effort.

And if, instead of being colonized, the 602 slaves liberated within the last three years, or the three or four thousand previously liberated and colonized, had remained in this country to swell the number of those nominally free, who so generally are off-casts from the communities in which they exist, how could they have benefited their brethren remaining in bondage here, or ministered in the least degree to the advantage of those in Africa? On the other hand, by their location in Liberia, under the colonization scheme, their moral and political freedom has been fully established. It has brought out the energies of their character, and shown to the world that they are capable of self-government, and of that improvement which will make them a light in that dark land to which all the nations will come. Already have they brought into connection with their government, and within reach of the influence of law and religion, more than 30,000 of the natives.— And what may not be expected from the glorious future, when those shores shall be dotted, not with one, or two, or three, but with hundreds of towns and communities filled with millions of the civilized and intelligent Africans.

And how has the cause of emancipation been injured by this result? Do we find the slave less anxious for freedom because this prospect of usefulness to his race is opened to him? Is the master less willing to unloose his hold? On the contrary, we

find that every ship load that departs, leaves a thousand ties behind which are to draw others in. Each colonist forms a new line of communication through which such information of that country is to pass, as shall increase the anxiety of their brethren to enjoy its blessings; and hundreds now offer themselves, or are offered by their masters, for removal, far beyond the ability of the society to accept.

The cause of emancipation, then, has evidently been advanced by colonization, and they never can be disconnected without injury to both. And need we look farther for a reason than that it is contrary to the designs of an All-wise Providence?— Men may complain as they please of the absurdity and injustice of the prejudices that prevent the colored man from enjoying the same privileges and countenance here as other free men. God has permitted those prejudices to exist, to show that this is not to be the abiding home of this people. If these prejudices were removed, and if the races could here exist together in harmony and mutual advantage, do we not perceive how, at once, all the hopes for the advancement and regeneration of Africa are lost entirely? And aside from the consideration above mentioned, why should we complain of these prejudices? What would their removal do for the black man's benefit? Is it essential to his good that he shall remain in this country? All our experience says otherwise. Witness the condition of Hayti, which has long been free and under their own management; witness Jamaica, where comparative freedom has existed for twelve or fifteen years past. None will dare to compare the condition of those countries with Liberia. And what influence have these efforts for emancipation had upon the great work in Africa?

Let it not be understood that I entertain the idea that a removal of the people of Hayti or Jamaica would be to their own or to the benefit of Africa. The very reasons which go to show the contrary, are those most forcible for the removal of our black population. In those Islands they are now the predominant race, and the other could not, if they would, remove them. They are yet so ignorant and degraded as to be unable to take care of themselves, let alone teach others the arts of civilized life and self-government. How very different have affairs been ordered with us. Take our free colored population, and a large number of our slaves, and relieve them from the pressure which now bears down and deadens all their faculties, and how much of our arts and knowledge would they be found to possess? How much more than the blacks of the Islands named, or of those of Cuba and Brazil? And if now taken in hand, with

how much more facility can we furnish the means of increasing and extending this knowledge, and sooner prepare them for usefulness for themselves and others, than can be done in any other country.

And why, but for this purpose, have we been compelled to nurture this people in our bosom, until they have acquired their present state of improvement, so superior to their race elsewhere, and their present strength, just sufficient to answer the purposes of Providence, and not beyond our ability to remove? Who put it into the hearts of our statesmen at so early a period of our history, to put a stop to the introduction of slaves into this country? The flood was stayed at the proper moment, while we have seen it continued elsewhere, until the black has driven out the other race, and the finest portions of territory assigned as their permanent residence. And why is this hateful traffic yet allowed to Cuba and Brazil? but that they are given over to their delusions, and are permitted to heap up wrath against the day of wrath, and to add fuel to the fire which is to consume them.

Punishment has followed almost every land from whence the blood of this people calls for vengeance. And why have we been so mercifully preserved, and advanced in all that can contribute to the happiness and greatness of a nation, but to fit and prepare us for this work? And why is the way in which it can be most effectually, indeed, alone, carried on and perfected, just now so clearly pointed out by the operations of the colonization scheme?—Now, just at the moment when the public mind is most sensitive and alive to the dangers which beset the country, and the disgrace which attaches to our institutions in consequence of the presence of this people among us? Why, but to show us that now is the time for action, and that, as much has been given us, much will be required at our hands.

And while we thus trace the workings and designs of that Providence which has brought all these things to pass in this country, tending to this one great end, let us not fail to perceive how the same hand has smoothed and prepared the way in Africa for the return of her long lost sons. Although, generally, the hills and plains teem with a large and increasing population, yet it is not so where most accessible to our enterprise. The desolating and savage wars occasioned by the demand for slaves, have driven back the population for a great distance along the coast, leaving open for settlement the most fertile and valuable portions of the country, and which the scanty tribes scattered over it are most ready to part with, and to accept the protection afforded by our colonial government and laws.

It may be objected that what has been here said, too much is taken for granted, and the operations of the Colonization Society are too much magnified. So much of misrepresentation has taken place on this subject, by those opposed to the scheme, that many no doubt have honestly entertained scruples as to the existence, on the coast of Africa, of the colonies which have been named, or that they are of the extent or influence as claimed. It has been doubted whether the several intelligent colored men who have returned from the colonies to give information respecting them, were not emissaries hired to deceive and delude our colored people. But the constant intercourse of the last year or two, between the colonies and this country, kept up not only by the commercial but the national marine, and the frequent notice and approval which they have received in the letters and publications of distinguished officers, most effectually disperse those doubts from the minds of all intelligent persons. With some of those who have visited the colonies, it has been my privilege to converse. One, an officer in our navy, informed me that he found at Monrovia, a well regulated, intelligent, and religious population; such as would not disgrace his own native village in New England. He visited their churches, their court house, their houses. He found none but colored men in their pulpits, their courts, and their counting rooms, in all which departments their business was conducted with decorum and propriety.—The last year, also, has brought this people into contact with the Government of Great Britain, and is to lead, as we hope and believe, to the recognition of them by that power, as an independent people.—And thus it is that light has been afforded the public, dispelling doubts, and exposing the slanders of enemies, until none can longer hesitate to admit that the society has effectually succeeded in planting upon the shores of Africa, several free and independent colonies, of intelligent colored persons from this country, who have, for years, governed themselves, enacted and executed their own laws, who carry on an active and profitable commerce both with the interior and with foreign nations, and who can now, with safety, be turned off from all guardianship of the parent society to act for themselves in all respects whatever.

When we consider the nature and objects of the Colonization Society, how much of immediate and unmixed good there is in every step of its operations, it is incredible to believe that so extensive and virulent an opposition to it could have been excited, as late years have witnessed. In most other schemes of benevolence,

something has to be taken on trust, and time is required to develop its results.— Thus, when we contribute to a missionary enterprise to any distant and heathen land, we expect not to see fruit from the expenditure for long years to come. We expect the missionary to endure privation, sickness, perhaps death, and consider ourselves and him well repaid, if even one of the seed scattered by his hand, shall find a genial soil. But not so with colonization. Each one who contributes to free a black man from a state of dependence and bondage here, and send him to Africa, has the immediate satisfaction of knowing that he contributes to that man's highest good.— He has at least made one man free in truth and in fact; a consummation worth all its cost, and bringing full and immediate compensation; while all in prospect, the rich harvest to be reaped in the conversion of Africa, is principal and interest repaid over and over again in richest profusion. And with how much more harshness has this cause been treated than that of missions in general. Consider how the mission to China has been fostered for so many years past, with scarcely the slightest encouragement. How many valuable lives have been sacrificed, and how much money spent in the cause by its uncomplaining and persevering friends! How dark the prospect by which their faith was tried! The barriers which superstition and barbarian policy had erected against them seemed impenetrable. But they did all that could be done. They mastered the language, translated the Bible, and just at the moment when these necessary and preparatory steps were taken and they prepared to operate successfully, by a most surprising Providence, are all the barriers removed, and they permitted, nay, invited, to pour out their rich treasure upon the thirsty land. Oh! how must the friends of this great enterprise now rejoice that their hearts failed not at the prospect of such discouragements! And did the public complain during those long years of suspense? Did it arise and demand the effect? and appeal to its delay and want of fruit as reasons for its abandonment, as was the case with colonization? Nay, far different was its treatment.

Fierce indeed has been the struggle through which our cause has passed. For a while all seemed to be lost. Just at the moment when a heavy debt was pressing upon the Society, and it most needed friends and help, the storm came, cutting off new supplies, and not only alienating old friends but turning them into bitter assailants. But the sky is once more clear, and now that we can look around and have a more distinct vision of the past,

the present, and the prospective future, we can plainly see that the hand of God was there; and how far exceeding in knowledge and wisdom are his counsels than our own!

When we look back, well may we tremble at the probable fate of our infant colonies, had the nation risen in its might and at any time heretofore have thrown back upon them the thousandth part of the population it might have done. Had the intemperate zeal manifested in opposition, been excited in favor of colonization, and the time, talent and money exhausted in this controversy, been lavished in removing persons to Liberia, who can question the disastrous result, or doubt that the colony must have been overwhelmed with those who, unaccustomed to self control, would have cut loose from all restraint. Even now, a too rapid movement, such as the more sanguine might desire, may have the effect to overthrow the established authorities, and thus extinguish the light just glimmering on those dark shores, the hope of despairing millions.

We have heard much of the great expense of colonization, and the impossibility of our ever being able to remove the whole slave population to Liberia. But have those who make those objections ever considered the expense and difficulty attending any other plan devised for the benefit of this people? Have they ever attempted to look beyond the mere point of emancipation, and determine what shall become of them after they are free? Whether they are to swarm over the whole country, seeking employment; whether they are to be removed to some distant point on this continent, or have assigned to them, for exclusive occupation, some part of the territory which they now mostly inhabit. If turned adrift upon the country, can we not foresee the increased deterioration of character of the free blacks which such a number crowded upon their employments must produce? And may we not anticipate such an increase and continuance of expense upon our almshouses and prisons as would soon surpass the sum required for their removal from the country? Let alone the expense, the benevolence that would thus turn them out in this country, without property or means of support, to be still hewers of wood and drawers of water for white people, can scarcely be compared with that which proposes to remove and settle them upon land of their own, with competent provision, until it can be brought into cultivation.

But if land is to be furnished here, that it is to be taken into the consideration of the expense. If it shall be a part of the "sunny South," their present home,

its value would be ten fold more than all the expenses of land, removal, and settlement in Liberia. And if the place selected for them is to be so far distant as materially to decrease the value of land, then the expense of removal alone, by any means of conveyance we can conceive of, judging from what it cost us to remove the Indians, will far exceed a like removal and settlement in Liberia.

Few persons are aware of the great facility and cheapness with which these people can be located in Africa. The difference of climate alone takes off one-half the labor requisite here to live comfortably. Two crops a year are regularly produced with very little labor. Indeed, the settler, with a brush fence around his four or five acres, a few trees girdled, a thatched hut, and only a hoe in his hand, is far more independent and sure of a good living there, than he could be here with ten times the quantity of ground and all its necessary buildings and improvements.

But colonizationists are far from believing that emancipation can be effected, if at all, as cheaply as when connected with colonization. We have seen how well they have heretofore worked together, and we know that hundreds of slaves, now free men in Liberia, who have been liberated and the expense of their removal and settlement paid by their masters, would still have been in bondage if they must have remained here; and hundreds are now pressed upon the society for removal, on the same terms, whose masters, from a sense of duty to their slaves, will never suffer them to be set at liberty in this country. On this subject, people will be guided by experience rather than theory and declamation. The condition and future prospects of the free blacks in this country are well known, and his condition and prospects in Africa are becoming too well known to allow of mystification or doubt any longer, as to what is best for him. And, therefore, the hope of bringing the united energies of the wise and the good of the land to bear upon any other effort than colonization, must become every day more hopeless. And if individuals cannot be otherwise moved, how is it to be expected that the States, as such, will ever take the matter in hand on any other principle. How much easier will it be to obtain laws in the free States for the removal of this people out of them than to obtain laws to encourage their emigration to them; and especially when the public is satisfied that their new home is better than their old one. Still more evident, that upon the principle of colonization alone, can the slave state be brought to act efficiently in this matter.

Many, who believe in the benefits to be derived from colonization, both to our own land and to Africa, are yet hopeless and backward in the cause, from the belief that it is too slow a process, and can never entirely rid us of the evil complained of. But the calculations contained in the report just read, cannot be disputed, and must satisfy every one who examines them, that the work, far from being impossible, is easy of accomplishment. Indeed, what is it that is right and proper that the nation cannot accomplish, when all her energies are applied to it? We believe that, in time, the whole people and government, state and national, will make this work the great absorbing matter of interest. Until then, private benevolence must carry it on; new colonies must be planted, and sustained until they acquire some maturity and strength. A better knowledge of the country, and the advantages it holds out to the settler, must be brought home to our colored people. And all this is now a matter of easy accomplishment. The independence of Liberia will soon be acknowledged. Her flag will float in our ports; her vessels, commanded and manned with her citizens, will be known to our coasts, and their crews will communicate to their kindred here information in such a way as cannot be disputed; and thus will thousands be induced to go there of their own accord and at their own expense. We behold near 250,000 foreigners now annually seeking our shores. How limited was the number a few years ago, and how plain are the causes of its increase. The communication of his content and happiness by one friend has drawn another. The coming of a son, a father, a brother, has encouraged the residue of his kindred to make the venture. And thus will it be with the blacks; for how much stronger are the motives urging them, than exist in the other case. These foreigners seek a home in a country with whose language and customs most of them are unacquainted, and they come not from chains and bondage, or degradation of caste and color, and yet we find them coming in numbers fourfold the annual increase of our black population. The only thing necessary, then, is to convince the black man that his *interest* lies in Africa; that there he can rise to the dignity of a freeman, and at once motives are given him, and hopes are excited, which not only fills him with energy, but fits him for usefulness in his future home.

It is becoming every day more evident that colonization is the only effectual means for the suppression of the slave trade. Not only does it operate directly by the destruction of the slave factories upon the coast of Africa, and by affording facilities

for a more legitimate commerce to its inhabitants, but indirectly, by building up a competition in those productions by the cultivation of which slave labor can only be made profitable. Of what value, for instance, would slaves be in Brazil, if Liberia could undersell her in the article of coffee? and the demand in Brazil is now the chief support of the slave trade. That such competition is possible cannot be doubted, when the greater facilities for the protection of this article is considered. Attention has already been given to the subject. Three plantations, I perceive, number 2,000 trees each, and many smaller ones are in progress. We must remember, too, that rice, cotton, and the sugar cane, are the spontaneous growth of that country, and without a monopoly of these, how can slavery be sustained, either here or elsewhere.

In conclusion, let me congratulate the friends of colonization on the progress their cause has made in this State within the last year; and the report made by your society is but an echo of what we hear from

every other when like pains were taken. The \$500 contributed in this State, though small compared with some things, is indeed promise for the future, when we consider that it almost equals the amount ever here collected for the same cause since that cause had an existence. If so much can be done by one agent, with such limited means of approach to the people, having so much of prejudice to encounter, and want of information on the subject to overcome, what may not be expected when full knowledge of the plans, the operations, and the prospects of colonization for the honor and welfare of America, and the happiness and glory of Africa, shall have been spread abroad and are duly appreciated. When our people come fully to understand the grandeur of the enterprise, so full of glory to God and good will to man, and that we, and we alone, are called upon to do this work. Then will the colonization effort assume its true position as the great work of this day and this people, and an advocate be found in every man who calls himself a patriot and a Christian.

[From the "National Intelligencer."]

### Intelligence from Liberia.

COLONIZATION ROOMS,  
Washington, March 24th, 1847.

MESSRS. EDITORS:—I have just received some information relative to affairs in Liberia, which will interest many of your readers. It is contained in a letter from an officer in the United States navy, now on board the frigate United States, who is the author of the "Journal of an African Cruiser." The letter is dated at Monrovia, December 12th, 1846, and came by the way of England. It is much later intelligence than we have before received. I hand you the following extracts: "This colony seems to be in as good a condition as usual. We have a rumor that England and France have agreed to withdraw most of their cruisers, and adopt a system of general colonization of the coast. An English sloop of war, the Favourite, Captain Murray, is now here. Captain M. has called upon Governor Roberts, to know the present relations of the colony to America, and to the Parent Society; also, to know if the colony will make a commer-

cial treaty with England in case of its declaring its independence; and, finally, to ask an exact description of the territory now owned or claimed by the colony on this coast. You will perceive that these are important inquiries. Gov. R. will not do any thing rashly, and Com. Read will do whatever is required for the interests of American commerce on this coast.

"If the goods for the purchase of territory are not now on their way hither, they should be hastened as much as possible. If England or France obtain any territory between this place and Cape Palmas, the continuity of territory will be destroyed, and these Powers will not give up an inch without such commercial advantages as the colony will not like to grant.

"Probably one of our vessels of war will remain here as long as it can be of any service."

I may here remark that we sent, in the early part of last December, a large and well selected supply of goods for the purchase of territory. It is therefore prob-

ble that before this time the colony has secured all the points along the coast which can at present be obtained.

It will be seen that England is awake to

the advantages of the commerce of Liberia. Would that we could say as much of our own country! Yours, very truly,

W. McLAIN.

### Liberia and the British Government.

It is earnestly to be hoped that the time will soon come, when the position and character of Liberia shall be so well established and manifest that every body can know and understand it perfectly. It will be seen from a paragraph in another column that the British Government have again made enquiries on this subject, and that some farther arrangements are contemplated should Liberia become an independent Government. We are not at all surprised at this. Liberia is yet destined to be a very important place. Its com-

merce will be extensive and profitable.—It is not strange therefore that England should desire to form a commercial treaty with the Commonwealth.

We are persuaded that the authorities of Liberia will not do any thing rashly, but we presume that they will see reasons for entering into a commercial treaty with England, and with any other country that may desire it.

Is it not a pity that the United States should be so backward in discovering her true interests on this subject?

### Liberia Packet.

We are daily expecting the arrival of the Liberia Packet, with much later intelligence than we have from Liberia.

The prospect for emigrants this spring is at present very small. We have not

yet received information of any who will certainly be ready. And as it is only one month till we contemplated sending the expedition, no time ought to be lost by any who intend to go.

### Receipts of the American Colonization Society,

From the 20th January, to the 25th March, 1847.

MAINE.			
By Dea. Samuel Tracy :—		D. D., \$1, John Dorr, Esq., \$5,	
<i>Fryeburgh</i> —Mrs. Chase, \$1, Samuel C. Holden, 15 cents. ....	1 15	Gen'l Redington, E. A. Nason, each \$1, J. G. Holcomb, 50 cts., cash, \$3. ....	11 50
<i>North Bridgeton</i> —Dr. M. Gould, 5 00		<i>Brunswick</i> —Professor Upham, \$2, cash, \$5. ....	7 00
<i>Hallowell</i> —S. C. Grant, \$5, Dea. H. Tupper, toward life-membership, \$20. ....	25 00	<i>New Gloucester</i> —Rev. S. H. Shepley. ....	1 00
<i>Gardiner</i> —Major Swan, \$1, Rev. W. R. Babcock, R. M. Gardiner, Esq., each \$3. ....	7 00	<i>Freeport</i> —Dr. J. A. Hyde, \$2, Mrs. E. F. Harrington, N. Nye, each \$5, Rev. E. G. Parsons, \$1. ....	13 00
<i>North Yarmouth</i> —Rev. D. Shepley, \$1, Samuel Sweetser, \$2, Capt. Chase, D. Frickey, each 50 cents. ....	4 00	<i>New Castle</i> —Helen E. Seabury, 13 cts., Capt. S. Handley, \$2, E. W. Farley, \$1. ....	3 13
<i>North Yarmouth Centre</i> —Rev. Caleb Hobart, on account of life membership, by Captain Geo. Barker. ....	5 00		82 78
<i>Augusta</i> —Rev. Benjamin Tappan,		NEW HAMPSHIRE.	
		By Dea. Samuel Tracy :—	
		<i>Gilmanston</i> —Contribution in Rev.	

D. Lancaster's church.....	8 03	P. Kendall, Mr. Willard, James	
<i>Meredith Bridge</i> —J. T. Coffin,		L. Howard, Wm. B. Ely, H. L.	
Charles Lane, Esq., each, \$1.	2 00	Porter, Henry Benton, L. C.	
<i>East Boscawen</i> —Jacob Trussell..	3 50	Burnham, Wm. Savage, Francis	
<i>West Concord</i> —Rev. A. P. Tenney	1 00	Fellowes, C. B. Hull, J. A.	
<i>Concord</i> —Mrs. Stickney.....	1 00	Ayres, L. C. Woodruff, H. Fitch,	
<i>Londonderry</i> —Charles Hurd.....	3 50	A. Saunders, Geo. S. Lincoln,	
<i>Litchfield</i> —Rev. Wm. H. Porter,	1 00	J. P. Foster, Samuel G. Savage,	
<i>Amherst</i> —B. B. David.....	3 50	Thomas Steel, Elisha Geer, A.	
<i>Goffstown</i> —Rev. Isaac Willey,		Farwell, Saul. Woodruff, Dan-	
\$1 50, D. Steel, \$1.....	2 50	iel Buck, Jr., Dr. John Butler,	
<i>Plymouth</i> —L. J. Webster, Gen.		each \$1, Mr. Bartlett, Peter D.	
M. Cook, each \$1.....	2 00	Stillman, each 50 cts.....	332 00

## MASSACHUSETTS.

<i>Concord</i> —An. donation from Hon.	
Samuel Hoar.....	100 00
<i>South Deerfield</i> —From William	
Riddell, to constitute himself a	
life member of the American	
Colonization Society.....	30 00
<i>Millon</i> —Joseph Rowe, Esq., on	
account of life membership of	
the American Colonization So-	
ciety, per Rev. Joseph Tracy..	20 00
	150 00

## CONNECTICUT.

By Rev. Samuel Corcoran:—

<i>Hartford</i> —Thomas S. Williams,	
\$25, James B. Hosmer, Alfred	
Smith, each \$20, C. C. Lyman,	
Austin Dunham, Francis Par-	
sons, Charles Seymour, Stephen	
Spencer, Bishop T. C. Brown-	
nell, Joseph Trumbull, H. Allen	
Grant, David Watkinson, each	
\$10, E. N. Hellogg, D. P. Cros-	
by, John S. Boswell, cash, J.	
Toucey, J. W. Bull, Elisha Colt,	
Ebenr. Flower, T. C. Ives, C.	
H. Northam, cash, Howe, Ma-	
ther & Co., Daniel Wadsworth,	
W. W. Turner, Wm. T. Lee,	
Charles Nichols, each \$5, Hetty	
B. Hart, J. D. Gilbert, D. T.	
Robinson, Wm. T. Hooker,	
John Olmsted, Charles Hosmer,	
Albert Day, T. A. Allen, S. L.	
Loomis, A. Friend, each \$3,	
A. W. Butler, C. Weeks, Geo.	
Burnham, D. L. Stewart, N.	
Holister, C. C. Moore, Jr.,	
Edw. Goodwin, E. Fessenden,	
Ezra Clark, Jr., R. Terry, cash,	
Mr. Hungerford, Virgil Cornish,	
E. F. Judd, Isaac D. Bull, Cal-	
vin Day, each \$2, cash, S.	
Boardman, F. Terry, Tim. Wil-	
liams, E. Merrill, H. R. Cunt,	
Allen & Stillman, R. G. Drake,	
James Pitkin, C. G. Smith, S.	

<i>Norwich</i> —A. H. Hubbard, \$25,	
Mrs. Huntington, \$4, J. Hunt-	
ington, Joseph Otis, K. Hub-	
bard, each \$10, M. Slater, H.	
Strong, William Williams, each	
\$5, Mrs. Lee, \$3, Miss Benja-	
min, 50 cts., Edward Whiting,	
cash, D. L. Trumbull, George	
Perkins, Jed. Huntington, Mrs.	
N. C. Reynolds, Mrs. W. Hun-	
tingdon, each \$2, L. F. S. Fos-	
ter, G. Chapman, E. A. Bill,	
W. Hooker, D. M. Prentiss, H.	
B. Buckingham, Mr. Kinne,	
Wm. F. Clark, each \$1.....	99 50
<i>Thompson</i> —W. H. Mason, \$6, S.	
Davis, J. B. Gay, each \$2.....	10 00
<i>Pomfret</i> —Rev. D. Hunt, Rev. Mr.	
Park, Dr. Williams, Mr. Gros-	
vener, each \$2, Dr. Holt, Geo.	
Matthewson, each \$1.....	10 00
<i>Danielson</i> —Thomas Backus, Sa-	
rah Danielson, each \$1.....	2 00
<i>Brooklyn</i> —Edwin Newberry, Dor-	
cas Robinson, each \$2, Han-	
nah Cady, Esther Smith, Mary	
Ann Scarborough, Sarah Wil-	
liams, Mrs. Charles White, G.	
Robinson, Eliz. Baker, John A.	
Weiden, D. Tyler, each \$1.....	13 00
<i>Windham</i> —Justin Swift.....	1 00
<i>Tolland</i> —J. R. Flynt, \$3, E. W.	
& E. J. Smith, Moses Under-	
wood, D. P. Waldo, each \$1..	6 00
<i>Somers</i> —Orson Wood, \$5, Marcus	
Woodward, Jerusha Pease, Sa-	
rah R. Pease, Oliver Chapin,	
Oliver Collins, Wm. Collins,	
Dr. E. D. Hamilton, each \$1,	
L. E. Pease, Kabe & Holmes,	
Sol. Fuller, Warren Kibbe,	
Noah C. Collins, each 50 cts.,	
Job Harburt, Lester K. Grove,	
Asa Kibbe, each 25 cts.....	15 25
<i>Leitchfield</i> —F. A. Hamilton, \$3, Rev.	
F. L. Robbins, \$2, John Pease,	
\$1 25, Louisa N. Pease, 12 cts.,	
Seth Terry, 20 cts., Daniel P.	
Chapin, Eph. Potter, Albert	
Parsons, A. L. Spaulding, A.	
Friend, A. Stillman, L. Pierce,	



H. S. Belcher, Horace King, David Brainard, Jabez King, Geo. Meveham, each \$1, Orson Terry, \$1 50, Philo Beers and wife, Albert King, Adolphus King, each 75 cts., Seth Phelps, Francis Chapin, Margaret Terry, Harvey Terry, James Pease, Beulah Chapin, Albert Clark, E. B. Alden, Samuel Stillman, Jr., Asbel Terry, James E. Pease, Samuel Chaffee, M. Kingsbury, H. H. Ellis, each 50 cts., D. F. Abbe, Mrs. Borth, L. Kellum, Miss H. T. Pease, Mrs. N. Prior, Mrs. E. Parsons, A. A. Webster, Eliz. Abbe, Geo. Killum, Jehiel Woodward, James Henderson, Sol. Allen, Mrs. Marsh, each 25 cts. ....	32 57	Hollister, Henry Dayton, each \$1. ....	6 00
<i>Thompsonville</i> —Rev. Peter Gordon, David Woodruff, G. W. Martin, Wm. Boyle, each \$1, Moses Davidson, 41 cts., James Ewing, 35 cts., James Ronald, James Bryson, Robert Davidson, David Doig, Wm. Liddell, H. C. Bagg, S. C. Banning, W. Stewart, Thos. Smith, Andrew Davidson, Ralph Bottomly, John Seckell, Alexander Wood, Thomas Dempster, cash, each 50 cts., James Crawford, John Muller, Robert Henderson, Wm. Massey, James Field, John Kenyon, John Brough, Samuel Steel, Robt. Whitworth, James Simpson, Wm. Souble, Isabella Bryson, John Johnson, Alfred Bates, George Strathon, Alex. Mintree, David Luke, Robert Moore, Alex. Law, Jas. Law, Robert Galbraith, J. Webster, Moses Hallas, Wm. Lowry, Wm. Bragginton, Robt. Moore, Wm. Parker, Wm. Cook, Jas. Prickett, John Field, Geo. Prior, Mr. Taylor, Robert Young, Chas. Young, Jas. Alexander, Wm. McCrone, Henry Richmond, John Naylor, Henry Wadden, David Calhoun, Thos. McCroy, Alex. Leech, Hugh Gray, John Young, Jos. Young, Matthew Muller, Walter Davidson, cash, Mrs. Sloan, each 25 cts., Geo. Black, John Smith, David Hallas, Hugh Young, Andrew Alcom, James Galway, each 12½ cts., David Hood, C. Creelman, each 10 cts. ....	25 46	<i>Glaslenbury</i> —Norman Hubbard, to constitute himself a life member of the American Colonization Society, \$30, David Hubbard, Geo. Plummer, each \$5, Oliver Hale, Benjamin Taylor, Thad. Wells, each \$2, Osrin Wells, \$1, Eleazur Sellers, 50 cts. ....	47 50
<i>Warehouse Point</i> —Mrs. Phelps..	50		600 78
<i>South Glaslenbury</i> —J. Post, Horatio Hollister, each \$2, Martin		<b>NEW JERSEY.</b>	
		<i>Newark</i> —Legacy left the American Colonization Society by the late David Tichenor, Esq. ....	1000 00
		<i>Woodbridge</i> —Collection in the Rev. Wm. B. Barton's congregation. ....	10 00
			1010 00
		<b>PENNSYLVANIA.</b>	
		<i>Philadelphia</i> —Donation from the Pennsylvania Colonization Society, for the benefit of the captives of the "Pons," by Paul T. Jones, Esq., treasurer. ....	203 75
		<b>DIST. OF COLUMBIA.</b>	
		<i>Washington City</i> —John P. Ingle, Esq., annual subscription. ....	10 00
		<b>VIRGINIA.</b>	
		By Rev. Charles A. Davis:—	
		<i>Brentsville</i> —J. Williams \$2, W. T. Wier \$1, L. W. Nutt 50 cts., C. Hunter 50 cts., S. Latimer 25 cts., A. C. Dickinson 25 cts., Cash \$1 85. ....	6 35
		<i>Warrenton</i> —Rev. Mr. Atkinson, to pay for the passage of a colored man liberated by him, to Liberia, \$30. To constitute Rev. Mr. Atkinson, of the Presbyterian church, and Rev. James Brads, of the Methodist Episcopal church, life members of the Society, the following amounts, viz: Mrs. Throckmorton \$10, Sam'l Chilton \$5, R. M. Smith \$5, J. L. Fant \$5, J. G. Beckham \$5, R. A. Weaver \$5, J. V. Brooke \$5, Rev. B. H. Berty \$2, G. Petty \$1, W. Foote \$1, Dr. J. F. Smith \$1, H. L. Fant \$1, Mrs. Norris \$1, Mrs. Brent \$1, Mrs. Brads \$1, Mrs. Weaver \$1, Miss Horner \$1, Miss Swift \$1, Mrs. Fant \$1, J. T. Marten 50 cts., J. M. Smith 50 cts., W. Ashby 50 cts., E. M. Merchant 25 cts., R. Gordon 25 cts., cash \$6 16. ....	91 16
		<i>Groveton</i> —Alfred Ball \$10, W. H. Dogan \$2. ....	12 00
		<i>Lancaster Court House</i> —William	

Brent \$2, Benj. P. Warwick \$1 50, R. H. Dunaway \$1, T. Norris \$1, S. Downing \$1, L. H. Dix \$1, J. F. Gresham \$1, G. R. Walday \$1, J. M. Hill \$1, J. S. Chowning \$1, Thos. Brown \$1.....	12 50	Granville—Annual life subscription from S. Wright, Sr.....	10 00
Heathsville—Dr. Gustavus B. Campbell \$1, Mrs. S. A. Winstead \$1, W. D. Bell \$1, H. F. Cundiff \$1, Mr. Henderson \$1, cash 25 cts., and the following sums to constitute Rev. Robert B. Thompson, President of the Virginia Conference of the Methodist Protestant church, a life member of the Society, viz: Capt. Wm. Harding \$8, Dr. B. S. Middleton \$5, Thos. Basve \$5, Dr. J. T. Basve \$5, J. S. Bayley \$5, Miss S. S. Bayley \$5, cash \$2.....	40 25	Hillsboro—Samuel Linn, Esq.....	50
Westmoreland—Mrs. Starke \$5, cash \$2 78.....	7 78	Holivar—David Yant, Esq.....	2 00
King George Court House—W. H. Benson \$5, Miss Redinan \$2, Miss A. F. Pitts \$1, Mrs. Stewart (at Cone Church) \$1.....	9 00	Gillespieville—From Abner Westson, per Hon. A. O. Thurman, By Rev. Alex. M. Cowan:—	20 00
Shepherdstown—Collections in Elk Branch Church \$25, and in Bunker Hill Church, by Rev. Patterson Fletcher.....	45 00	Cincinnati—Fifth Church.....	6 00
Berryville—Contribution from the ladies of Wickliffe Parish, Clarke co., to constitute Rev. Richard H. Wilner a life member of the American Colonization Society.....	30 00	Butler County—Harmony Church, Xenia—Clothing for the Kentucky School in Liberia, \$50, and books for do. \$10, from ladies of that town.....	4 75
Greenville—From John Pilson, Esq.....	19 00		60 00
Fredericksville—Collection by Rev. E. Boyden.....	11 00		105 26
By Rev. C. A. Davis:—		INDIANA.	
Richmond—James M. Taylor \$1, cash \$1, Sam'l Putney \$2, W. Allen \$1, C. Crew \$5, W. H. Richardson, W. J. Smith, E. Hudson, \$1 each, Hon. J. M. Smith (Northumberland Co.) \$5, cash \$6 12, A. A. Moir, by Rev. L. M. Lee, \$5, Wilson Williams \$3, J. B. Bingham 25 cts., Thos. M. Hitzhimer \$2, collection in Centenary Methodist Church, including a subscription of ten dollars from Frederick Bransford, \$36 92..	71 29	By Rev. B. T. Kavanaugh:—	
Winchester—A lady, by Rev. Norval Wilson.....	50	Shelby Co. Col. Society—C. Chin, of Ky., \$2, J. Hendrix, N. Teal, I. Sorden, J. Elliott, W. Little, W. Hacker, A. Miller, J. Bennett, E. G. Mayhew, W. Cotton, P. Hagerman, J. B. Lucas, J. J. Lewis, W. Browning, T. A. Hendrix, C. Guinn, J. Cortmill, S. F. R. Hill, J. McConnell, Jr. W. Van Benthussen, J. Vernon, J. S. Moore, T. Wood, J. H. Sprague, each \$1, D. Thatcher, \$1 50, J. Q. Matthews, and J. N. Wampler, each 50 cts. Mr. Webster, J. Farrell, and W. H. Morrison, each 25 cents.....	29 25
	357 83	Greenwood Col. Society—Abram Brewer, \$2, D. A. Brewer, G. T. Noble, Jr. J. O. Wishard, each 25 cts. J. W. Spilman 5 cts.	2 80
		Marion County Society—Paid in Puck Creek Society, Marion County—In addition to former subscription.....	3 00
			25
			35 30
OHIO.		KENTUCKY.	
Toledo—Rev. Owen J. Tenney, collection.....	2 00	By Rev. Alex. M. Cowan:—	
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		Christian County—E. H. Green, James F. Buckner, James Byers, Dr. W. T. Smith, each \$5, N. M. Ellis \$2, E. F. Kelly, \$2 50, John McClarning \$1..	25 50
		Bath County—W. G. Satterfield..	2 00
		Woodford County—Robt. Adams,	5 00
		Shelby County—Rev. J. D. Paxton, John S. Hanna, each \$5.....	10 00

*Barren County*—B. B. Crump,  
F. Short, R. Garnett, J. W.  
Scrivener, Wm. Garnett, each  
\$1..... 5 00  
*Nelson County*—John Carr..... 1 00

106 50

## GEORGIA.

*Savannah*—From Edward Padel-  
ford, to constitute himself a  
life member of the American  
Col. Society, by Rev. Thomas  
C. Benning..... 30 00

## LOUISIANA.

*New Orleans*—From Messrs. W.  
A. Bartlett, donation \$53 78—  
From Mr. Ellis, on account of  
passage of himself and family to  
Liberia, \$123..... 176 78

Total Contributions.....\$1,688 43

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*Fryeburg*—Henry C. Buswell, for  
1847, \$1 50, Edward L. Osgood,  
for '47, \$1 50, Isaiah Warren  
for '47, \$1 50, Mrs. Robt. Brad-  
ley and Dr. R. Borrows, for '47,  
\$1 50, Mrs. Joseph Colby, for  
'47, \$1 50. *North Bridgeton*—  
Dr. Moses Gould, for '47, \$1 50,  
Dea. Stephen Beman, \$2. *Wa-  
terford*—Rev. J. A. Douglass \$2,  
*Hallowell*—John Merrick, Esq.  
for 1846-47, \$3, Chas. Vaughn,  
for '47, \$1 50, Col. Andrew  
Masters, for '47, \$1 50, Rufus  
K. Page, \$1 50. *North Yar-  
mouth*—Allen H. Weld, for '47,  
\$1 50, Dr. E. Burbank, to July,  
'47, 75 cts., Mrs. Dorcas Blan-  
chard, Wm. Buxton, each \$3,  
*Gardiner*—Phineas Pratt, \$1 50.  
*Fasselborough*—Hon. S. Red-  
ington, for '46, by Hon. L. Sev-  
erance, \$1 50. *Freeport*—Dr. J.  
A. Hyde, for 1847-48, \$3, Am-  
brose Curtis, to March, '48,  
\$1 50, Samuel Bliss, to March,  
'48 \$ 50. *Brunswick*—John  
D. Coburn to Mar '48, \$1 50.  
*Wiscasset*—Rice & Dana, Clark  
& Brooks, to Jan. '48, each \$6,  
James Taylor J. W. Bradbury,  
G. n. G. White, Edward Fenno,  
J. E. Ladd, Benj. Davis, to  
March, '48, each \$1 50, Chas.  
Freeman, to Nov. '47, \$1..... 61 25

**NEW HAMPSHIRE.**—By Deacon  
Sam. Tracy—*Gilmanton*—Mor-  
ril Shepherd, to Sept. '47, \$1 50.  
*Meredith Bridge*—Jeremiah El-

kins, to Nov. '47, \$1, Wood-  
bury Melcher, to March, '48,  
\$1 50. *Bristol*—Ichabod C.  
Bartlett, to Feb. '47, 50 cts.  
*Franklin*—C. Garland, to Oct.  
'47, \$1 50. *Boscawen*—Jacob  
Trussell, to Sept. '47, \$1 50.  
*Francistown*—Hon. T. Brown,  
to May '47, \$2. *Manchester*—  
G. W. Tilden, to Oct. '47., \$3,  
Daniel Clarke, Esq. for 1846-7,  
\$3. *Londonderry*—Charles  
Hurd, for '47, \$1 50. *Amherst*—  
B. B. David, for '46, \$1 50.  
*Concord*—P. Farrington, to  
March, '48, \$1 50. *Ackworth*—  
Samuel Finley, to Aug. '47,  
\$1 50. *Orford*—Rev D. Camp-  
bell, to '47. \$3. *Wentworth*—  
Rev. J. S. Davis, Saml. Eames,  
each, for '47, \$ 50. *Ply-  
mouth*—Dea. A. McQueston,  
o 47 \$ 50. *Compton*—Rev  
Charles Shedd, to March, '47  
\$4 50, Gen. Moses Cook, to  
May, '47, \$1 50. *Holderness*—  
O. Smith, for '46, \$1 50..... 36 30

**MASSACHUSETTS.** *Lowell*—Mrs.  
Harriet A. Thompson, per L.  
Keese, Esq. for 1846-7, \$3.  
*Granby*—By Rev. C. J. Ten-  
ney, D. D.—Joseph Montague,  
Benoni Preston, Deacon Asa  
Pease, \$1 50 each, for '46, Ez-  
ra Burnham, Andrew White,  
Samuel Smith, Jr., each \$1 50,  
for '47, Eli Dickenson, for '46-7,  
\$3. *New Bedford*—Wm R.  
Rodman, to May, '47, \$2, Simp-  
son Hart, for '46, \$1 50. *North  
Chester*—John J. Cook, for '46,  
\$1 50. *Canton*—Friend Crane,  
Esq. for '46, \$1 50. *Pittsfield*—  
Phineas Allen, for '47, \$1 50.  
*Cotuit*—Rev Phineas Fish, for  
1846-7, \$3. *North Bridgewater*  
—By Rev. Dr. Tenney—Rev.  
Daniel Huntington, to March  
'49, \$1 50. *Taunton*—O. S.  
Dunbar, to Jan. '49, \$3, Saml.  
L. Crocker, to March, '48, \$1 50.  
*Weymouth Landing*—Porter &  
Loud, to March, '48, \$1 50,  
Joseph Richards, to March, '48,  
\$1 50. *Hingham*—Rev. Joseph  
Richardson, to March, '49, \$3.  
*Quincy*—J. M. Gourgas, Esq.  
to March, '48, \$1 50. *North  
Braintree*—Rev. R. S. Storrs, D.  
D., to March '48, \$1 50..... 39 00

**CONNECTICUT.**—By Rev. Samuel  
Cornelius—*Hartford*—E. Fes-  
senden, J. A. Ayres, C. B. Ham-  
ilton, each \$1 50, to May '47,

Z. Preston, to May, 1847, \$3, D. Wordsworth, \$1 50, for '46. <i>Middle Haddam</i> —A. S. Higgins, Esq. for '47, by Rev. Joseph Tracy, \$1 50.....	10 50	
NEW YORK.—By Capt. George Barker— <i>New York City</i> —Mis. J. Bethune, Dr. Charles Pier- son, John J. Brower, Stewart Brown, J. L. Bowne, J. How- ard, J. D. Keese, F. Markoe, A. B. McDonald, D. C. W. Oly- phant, C. Swan, N. Thurston, James Roosevelt, Thomas C. Butler, Dr. James Cockroft, Rev. D. Parkinson, William L. King, Anderson & Raymond, D. Phyle, Henry Elsworth, John Gray, Edw. Moorewood, S. H. Foote, Isaac Adriance, Mrs. E. Burnham, George Miller, for 1847, each \$2, Dr. A. C. Post, to July, '47, \$2, Wm. Neilson, to Dec. '47, \$2, J. W. Beekman, Wm. Poole, Gen. E. W. Laight, Gen. W. Sandford, Joseph Pe- tit, J. F. Sheafe, for 1847, each \$2, from sundry persons, \$38, C. Miles, F. H. Wolcott, G. S. Robbins, M. L. Marsh, Wm. Dubois, Wm. Couch, Cornelius Bogert, Elisha Morrell, Rev. Lawson Carter, Theodore Fre- linghuysen, Rev. S. H. Cone, Dr. R. S. Childs, Edw. Y. Prime, Elijah Paine, Jr. Esq., Wm. B. Crosby, C. Crolius, Jr., Dr. J. M. Smith, Daniel Ayres, Thos. Frazier, Dr. J. B. Andrews, J. B. Lester, James Donaldson, Dr. J. W. Francis, to Jan., '48, each \$2, George Sewkley, to July, '47, \$2, Gen. A. Lamb and J. W. Bradhurst, to Jan., '48, each \$2, Sundry persons, \$14.....	172 00	
NEW JERSEY.— <i>Belvidere</i> —John M. Sherrerd, for 1846-7.....	3 00	
PENNSYLVANIA.— <i>New Geneva</i> — James W. Nicholson, Esq. by Hon. A. Stewart, for 1846-7..	3 00	
MARYLAND.— <i>Easton</i> —Wm. H. Tilghman, by Edward Earle, Esq. to Jan. '47.....	10 00	
DISTRICT OF COLUMBIA.— <i>Wash- ington City</i> —Charles King, Esq. for '47.....	1 50	
VIRGINIA.— <i>Heathsville</i> —J. C. Wills, to January, '48, \$1 50. <i>Charlotte C. H.</i> —Mrs. Pauline Le Grand, by Henry Carring- ton, Esq., Exr., to May, '44, \$5, <i>Greenville</i> —John Pilson, Esq. to Jan. '47, \$2. <i>Arlington</i>		
<i>House</i> —Mrs. G. W. Park Custis, for '47, \$1 50. By Rev. C. A. Davis:— <i>Richmond Va.</i> —Chas. B. Williams \$3, John Thomp- son \$3, Thos. Samson \$3, G. A. Myers \$3, H. Lee, \$3, S. Rec- ver, \$1, 50 R. M. Scott, \$4 50, all in full to Jan. 1st. '47.....		31 00
NORTH CAROLINA.— <i>Lamberton</i> — Alexander Johnson, by Daniel Johnson, to '47, \$6, <i>Greens- boro</i> —Gov. Morehead, by Gen. Dokery, to Jan. '47, \$6.....		12 00
SOUTH CAROLINA.— <i>Charleston</i> — Rev. Samuel Gilman, for '46-7, \$3.....		3 00
OHIO.— <i>Columbus</i> —Mrs. Taylor, by A. V. Taylor, Esq., to Nov. '47, \$3. <i>Xenia</i> —John Vanea- ton, Samuel Galloway, James Galloway, Sen., E. & D. Millin, James C. McMellan, Dr. Banks, for 1847, each \$1 50. <i>Cedar- ville</i> —John Nesbet, for '47, by Rev. H. McMillan, \$1 50. <i>Hillsboro</i> —Sam'l Linn, Esq., for '47, \$1 50— <i>Bolivar</i> —David Yant, Esq., for '46 and '47, \$3 — <i>Cincinnati</i> —Rev. C. Peabo- dy, by Rev. B. T. Kavanaugh, to Mar., '48, 40 cts.— <i>Oxford</i> — "Colonization Society of Ox- ford," by Jas. C. Moffatt, Esq., cor. sec., for '47, \$5.....		23 90
KENTUCKY.— <i>Bowling Green</i> — Marshall Graham (colored man) for subscription to the Liberia Herald for '47, by Hon. H. Gri- der \$2— <i>Oak Grove</i> —Wm. H. Elliott, Esq., and J. Sturdivant, Esq., to Sept., '47, \$2 50 each.		7 00
MISSISSIPPI.— <i>Louisville</i> —L. Keese, Esq. to May '47, \$2. <i>Natchez</i> —Mrs. Eliza Little, per R. Abbey, Esq. for 1847-8, \$3.		5 00
TENNESSEE.— <i>Blountsville</i> —Sam. Rhea, Esq. by Hon. Andrew Johnson, for '47.....		1 50
INDIANA.—By Rev. B. T. Kava- naugh— <i>Greensburg</i> —Rev. Jno. C. King, to '48, 40 cts. <i>India- napolis</i> —Rev. A. H. Myers, to March, '48, 40 cts.....		80
ILLINOIS.— <i>Danville</i> —Rev. Enoch Kingsbury, to Jan. '47.....		1 00
WISCONSIN.—By Rev. B. T. Kavanaugh— <i>Darien</i> —Rev. Jno. Hodges, to '48.....		40
Total Repository.....		400 85
Total Contributions.....		1,688 48
Total Legacies.....		1,000 00
Aggregate Amount.....		<u>\$2,988 78</u>

# THE AFRICAN REPOSITORY,

## AND

### COLONIAL JOURNAL.

VOL. XXIII.]

WASHINGTON, MAY, 1847.

[No. 5.]

#### *Despatches from Liberia.*

GOVERNMENT HOUSE,  
*Monrovia, Jan. 29, 1847.*

SIR:—By the good barque “Liberia Packet,” which arrived in our harbor on the evening of the 6th inst. thirty-two days from the capes of Virginia, with emigrants and stores for this place and Cape Palmas—I had the honor of receiving your favor of the 1st ultimo, covering roll of emigrants, &c., &c.

As directed by you, I have located the emigrants for this part of Liberia—except one young man sent out by Mr. Atkinson of Virginia, who desired him to locate at Millsburg with a family sent to the colony by his sister several years ago—at Bexley, in charge of Dr. Smith, who accompanied them down, and who will give them every attention in his power. I have also employed Mr. Benson to take charge of their stores, to look after their welfare, and to attend to the managing of their affairs during the six months they are to remain under the care of the Society.

The arrival of the Packet with Dr. Lugenbeel and the passengers on board was hailed with great satisfaction.

She is indeed a first rate vessel, in every respect well fitted for the accommodation of passengers. And Dr. Hall is entitled to much praise

for the admirable manner in which he has arranged the emigrant apartment; it possesses, as far as I am competent of judging, every convenience necessary to health and comfort.

The people here generally are pleased with the vessel, and, I believe, with the enterprise—all with whom I have conversed on the subject express great confidence in her success. If properly managed she will no doubt do a good business, and be profitable to her owners. I understand some stock will be taken here, and at Grand Bassa—what amount I have not been able to ascertain. It is my intention to take a few shares if I can so arrange my money matters; to-morrow I will write you further on the subject.

Enclosed you will receive copies of a communication from Captain Murray of her Majesty’s sloop “Favorite,” and my reply, respecting the light in which England regards the sovereignty of these colonies, &c. &c. Captain Murray was very civil and expressed himself deeply interested in the prosperity of the colony.

He suggested the propriety of the people of Liberia, in the event of a change of their relations with the Society—proposing a commercial treaty with Great Britain, which he

thinks would bring about a speedy recognition of the independence of Liberia by his Government.

Commodore Read arriving here just at the time of this correspondence, I communicated to him its character and requested his opinion in regard to certain principles of common international law laid down by Captain Murray, respecting the future extension of our territory. Accompanying I send you a copy of the commodore's reply, containing his opinion in regard to the controverted points.

I understand he has written a strong letter to the Secretary of the Navy, respecting foreign interference with these colonies, their commerce, resources, &c., &c., and has recommended them to the favorable notice of his Government.

Before leaving for Cabenda, Commodore Read was good enough to order Captain Pope, of the U. S. Brig "Dolphin," to cruise on this part of the coast, to watch the movements of the slavers at Gallenas, and to render every assistance to the colonies consistent with his duty as an American naval officer. I hoped to take advantage of the Dolphin's cruise on the Liberia coast, to visit our leeward settlements, and to negotiate with the natives for certain intermediate points of territory. In this, however, I have been disappointed. Immediately on receiving the order, Capt. Pope proceeded on a short cruise to leeward showing himself off New Cess, Tradetown, &c., &c. In a few days, however, he received intelligence of the arrival of an American barque at Cape Mount, under rather suspicious circumstances. He felt it his duty to proceed immediately to that place to watch her movements, where he has remained ever since, and where he will probably remain—as the objects of the vessel referred to cannot be satisfac-

torily ascertained—until he finds it necessary to proceed to Porto Praya to fill up his stores. I sincerely hope that Captain Pope may not be driven to that necessity, for should he leave, and if, indeed, it be the object of the vessel to take slaves, she will have a fine opportunity during his absence—so much for not having a supply of naval stores at this place.

By the minutes of the council, herewith transmitted, you will perceive that a convention has been ordered to meet in this town on the first Monday in July next, for the purpose of forming a constitution for the government of Liberia. The new government will probably go into operation about the first of next year.

The subject of independence was elaborately discussed before the Legislature at the commencement of the session:—fears were entertained that we were going to have rather a stormy time. After the first two or three days, however, members began to understand each other, and the business of the session progressed, and measures respecting the independence of Liberia, were adopted with great unanimity.

I send you copies of deeds for three tracts of country purchased from the natives in December last, being portions of the territories known as Timboo and Manna, comprising about fifteen miles of sea coast, and running back into the interior about fifty miles.

The sloop "Economy," which vessel I purchased a month or two ago on account of the Society, for \$1,500—left here on the 25th inst., with commissioners and a suitable assortment of merchandize to continue our purchases of territory along the coast. I hope by the next opportunity to be able to give you a good account of our doings, notwith-

standing the increased opposition of foreign traders and their efforts to alienate the affections of the natives, and to break off our negotiations with them for territory. I find that their friendship is not diminished, and that many of them are still disposed to cede to us their territories, and incorporate themselves with the colonists. I found it impossible to prosecute successfully our operations along the coast, without the aid of a suitable vessel—and to charter one for the length of time we should require her services would be exceedingly expensive. I therefore concluded to purchase the "Economy" for the occasion; and when we shall have finished our negotiations to sell her to some of our traders, thereby saving an expense of several hundred dollars, as we hope to obtain for her nearly the amount she cost us originally, independent of her services.

You will regret to learn, that there has been an unprecedented flood in the Sinou river, during the past rainy season, which has caused much damage to the crops of natives and colonists settled upon its banks. The settlement of Reedsville, situated four miles up the river, was completely inundated, and the farms for two miles around were four feet under water. The natives were gathered at numerous points on both sides of the river, gazing in dismay upon the angry flood of waters, which far exceeded in fearfulness any thing they had ever before beheld. I am happy to inform you, though there were several narrow escapes, that no lives were lost. It is feared, however, that the great damage the crops sustained will produce during the present season, considerable suffering in that part of the colony. Indeed, applications have already been made to me for assistance, and I regret exceedingly that

I have not been able to render them that assistance which their situation seems to demand. I shall however, give them all the aid in my power. I have determined to remove the settlement of Reedsville to a more elevated site about two miles east of the one it now occupies, and have given Mr. Murray directions accordingly—which he will carry into effect immediately. The Rexes are sadly disappointed in not receiving by the Packet a portion, at least, of the amount due them from their late master's estate. It is indeed surprising, why the court withholds the amount from them.

Have you ascertained from Mr. McLane since his return to the U. S., whether the documents respecting the seizure of the "John Seys" from the authorities of this place, forwarded to the British Government under cover to him, were ever received and delivered?

Willis Helm is very much mortified and annoyed at the manner in which he has been duped, with respect to certain statements contained in a letter sent by him to his friend in Virginia. Not being able to write himself, he procured the assistance of a friend (a foreigner he says,) to write for him, but he declares that he never authorized the erroneous statements in question, and intends to have them corrected.

I believe he intends writing to you by this conveyance, detailing some curious facts connected with the authorship of that letter.

Thinking that a larger number of emigrants than those by the Packet would probably arrive in the vessel from New Orleans, to sail about the 20th December for the Kentucky settlement—it was thought advisable that Dr. Lugenbeel should remain to take charge of them.

I this moment received a note from Captain Pope, of the U. S. Brig Dol-

phin. off Cape Mount, in which he says, "Capt. Canot says he is desirous to sell Cape Mount—and will let the colony have it for five thousand dollars less than he offered it to the English." He declares it to be his determination to quit this part of the country: where he intends going I know not, but conjecture.

I am confident an effort will be made to ship the slaves at the Gallenas. I have strong suspicions, &c., &c.; and I regret exceedingly, that I am not in a faster sailing vessel than the "Dolphin." I see that the President in his message to Congress, recommends the employment of one or more steamers on foreign stations. A steamer, attached to the African squadron would no doubt render incalculable service, could be employed to greater advantage than on any other coast.

I am, sir, respectfully,

Your obed't servant,

J. J. ROBERTS.

Rev. W. McLAIN,

*Secretary Am. Col. Society,  
Washington City, U. S. A.*

GOVERNMENT HOUSE,

*Monrovia, Feb. 6, 1847.*

SIR:—In my despatch of the 29th ultimo, you will notice an extract from Capt. Pope's note to me of January 23d, in which reference is made to Capt. Canot's willingness to sell Cape Mount to the colony, &c. &c. I beg to call your particular attention to that subject, and request that you will instruct us as to the course proper to be pursued in regard to any proposition he may make respecting the sale of it.

Captain Canot, I understand, finds himself and property very insecure at Cape Mount, and has determined to abandon the place. He has not dared to land any part, or but a small portion of the cargo brought out by him from the United States. Prince

Cane, a powerful and influential chief in that country, threatens to seize any goods he may land. It is supposed that Cane is under foreign influence and instigated by it to pursue the course he has adopted in regard to Canot's operations.

We are under renewed obligations to Commodore Read for the readiness with which he responded to our request, to allow one of the vessels under his command to cruise for a short time on the coast of Liberia; and to render the authorities here any assistance in his power to facilitate their negotiations with the natives for territory.

I herewith enclose to you our correspondence on the subject, which will give you some idea of the good feelings entertained by officers of the U. S. Squadron towards the colonies.

I should like very much to own a few shares of the Liberia and Chesapeake Company stock, and shall be glad if you can make it convenient to purchase on my account, five or ten shares as you may think best.

General Lewis talks of taking a few shares, and will write to you on the subject by this vessel. Accompanying, you will receive accounts from the colonial warehouse for the quarter ending 31st December, 1846.

I am, sir, respectfully,

Your obed't servant,

J. J. ROBERTS.

Rev. Wm. McLAIN,

*Sec'y and Tr. A. C. S.*

*Washington City, U. S. A.*

LETTER FROM A BRITISH OFFICER—COMMANDER MURRAY.

H. M. SLOOP FAVORITE,

*Messurado, Dec. 8th, 1846.*

SIR:—Acting under the orders of Commodore Sir Charles Hotham, R. C. B., I have come here to invite you to furnish me with information regarding the present state, and fu-



ture prospects, of the interesting Colony of Liberia.

1. In the first instance, I have to request, that you will permit me to construct a chart of the line of coast occupied by the Liberians, in which to mark the territories now in their possession, and clearly show the connection, or separation, which may exist between the several points, together with the distance inland, the names and positions of the various settlements, and such information with regard to the state of the population, cultivation and development of the different districts, as you may be willing to give me.

2. Should you consent to the construction of such a chart, I will furnish you with a copy, and will request your signature to the original, and I trust you will not think that I ask too much if I demand to see the title deeds by which are held the territories in question.

3. I have further to inform you, *that England recognizes your right to these territories, if legally purchased from the rightful owners of the soil*, regarding you in the light of a society, or private company of traders or settlers; *but that in no case can she admit the exercise of sovereign rights*, in which may be included the payment of custom dues.

4. The facts of your having constructed a light house, and of maintaining a light on Cape Messurado, of the canal now in progress to connect the river with the sea, and the intended breakwater to protect it, I consider as efforts such as to justify your levying the tax of fifteen dollars on each vessel, which opens a trade with the colony: but I must clearly reserve the right, of at least remonstrance, should that tax be increased, or remitted in favor of any other nation, than Great Britain.

5. I need scarcely mention, that common international law does not allow the claim to territory which may have been only partially purchased and occupied in detached portions; and as I have reason to believe that on some parts of the coast, within or between your limits, British subjects have acquired rights of property, such as the sites of factories, it is obvious that such rights must be respected in the event of your purchasing the lands surrounding the sites; and it becomes my duty to disallow the legality of a purchase should the previous occupant have been a subject of Great Britain and the sale have been made over his head, without his concurrence.

6. Any answer, which you may favor me with, to this communication, I shall receive with much pleasure, and shall lose no time in forwarding a copy thereof to my superior officer,—and, with the utmost respect,

I remain, sir,

Your obed't servant,

ALEX. J. MURRAY,  
*Com. of H. M. S. Favorite.*

A true copy:

J. N. LEWIS, *Col. Sec'y.*

GOV. ROBERTS' REPLY TO THE PRECEDING.

GOVERNMENT HOUSE,  
*Monrovia, Liberia, Dec. 10, 1846.*

SIR:—I have the honor to acknowledge the receipt of your letter of the 5th inst.; in which you request permission "to construct a chart of the line of coast occupied by the Liberians, in which to mark the territories now in their possession; that I would attach my signature to such a chart, and allow you to examine the title deeds by which are held the territories in question." You have also been pleased to say, that England recognizes our right to

these territories, if legally purchased from the rightful owners of the soil: regarding us, however, only in the light of a society, or private company of traders, or settlers; but that in no case she admit the "exercise of sovereign rights, in which may be included the payment of custom dues."

Further, "that common international law, does not allow the claim to territory which may have been only partially purchased, and occupied in detached portions; and that in the event of this Government purchasing the lands surrounding sites of factories in which British subjects have acquired rights of property, it will be your duty to disallow the legality of such a purchase, if made over the heads of or obtained without the concurrence of such British subjects."

In answer to your request to construct a chart, &c., I have great satisfaction in assuring you, sir, that no objections are or could be entertained; nor have we any objections to exhibiting the title deeds by which are held the territories claimed by this Government. I must, however, until informed for what purpose my name is required, beg to decline placing my signature to the chart you propose to construct. The light in which England regards these colonies in their present connection with the American Colonization Society has already been the subject of protracted correspondence between some of her Majesty's naval officers on this station and the authorities at this place. I therefore beg that you will excuse me from entering again upon the discussion of this, at least to us, vexed question, especially as the subject of our relations with the Colonization Society is now under consideration here, and probably in a few months, measures, recommended by the Society,

will be adopted by the people of these colonies—which will of course change our present relations, and place Liberia in a less anomalous position.

I need not remind you, sir, of the object of the people of these colonies in expatriating themselves, and settling upon this distant coast, in their opinion, the only asylum for their oppressed race.

Here they hoped to found a Republic—a Government emphatically their own; where they and their children might enjoy undisturbed civil and political rights, and at the same time to introduce among the barbarous tribes of this coast the great blessings of civilization and Christianity; and expel, at least from these western shores, the abominable traffic in human flesh. To effect these great objects, it has ever been our cherished purpose to obtain from the natives—*always by fair purchase*—the entire line of coast from Cape Mount to Cape Palmas inclusive. Happily we have succeeded in securing the largest portion of this territory, and are now in treaty with the natives for most of the remaining unpurchased points, and hope in a few months to be able to extinguish the native title to all the lands lying between the points mentioned above. If in acquiring these points, we should purchase lands surrounding sites of factories owned by British subjects or other foreigners, legally purchased from the rightful owners of the soil, they will most assuredly be respected.

*I apprehend, however, that we shall not be required to obtain the consent of British subjects before we are permitted to purchase lands, which do not belong to them, and over which they have no control.*

And, sir, will not the principle of "common international law," which you have called our attention to, ap-

ply as well to such purchases of individuals as any which may be made by this Government; or, if you please, to a society or company of traders? It is hoped, however, that we shall have no difficulty with any foreign traders, in that respect; and that no foreign power will interpose or throw embarrassments in the way of our obtaining the extent of coast in question. Indeed, to be interrupted in these negotiations, by any foreign power, would be disastrous to our fondest hopes.

Already these colonies have done much for Africa, perhaps more than has been accomplished by any other measure—especially in the suppression of the slave trade.

Slavery cannot exist within the jurisdiction of Liberia, and every purchase of territory by this Government inflicts a mortal wound to the accursed traffic. I hesitate not to say that had we the means at command to purchase the territory on which the foreign slave trade is conducted, in less than two years we could effectually abolish it from this part of the African coast.

I am, sir, very respectfully,

Your obed't servant,

J. J. ROBERTS,  
*Gov. of the Commonwealth  
of Liberia.*

Capt. ALEX. J. MURRAY,  
*H. M. S. Favorite,  
Messurado Roads.*

A true copy:

J. N. LEWIS,  
*Colonial Secretary.*

GOVERNMENT HOUSE,  
*Monrovia, Dec. 14, 1846.*

SIR:—As you are aware, considerable amount of money has been raised in the United States by voluntary subscription, to assist the people of these colonies in extinguishing the native title to all the lands lying between Cape Palmas and Cape

Mount. In accomplishing which, we have succeeded to some considerable extent. During the last year we have purchased from the aboriginal inhabitants about sixty miles of sea coast. Foreign traders, I learn, have become displeased at this, and are doing all in their power to prejudice the natives against entering into further negotiations with us, by which means they hope to defeat our purpose. Recent developments, too, demonstrate to us, that we have not only to contend with traders and merchants, but that two powerful nations are disposed to possess themselves of a part at least, of the territory in question. Therefore, no time should be lost by this Government in concluding its negotiations with the natives.

In this emergency, sir, the mere presence of an American armed vessel would be of infinite service to this colony, and greatly facilitate our negotiations with the natives, and no doubt be the means of preventing improper interference on the part of foreigners. May I therefore request, sir, as you very kindly on your first arrival at this place offered to the authorities any assistance in your power—consistent with your duty and the interest of your government—that you will allow one of the vessels under your command to cruise at least four or five weeks on this part of the coast, and render us any assistance you may be pleased to direct.

I am, sir, very respectfully,

Your obedient servant,

J. J. ROBERTS.

Commodore G. C. READ,  
*Commanding U. S. Squadron  
West Coast of Africa.*

U. S. FRIGATE "UNITED STATES."  
*Messurado Roads, Dec. 16, 1846.*

SIR:—Your letter of the 14th inst. has been received.

Instructions have been given to

Commander Pope, of the "Dolphin," to meet your wishes in regard to the presence of a man-of-war, when you may find a suitable occasion to negotiate the purchase of the territory which lies between Cape Mount and Cape Palmas, the title to which has not yet been extinguished.

Commander Pope will give you every facility that can be afforded by an American naval officer. But it is necessary to remind you, that Commander Pope will not probably be able to remain on this part of the coast beyond the middle of February, in consequence of the stores at this place being nearly exhausted.

Hoping that you may succeed to the extent of your wishes in extinguishing the native title to all the lands between Cape Mount and Cape Palmas,

I am, very respectfully,

Your obed't servant,

GEO. C. READ,

*Comd'g. U. S. Naval Forces  
West Coast of Africa.*

To Gov. J. J. ROBERTS.

U. S. BRIG DOLPHIN,

*Harbor of Monrovia, Dec. 15, 1846.*

SIR:—I am directed by the commander-in-chief of the African squadron, to remain on this part of the coast, and to offer you every facility consistent with my duty as an American naval officer, for the acquisition of such territory between this place and Cape Palmas as the Colony of Liberia may desire to possess.

I have to request, that you will please to inform me what places you wish to visit. And I cheerfully offer you the accommodations of my cabin. I am ready for sail, and wait your pleasure.

I have the honor to be, respectfully,

Your obedient servant,

JOHN POPE, *Comd'r.*

Hon. J. J. ROBERTS,

*Gov. of the Colony of Liberia.*

GOVERNMENT HOUSE,

*Monrovia, Dec. 16, 1846.*

SIR:—I have the honor to acknowledge the receipt of your favor of yesterday. Commodore Read has, as appears from your letter to me, laid the people of these colonies under renewed obligations to the Government of the United States, and to himself by permitting one of the vessels under his command to remain on this part of the coast—and charging you with the duty of offering any facilities, consistent with the duty of an American naval officer, to the authorities of Liberia, in negotiating with the natives for certain territories lying between this place and Cape Palmas.

My most cordial thanks are due, and I beg, sir, that you will accept them for the tender of the accommodations of your cabin. As our fiscal year is about closing, and I have many accounts and reports to prepare for the Legislative Council which meets early in January—it will be quite impossible for me to leave Monrovia short of eight or ten days. In the mean time, it is important—as information reached me last evening, that efforts are now being made by an English trader to induce the natives at Timboo to discontinue their negotiations with us, and allow him to purchase the territory—that an agent of the colony should visit that place and conclude a purchase as early as possible.

Would it therefore be agreeable to you, sir, to receive on board your vessel General Lewis, and convey him to Timboo for that purpose? If so, he will be ready to embark tomorrow at any time you will name.

The points we wish to purchase, and which I am anxious to visit for that purpose, are New Cess, Trade Town, Manna, Sawquin, Settra Kroo, Grand Cess, and one or two less im-

portant points in the South, a part of Little Cape Mount, and Grand Cape Mount in the North.

I am, sir, your obed't servant,  
J. J. ROBERTS.

To Captain JOHN POPE,  
*U. S. Brig Dolphin,*  
*Messurada Roads.*

U. S. BRIG DOLPHIN,  
*Messurada Roads, Dec. 17, 1846.*

SIR:—I have received your communication of the 16th inst., in which you ask if it would be agreeable to me to receive General Lewis on board this vessel, and convey him to Timboo for the purpose of making some negotiations. In reply I have to state, that it will not only be agreeable, but will afford me much pleasure so to do; and I beg that you will be pleased to communicate with General Lewis, and say to him, that I should like to have him come on board as early to-morrow morning as his arrangements will permit; and that a boat shall be at his service at any hour he may name after daylight.

I have the honor to be,  
Very respectfully,  
Your obed't servant,  
JOHN POPE, *Comd'r.*

Hon. J. J. ROBERTS,  
*Gov. of the Colony of Liberia.*

LETTER FROM DR. LUGENBEEL.

MONROVIA, LIBERIA,

*February 8, 1847.*

REV. AND DEAR SIR:—I embrace the opportunity afforded by the return of the "Liberia Packet," to send you a hastily written communication; my time being so much occupied, that I cannot give that attention to my correspondents which I desire. Besides, I have already suffered so much in Africa, in consequence of letter-writing, that prudence warns me to be more cautious in future.

After a delightful voyage of thirty-four days and a half from Baltimore,

we "let go anchor" in the harbor of Monrovia, on the night of the 6th ultimo. The first half of the voyage was rather stormy, the "mountain waves" rolling in awful grandeur; but we were so comfortably situated on board the Packet, that we experienced very little inconvenience on that account. Altogether we had a very pleasant time, in a very pleasant vessel, commanded by a very pleasant captain. We passed near several of the Cape Verd Islands, so near one of them as to be able to see the half-starved inhabitants thronging the beach, to look at our beautiful vessel, as she passed the rocks and sands and barren lands of the Isle of May. If, instead of the perplexing calms which we experienced after having passed the Islands, we had a gentle breeze, we might have made the passage in less than thirty days. But I always look out for calms and squalls on the coast of Africa. If we had not experienced any calms, I should have doubted the correctness of the chronometer. What do you think of one of the American men-of-war making the passage from Porto Praya to Monrovia in *forty-eight days!*

On my arrival, I found the Legislature in session, and the honorable members engaged in discussing the subject of the sovereignty of Liberia. And I think that the manner in which the subject has been decided, is highly creditable to the wisdom and judgment of the representatives of the people. You will doubtless receive from the proper authorities, all the particulars relative to the action of the people, and of the Legislature on the subject. I will simply remark, that it was discussed in the Legislature with all that calmness and consideration which its weight and importance demanded; and that the people generally are well convinced, that they are about to assume a solemn and weighty responsibility.

The postponement of the subject for a year longer, and the preliminary steps which have been taken, and which are yet to be taken, preparatory to a formal declaration of sovereignty and independence, evince a coolness of decision, and a degree of dispassionate consideration, which are highly commendable. My fears relative to the ultimate success of the measure are less than they formerly were. And, although the little ship of state may be fearfully tossed upon the agitated waves of political excitement, yet I hope, that she may out-ride every storm—that the cross and stripes may yet be wafted by the breezes of other climes—and that the Republic of Liberia may yet take her stand among the nations of the earth, and demonstrate to the world the truth of the disputed problem—that the ability of self-government does not depend on the cutaneous hue; if, indeed, the problem has not already been demonstrated.

Mr. Smith accompanied the emigrants to Bexley, who came out in the Packet. Gov. Roberts did not think it necessary for me to go down with them, nor did I myself, especially as Mr. Benson, who was at Monrovia when we arrived, accompanied Mr. Smith in the Packet to Bassa, and as I might have found some difficulty in returning in time to attend the expedition, which we are yet daily expecting. Mr. Smith informed me by letter a few days ago, that one of the emigrants—a man named Welford Hungerford, died a few days after they were landed. I observed this man soon after we sailed from Baltimore; and I felt satisfied, that even if he should live to get across the ocean, he could not live much longer. He grew worse during the voyage, and as he died before he was attacked with fever, of course, Africa will not have to atone for causing his death. I hope you will excuse me for my plainness,

when I remark, that it is wrong for persons in such a situation to be sent to this country. It is folly for persons to come to Africa, whose constitutions are much impaired, or too feeble to enable them to enjoy tolerable good health in America.

I have had a conversation with *Willis Helm* relative to the letter which was written to a gentleman in Virginia over his signature. He does not deny having requested a gentleman to write the letter for him; but he denies having dictated the most material parts of it. According to his statement, the letter was written on board an American man-of-war by an officer of the navy, and he did not hear it read after it was finished. I am inclined to think, however, that the greater part, of the letter was really dictated by him, under feelings of resentment for imaginary wrongs; and that he now regrets having been influenced by such feelings.

He evidently shows a disposition to exonerate himself from censure at the expense of his friend, who perhaps may not have had any other design in writing it, than to accommodate him. Whatever may have been the old gentleman's feelings at the time that letter was written, he now expresses himself as being perfectly satisfied in Liberia.

And I may here remark, that according to his own statement, he has received more money for his medical practice in the colony during a period of a little more than a year, than I received during a period of two years and a half, so that he is far ahead of me in collecting pay for his medical services, if not in the number of his patients.

I have visited the settlements on the St. Paul's river, and I was pleased to see that the people who came out in the "Roanoke" in December, 1845, and who formed the Virginia settlement, are generally getting along very comfortably and contentedly. The

settlement of Kentucky made by the "Rothschild," is a partial failure, in consequence principally of the want of industry and enterprise on the part of most of the emigrants; these people were generally dissatisfied at first, and some of them yet long for the "flesh pots of Egypt." One of them told me a few days ago, that he would rather go back to America than remain in Liberia, if any person would give him five thousand dollars:—a pretty handsome sum of money, to be sure, but not more desirable, even with freedom than a life of ignoble servitude. This is the man whom I went to see a day or two ago, in consequence of his having been severely injured by a cutlass, in a personal rencounter with one of the others.

You remember that six of the people who came out in the "Rothschild," returned to the United States in the same vessel—four of them having run away from the colony, and smuggled themselves on board the vessel at night, without the necessary passports. And you have doubtless seen a statement of the fact of one of those six having been voluntarily enslaved again; thereby preferring a state of passive obedience and servile dependence, to a life of freedom and social equality. What has become of the other five I know not. But I hope they have succeeded in finding good masters, who will make them work and treat them well. I have sometimes thought, that if some of the people who are sent to Liberia, could be bound for a term of years to some of our enterprising citizens, who would *compel them to work*, it would be decidedly advantageous to them.

I hope that the friends of colonization in the United States will not be so tenacious about having new settlements formed. It is certainly not the best policy under existing circumstances. If practicable, I would be decidedly in favor of ex-

tending the settlements further into the interior. But I am satisfied, that it is not the wisest plan to have so many distinct settlements on the border of the rivers. I think it would be decidedly better to strengthen some of the old settlements. This opinion may not appear plausible to some persons; but people in America cannot see things in the colony as we who are on the spot see them. I think that the agents of the Society in Liberia should be invested with more discretionary power, relative to the locating of immigrants.

If Gov. Roberts shall not have positive instructions in regard to the location of the next company of immigrants, I shall endeavor to prevail on him to send them to Millsburg.—That is the most interior settlement, and no immigrants have been sent to that place for several years past. I know that Millsburg is regarded by some persons as an unhealthy location; but I can see no cause why it should be more so than any other in the colony. It is true, that many of the old settlers have died, but no peculiarity about the location can be regarded as the cause of their death. Indeed, previous to the time when the people at that place so generally neglected their farms, and went into the swamps to collect timber and saw plank, the settlement of Millsburg was the most healthy in the colony. It is decidedly the most beautiful location on the St. Paul's, and the land is as good as any other in Liberia. And as it is the most interior settlement, I think it ought to be strengthened by more immigrants.

THE LIBERIA LYCEUM is still in existence—a few evenings ago an interesting question was discussed in the presence of a number of ladies. The question was "ought women to be allowed the same political privileges as men," after a spirited debate, the chairman decided the ques-

tion in favor of the ladies. I think, however, the old gentleman must have been influenced in some measure in his decision by their presence, for the other side certainly had the best of the argument.

The following are the names of the immigrants by the "Roanoke" who have died:—John Ross, aged about 18 years; Mr. Anderson from Shepherdstown, Va., aged about 30 years; Nelson Ratchiff, aged 52 years; Philip Robinson, aged 21 years; Eliza Randall, aged 30 years; Dycy Lasting, aged 50 years; Charity Ross, aged 42 years; William Burnett, aged 11 years; John Banakin, aged 9 years; Grace Deal, aged 12 years; Emily, child of Richard Burnell, aged 10 months; Etelina, child of Samuel Morton, aged 11 months; James, child of Matthew Randall, aged 11 months; Silas, child of E. Bailor, aged 9 months. Besides these, one young woman and three or four children have died, whose names I cannot at present procure. I understand that two women belonging to this company, were drowned in the St. Paul's river some months ago, I have forgotten their names, and I am too much hurried at present to be able to ascertain them.

The fatality among the immigrants by the "Rothschild" has been greater, in proportion, than among those by the "Roanoke." There were various circumstances connected with the sickness and death of some of these people, over which the medical man could have no control. Most of them were dissatisfied from the first, in addition to which, some of them were exceedingly imprudent, and several of them used ardent spirits very freely.

If the Packet should not return in time, I shall probably send Mr. Smith to the United States by some other conveyance, if an opportunity should be afforded, as it will be necessary for

him to arrive by the first of August if possible, so as to enter the medical institution at the beginning of the course of lectures.

There are now four American vessels in our harbor—the "Medonna" and the "Margaret Ann" from New York; the "Reaper" from Salem; and the "Liberia Packet," from Baltimore. A steamer from Liverpool paid us a visit a few days ago—the first merchant steamer which has ever been in our harbor.

I was pleased to find that the condition of the liberated slaves by the "Pons" (those who are now living) is better than I expected. They have generally abandoned their heathen practices, and also the practice of running away. They are now peaceable and orderly, and are very little trouble to the colonists. On the contrary, they have turned out to be a valuable acquisition to the colony, and their own condition is unquestionably vastly superior to what it was before they were taken from their country: or to what it would have been if they had been taken to Brazil. From the appearance of those whom I have seen, I am induced to believe, that they have been well treated. Most of those who ran away during the first few months after their arrival, returned to their homes, being convinced that they could fare much better in the colonial settlements than in the "bush." Many of them have made remarkable progress in acquiring a knowledge of the English language and the habits of civilization.

My health continues pretty good. I have had two or three slight touches of fever since my arrival, to prevent me from forgetting that I am again in Africa.

Yours truly,  
J. W. LUGENBEEL.  
Rev. W. McLAIN,  
Secretary  
Am. Col. Society.



[For the African Repository.]

## Letter from a Georgian.

WELLINGTON, NIGH ATHENS, GA.,  
March, 1847.

REV. AND DEAR SIR:—Upon reading the 30th annual report of the American Colonization Society, I discovered that the greatest drawback to colonization in both free and slave regions this side of the Atlantic, was the unwillingness and foreboding of our colored people to undertaking the voyage. They seem mostly predetermined here to remain, though in obscurity and manifest contempt from another and self-styled superior race; and it is with difficulty your society agents can persuade them to emigrate. The indefatigable exertions also of abolitionists—determined on *universality*, and until, or unless that be admitted or nothing—have prevented Liberia from receiving the resources and auxiliary progress of well disposed men—and many live and die under this vaunting but inefficacious auspices, without the least hope of experiencing the fulfilment of their bright hopes or most glorious dreams.

A great deal I think may, however, be accounted from the temperament and constitution of the African race generally. In the 69th page, first column, report the 30th as printed in No. 3, vol. 23, the picture of a Liberian in vain, in Connecticut, persuading his kindred to emigrate with him, is a most striking exemplification of the *Negro passion*. Before Liberia be well settled and inviting, you will find this so. The abolitionists, the inveterate slaveites, and all the rabid enemies of colonization of whatever name, section or color, find their most powerful assistance in this always well demarked principle of the African race.

This unfortunate people, either illiterate or literate, are always most prone to *stay where they have been raised*, if left to their volition.

The idea of distant Republics, freedom, privileges, wealth, immunities and golden promises, or *Independence*, fall on their ears like the tales of Oriental Aladdin's Lamp upon ours. Beautiful for contemplation, they are admired, but *none* desire to tarnish this ideal glory with the vulgar touch of reality. All shrink from venturing upon an experiment almost too transcendent for their humble aspirations!

Many a slave always objects to being sold by a master to another.—Even bad masters sometimes, *and often too*, find it hard to please a negro, by transferring him to a good and benevolent owner, though his merciful qualities be long understood! Many a servant would cling to old associations in preference to forming new; and many prefer a homestead among strangers, where they have been raised, to being conveyed away to any distant place where their very parents reside!!!

This is obvious to all slave owners. From such a data, we are warranted in supposing the most strenuous opposition colonization meets with, is to be found in the *innate love of the African race for a present place of residence*, and their extreme unwillingness to emigrate to new and untried abodes, though promissory of elevation.

With respect,

Your truly obed't servant,

J. J. FLOURNOY.

Rev. WM. McLAIN.

*The Baltimore Conference on Colonization.*

THE committee to whom was referred the communication of Rev. C. A. Davis, agent of the American Colonization Society, for the State of Virginia, beg leave to submit the following report:

*1st. Resolved,* By the Baltimore Annual Conference, in conference assembled, that we highly approve of the objects of the American Colonization Society; and that we will aid in furthering its interests by taking up collections where convenient, on or about the 4th of July, in aid of its funds, and that we will afford all convenient facilities to its authorized agents who may come among us in the prosecution of their work.

And whereas, the managers of the Maryland Colonization Society, have solicited the services of the Rev. Wm. Evans, as an agent for said State, therefore—

*2d. Resolved,* That the superintendent be respectfully requested to appoint him to said agency.

All of which is respectfully submitted.

JOHN DAVIS,  
R. CADDEN,  
JNO. BOWEN.

True extract from the journals of the Baltimore Annual Conference of the Methodist Episcopal Church.

S. A. ROSZEL,  
*Sec'y of Balto. An. Con.*

[From the Maryland Colonization Journal.]

*Dr. Alexander on African Colonization.*

MANY months have elapsed since the issue of this work from the press; but it has not been our good fortune to find a copy on sale or loan, until we met with it in the hands of the Rev. Mr. Pinney, at the late annual meeting of the American Colonization Society at Washington, who seemed to be acting a very friendly part towards the publishers and proprietors, in offering it to the friends of the cause there present. We have repeatedly enquired for the work, in vain, at the principal book stores of this city, and cannot imagine the reason of its not having been offered here.

It is unnecessary to say, that we have perused this volume of 690 pages, upon a subject which has become, to us, the "all of life," with the deepest interest, and probably with feelings experienced by few others. In following the thread of the narrative, down to the time of

our earliest connexion with the colonies in 1831, we are brought into contact with old friends, and re-pass through scenes, dimly seen through a long vista of years of change and turmoil, and only now made clear to memory through the assistance of the written page.—

We fancy ourselves again traversing the shrubby, rocky streets of Cape Messurado on our old sorry-looking donkey, with pockets stuffed with physic and condiments—or winding through the tortuous Stockton creek, hedged in by the impenetrable mangrove, cheered only by the monotonous chorus of the Kroomen, to go through the "Long Houses" of the new emigrants at Caldwell. We again hear the details of the sufferings, trials, hardships, and the battles for freedom and existence by the pioneers in this great effort, from some patriarch of the "Old Ship Elizabeth"—or listen to the

pathetic and tearful narrative of private sorrows and griefs. We seem again to pass through all the scenes of that most eventful period of the colony—the political struggles, the Bromley war—the rapidly extending commerce—the influx of some six hundred new emigrants—and the distressing consequences attendant upon so injudicious a measure.

Independent of such reminiscences of the past, the perusal of this work has excited in us new zeal and interest in the cause and the colonies. This embodying of all the great and leading facts, forming the history of the colony; this marshalling of the hosts of the great and good of our nation, who have from first to last given in their adherence to the plan of Colonization, and the testimony of almost numberless disinterested eye-witnesses of unimpeachable integrity, who have declared to the world their conviction of the full success of this great experiment, has strengthened our hearts and increased our faith. It has expelled all doubt, and wrought in us the deep conviction, that this great work must prosper—must be triumphantly successful.

If, therefore, this bare recapitulation of events long since familiar to us—this refreshing the memory with scenes of which we once felt ourselves to be a part—has served to stimulate *our* zeal in this cause, and to strengthen *our* confidence in its success—how powerful must be its influence upon those heretofore uninterested, or imperfectly acquainted with the subject of which it treats—or who have acquired a prejudice against it from the libelous publications of the Abolitionists, or the sneers and imbecile arguments of those who view the African as naturally inferior to all other varieties of the human race?

Under the firm belief that its can-

did perusal will produce, in every unprejudiced mind, a full conviction of the charity—of the philanthropy—of the glory and of the *practicability* of this great, but much abused scheme of “African Colonization,” we most earnestly urge it upon the attention of our readers; upon those who believe; upon the interested and indifferent; upon those who believe the African to be a man or a monkey—being fully confident, that no one can finish the work, without a conviction that the colored man is susceptible of the highest mental improvement, and that Africa will yet become a land of Religion, Liberty and Law.

Having said thus much of this work, in general terms, we may be permitted to speak more particularly, not only of its merits, but what we conceive to be its defects, disclaiming, however, the assumption of the office or attitude of a critic, or presuming to speak of it as a literary production, trusting that it will be considered the legitimate business of the Editor of a Colonization journal—one too, who from a long residence in the colonies, feels the deepest interest in their welfare—to express his opinions upon a subject so important as their “History.”

One of the greatest benefits resulting from the publication of this work—greater, because it affects those who read it, and those who read it not—is, that Dr. Alexander has given it the sanction of his name—that he has voluntarily enrolled himself as the Historian of “African Colonization.” This act, too, derives still greater importance from the fact, that by it, the author has assumed entirely different ground from a majority of those with whom he is united by religious faith, and intimately associated in various charitable and religious institutions.

It will be recollected by most of those interested in such matters, that some four years since, the American Board of Commissioners for Foreign Missions, at one of its annual meetings, in consequence of some disagreement between their Missionary at Cape Palmas, the Rev. J. L. Wilson, and the Governor of the Colony, adopted and published a Report, sanctioned by the name of a high judicial functionary of the State of New York, the Hon. Reuben Walworth, reflecting unmerited censure upon the character of that colony and its officers, and upon the policy of the Maryland State Colonization Society; embodying statements, since proved to be incorrect, and deducing inferences from other data, wholly unwarrantable. The effect of this Report, and the action of the American Board thereon, was immediately felt, not only by the Maryland, but by the American Colonization Societies, and to such an extent, that the officers of the latter, in the northern States, were obliged to come out and declare themselves in no way connected with the Maryland State Colonization Society, or responsible for its acts. The promulgation of this Report, as far as the influence of the American Board extended, embracing the Congregational and Presbyterian churches, was in fact paramount to a Papal Interdict in the Catholic church; and from that day to this, the Maryland State Colonization Society has not received one dollar from any church of that denomination in the State of Maryland.—The effect of the movement was, not only to cripple the Society in its operations—to sow distrust among its friends of all religious denominations—but to comfort and succor the enemy, the abolitionists, who most greedily seized upon the Report as confirmatory of their vile slanders of the colonists, and their misrepresentations of the policy and objects of the Colonization Societies.

Not long after the promulgation of this report, there appeared in the "Biblical Repertory," a review of "Mr. Kennedy's Report on African Colonization," in the House of Representatives, said to be from the pen of Dr. Alexander, containing a most able exposition of the system, completely vindicating the societies and colonies from all objections and aspersions of their enemies, open or concealed, declaring the "enterprise," to use his own words, "*to be the most important commenced in any part of the world since we began life; and that the success which has attended it, considering the feebleness of the means and the scantiness of the resources of the society, is one of the most extraordinary events in the history of the world.*" Soon followed the annunciation of the work now before us, for which he is entitled to the thanks of every true friend of Africa, and to the gratitude of every citizen of Liberia: not only that he has thus espoused that cause, which alone promises relief to the oppressed Africa-American, but rescued from unmerited detraction those who have left home, kindred and birth-place, for an asylum in a foreign and barbarous land.

Gov. Roberts' Message.

*To the Honorable,  
the Members of the Legislature:*

GENTLEMEN:—Another year is come around; and it is with peculiar satisfaction I meet the ninth session of the Legislature of Liberia.—Coming from all parts of the Commonwealth, at this critical and interesting period, it is presumed, gentlemen, that you are fully pos-

sessed of the sentiments and wishes of your constituents; and are prepared to act promptly in all questions which may be submitted to your consideration; and no doubt will be enabled to give such a direction to public affairs as the wisdom and patriotism of your constituents will approve and support.

On our present meeting, it is my first duty to invite your attention to the providential favors which these colonies have experienced during the past year, in the unusual degree of health dispensed to the inhabitants, in the rich abundance with which the earth has rewarded the labors of the husbandman, and in the success which has attended the efforts of our merchants and traders.

In the successful cultivation of other branches of industry, and in the progress of general improvement, everywhere manifest, favorable to the national prosperity, there is just occasion also for our mutual congratulations and thankfulness.

I have the satisfaction of informing you that the market-house in this town has been completed: and in conformity with the sixth section of an act entitled "An act appropriating money for building a market-house in the town of Monrovia," which provides, "That when said market-house shall have been completed, it shall be leased to the corporation of Monrovia, for an annual rent, to be agreed upon by persons appointed by the Governor and the corporation for that purpose,"—Messrs. James Brown and H. Teage were appointed on the part of the Commonwealth, and Messrs. D. B. Brown and James B. McGill on the part of the corporation. I lay before you the award of those gentlemen and the agreement of the corporate authorities. By the latter you will perceive that the corporation autho-

rities bind themselves to pay into the Treasury of the Commonwealth annually, certain sums, until the amount expended in erecting the building.

The report of the Canal Commissioners has not yet been received.—I understand, however, it is in a forward state of preparation, and will be laid before you at an early day.

Accounts of the receipts and expenditures of the last year, will, as usual, be laid before you. I am happy to be able to inform you that the state of our finances continues to fulfil our expectations. Full returns of officers in the counties of Grand Bassa and Since, have not yet been received. It is ascertained, however, that the revenue received during the last year exceeds by a small amount that of the preceding; and it may reasonably be expected, that the receipts of the ensuing year, with the sum now in the Treasury, will be sufficient to defray the current demand of the year, and meet any expense which may be incurred, should the Legislature adopt measures to that effect in carrying out the wishes of the people in regard to forming a new government.

With respect to the subject of Independence I have the honor to inform you, that in compliance with the desire of the Legislature as expressed in their resolution of the 15th of July last, requesting the Executive to call the attention of the people of these Colonies to certain recommendations expressed in a set of resolutions, adopted by the Board of Directors of the American Colonization Society, at their annual meeting in January last, touching the independence of Liberia, I issued a proclamation, expressive of the desire of the Legislature, and calling on the people of this Commonwealth, to determine, through the ballot-box, what disposition

should be made of the resolutions, or whether the recommendation therein submitted should be adopted or not. I lay before you the result of the vote taken on the question, in all the towns and villages of the Commonwealth, on the 27th day of November last.

You will perceive that the people by a small majority, however, have decided in favor of adopting the suggestions of the Board of Directors, in regard to a change of our relations with the Society: and have expressed a desire that a Convention be called to draft a constitution for the new government, and that measures be adopted to carry the same into effect as soon as practicable.

I regret exceedingly to find by official returns, that no more than two-thirds of the legal voters of the Commonwealth attended the polls to record their opinion respecting this highly important question.

Why so many of our fellow citizens absented themselves, and declined giving a public expression of their sentiments respecting the question submitted to their consideration, is unknown to me. It is, nevertheless, a question of vital importance to the people of Liberia. One that should interest, deeply interest, every citizen of this Commonwealth.

Since this question was first mooted, I have been watching with much concern, the progress of public opinion in regard to it: and have frequently been astonished at the instability of the public mind and the manifest inconsistency of some of the leading men of our community.

In tracing the cause of this fickleness, I have been pained to find that many of our less informed fellow citizens, have been egregiously deceived in regard to the purport of a communication addressed to

the Board of Directors of the American Colonization Society, by a committee of the Legislature of 1845, respecting the light in which the sovereignty of these colonies is held by the government of Great Britain.

It is asserted, I understand, that the Legislature of 1845, not having the authority of the people for the purpose, of course, communicated with the Board of Directors of the American Colonization Society, informing them it was the wish of the people of these colonies, that their political relations with the Society should be immediately changed; and that Liberia be declared an Independent State. And that the Legislature contemplated forming a new government without asking the consent of the people.

As preposterous and foolish, to say the least of them, as these accusations are, they have had a baneful effect upon the minds of some of our people. And, I have no doubt, in a great degree, prevented that unanimity of action so desirable on the adoption of any great and important measure.

I believe it was not the intention of the members of that Legislature to convey the idea by their communication to the Board of Directors, that a vote of the people had been taken on the question of independence, and that they were recommending the measure on their authority.— And how any rational man could entertain the idea, that the Legislature contemplated changing the relations of these colonies, and forming a new government without the authority of the people, I cannot conceive. I venture to assert, that not a single member of that Legislature, would tolerate the doctrine that the inhabitants at large should not exercise that right, a right which God has given them in common

with all men, to judge whether it be consistent with their interests or not to change their political relations, or to accept or reject a constitution, framed for the state of which they are members.

This is the birthright of every citizen to whatever state he may belong. There he is, or ought to be, by indefeasible right, a co-legislator with all the other members of that community. And while it is acknowledged that every individual in a community is not qualified for assisting in the framing of a constitution; it is equally evident that share of common sense, which the Almighty has so bountifully distributed among mankind in general, is sufficient to quicken every one's feelings, and enable him to judge rightly what degree of safety, and what advantages he is likely to enjoy, or be deprived of, under any constitution proposed to him.

The diversity of opinions and judgments which always takes place on a new measure, the unaccountable proneness of some men to censure every thing not their own, and fretfulness of others at not being consulted on all public matters, are every-day occurrences in long established, intelligent, and well regulated communities; therefore are not so wonderful in Liberia.

I presume, gentlemen, that you will dispose of this question of independence according to the wishes of the people as expressed by the vote of the 27th of November last.— If so, you will, of course, determine upon the number of which the Convention for framing a new Constitution shall be composed, the manner in which they shall be elected, the time of their meeting, &c. &c.

I am aware that objections are urged against this course. It is insisted, on the grounds that no more than two-thirds of the male inhabi-

itants attended the polls to signify their wishes with respect to the question, and that the majority in favor of the measure being so small that the Legislature should decline calling a Convention, or adopting further measures in the premises.

For my own part, I can see but one course for the Legislature to pursue. With respect to those of our fellow citizens, who declined attending the polls, I have only to remind you, that no person was excluded from voting but those who chose to exclude themselves; and in that case, I hold, that they either show themselves unworthy of the privileges of a citizen, or confiding in the judgment of others, signified their consent to the measure proposed. And while it is deeply to be regretted that greater unanimity does not exist with respect to this important question, we can but remember the indisputable maxim, "The will of the people is the law of the land," and that government is, or ought to be, instituted for their benefit; and of all the various modes and forms of government, that is best, which is capable of producing the greatest degree of happiness and safety, and that when any government, should be found inadequate or contrary to these purposes, the majority, however small that majority may be, has an indubitable, unalienable and indefeasible right, to reform, alter or abolish it, in such a manner as shall be judged most conducive to the public weal. Such changes, however, are always dangerous, and should never be made, except under the firm conviction, that they are necessary for the benefit, protection and security of the people in general.

Now, gentlemen, this perplexing question is in your hands, and as the representatives and guardians of the rights and interests of the people of

these colonies, I beg to remind you of the great responsibility which rests upon you. It is your duty to watch cautiously over every occurrence that can possibly tend to obstruct the fair channel of our happiness. And I am fully persuaded that the prosperity and happiness of the people of these colonies depend, under God, on the firm union of their inhabitants. Generations yet to come may owe their freedom and happiness to the result of your deliberations on the important subject now submitted to your consideration. A single false step at this critical crisis may ruin, irreparably ruin, our hopes of future success. Upon you then depends the political happiness or wretchedness of the people of Liberia. May I therefore entreat you to weigh and consider well the part you are called to act in this important matter, and that you will not suffer yourselves to be betrayed into any feelings unbecoming the dignity of your station, and the present critical situation of our affairs. Let us substitute calmness for passion, confidence for suspicion, and no doubt we shall soon agree as to the course proper to be pursued on this occasion of your meeting.

In assuming the whole responsibility of conducting the affairs of this government, it is impossible to conceal from ourselves or the world the many disadvantages and embarrassments, we must necessarily labor under for some years. The numerical strength of the colony is comparatively small, nor can we boast of great intelligence, experience or wealth. Indeed when these are considered, it is no matter of surprise that so many of our fellow citizens are exceedingly fearful as to the results of this new organization. The question, "Has the time arrived for his important change," naturally forces itself on the mind of every reflecting citizen.

A majority of the people, however, have decided in the affirmative, which opinion is sustained by the unanimous vote of the Board of Directors of the American Colonization Society. In their opinion it is the only course that will or can relieve us from the embarrassments we labor under, with respect to the encroachments of foreigners, and the objections urged by Great Britain in regard to our sovereignty.

I sincerely hope, and believe, gentlemen, that you will be sustained by your fellow citizens in whatever measures you may adopt respecting this question, and that the reputation of the people of Liberia, for order and good government, will not be diminished by our future conduct, that there will be no discord among us, that all differences of small moment will be entirely laid aside, and that the only strife among citizens will be who shall do most to serve and to save an oppressed and injured race.

I feel particular satisfaction in being able to announce to you, that nothing has occurred during the past year to disturb the friendly relations subsisting between this government and the surrounding native tribes. Indeed, our amity with them appears to have been more firmly established. I am also happy to state, that the continued efforts to introduce among them the Christian religion, and habits of civilization, have not been without success. They are unquestionably becoming every year more and more sensible of the superiority of civilized life over the barbarous customs of their fathers; and many of them are beginning to engage pretty extensively in the pursuits of agriculture and household manufacture. They are becoming convinced of the precarious resources of the slave trade, and of the sufferings to which many of them are frequently reduced by the wars and wants of



savage life, and find it to their interest to dispose of their territories to this government, ceding it to the political control and jurisdiction over all persons and property therein; incorporating themselves with us, forming an integral part of this Commonwealth.

Since the last annual meeting of this Legislature, another important acquisition of territory has been made. In February last, the natives occupying the lands lying between Blue Barra and Grand Cess, the territory of Settra Kroo, comprising about six miles of sea coast excepted, ceded to this government, including the rights of sovereignty, their entire territories: also two tribes farther south, occupying the territory known as Tassoo and Baffoo Bay; reserving for their members only what is sufficient to maintain them in an agricultural way. A few days ago, General Lewis, commissioned on the part of this government, succeeded in purchasing about fifteen miles of sea coast, comprising portions of the territories of Manna, Curroo and Timboo.

It is understood, in each case, that we shall extend to them our patronage and protection: that we will establish trading factories among them, furnishing them necessaries at moderate prices, in exchange for their commodities, and protect them against the incursions of their marauding neighbors.

Other tribes occupying intermediate points have agreed to transfer their territories to this government, and we are only awaiting the arrival of funds, daily expected, to perfect our negotiations. If not interrupted by foreigners, and means are placed at our command, I shall succeed in extinguishing the native title to all the land lying between the extreme points of colonial jurisdiction.

Gentlemen, I lay before you a com-

munication, dated December 18th, 1846, addressed to me by Captain Murray, of her Majesty's Sloop Favorite, in which he asked permission to construct a chart of the line of coast occupied by the Liberians, in which to mark the territories now in their possession, and that I would attach my signature to the same, and allow him to examine the title deeds by which we held the territories in question.

He has also been pleased to say, "that England recognizes our right to these territories, if legally purchased from the rightful owners of the soil," regarding the Liberians however "only in the light of a society or private company of traders; and in no case can she admit the exercise of sovereign rights, in which may be included the payment of custom dues. And that common international law does not allow the claim to territory which may have been only partially purchased, and occupied in detached portions. And that, in the event of this government purchasing the land surrounding sites of factories in which British subjects have acquired rights of property, it will be his duty to disallow the legality of such a purchase, if made over the heads of such British subjects, and obtained without their consent."

Of course, no objections were interposed in regard to the construction of a chart. I did, however, as Captain Murray could not tell me for what purpose it was required, decline placing my signature to the chart.

The light in which England regards the sovereignty of these colonies is not new to you. Captain Murray is only reiterating what has been said by British naval officers on that subject several years ago.

We are told that England regards the Liberians only "in the light of

a society or private company of traders or settlers," without any national rights or privileges. Then, fellow citizens, if the principles advanced by British officers with respect to the sovereignty of Liberia be correct, after all our toil, we are still without a country or home; outcasts upon the world, hunted and persecuted in every clime.

I, however, doubt the correctness of the position assumed by British officers in regard to this subject.

The frailty of human nature, the wants of individuals, and the numerous circumstances which surround them through the course of life; have in all ages, and in every country, impelled men to form societies and establish governments.

The people of these colonies, impelled by circumstances over which they had no control, left their native land to seek on these shores a residence for civil and political freedom. At the expense of their blood, at the hazard of their lives, without the least charge to the country from which they removed; by unceasing labor, and an unconquerable spirit, they have effected settlements and established governments, with Executive, Legislative and Judicial powers, in the distant and inhospitable wilds of Africa.

After all this, will Great Britain, with all her magnanimity and philanthropy towards the African race, deny us the right to exercise these powers? I trow not. Generous minds contemplating with pleasure the increasing happiness of human society, must feel delight in beholding the increasing prosperity of these colonies.

While it is obvious that we should and will respect the prior rights of property, such as sites of factories, acquired by British subjects, within our jurisdiction, we cannot concede the point, that it is at all necessary

for us to obtain the concurrence of British subjects in purchasing the lands owned by the natives, surrounding sites of factories owned by such British subjects.

In no instance to my knowledge, have such factories set up any claim to the sovereignty of the country.—On the contrary, they conform to the rules and usages of the country, as established by the natives, and in no case would they attempt to abrogate any of them.

I maintain that the natives have the same right to those lands, and their kings to the sovereignty of them, as any native or king in Europe can have to the lands or sovereignty of such respective country.—And if the kings, with the consent and concurrence of their subjects, are disposed, and will cede to this government their territories with the sovereignty of them, incorporating themselves with us, as the Texans have done with the people of the United States, I ask, what has any British subject or any other person or nation to do with it?

In our case it appears that common international law does not allow the claim to territory which may have been only partially purchased, and occupied in detached portions; but in the case of British subjects, their claim must be allowed and their rights respected: rather one sided this, and not easily reconciled.

Gentlemen, be not discouraged. Liberia is destined by the Almighty to be the free and quiet habitation of thousands, perhaps millions in future; and a land for the oppressed to flee to, and be happy. Innumerable apparent causes, and doubtless innumerable others which are unseen to us, are at work to hasten great events; and every day seems pregnant with something new and important. And may we not hope, as in time past, so in time to come, these colonies will

make swifter progress in their advances to maturity than any which have heretofore existed.

Hitherto their growth has astonished their enemies, and has surpassed the sanguine predictions even of their enthusiastic friends. Their advances continue with an increasing rapidity, and according to the course of human affairs, if not retarded by foreign interference, they will soon be the subject of applause and admiration among the nations of the world; and will wipe from our race the foul imputation, "that colored men are incapable of self government."

Gentlemen, notwithstanding the many embarrassments and difficulties we have to encounter, consequent upon settling any new country, we have much to encourage us. Possessed of a continent so rich and extensive that the enterprising genius of Europe or America has not been able to explore its boundaries, nor fathom the depths of its fertility, nor penetrate the treasures of its exhaustless mines.

Every circumstance favorable to mankind, concur to facilitate the independence and happiness of these colonies. Here the human mind, untrammelled by unequal laws, and unawed by unjust prejudices, will

expand with new wings, and gathering strength with its flight, will feel its native force, and reach the summit of human perfection.

I believe that the Almighty intends through the instrumentality of those colonies to restore to Africa her long-lost glory. Here it is probable, science and virtue will attain their highest perfection, society shine in the most beautiful and lovely form, and produce the highest felicity. As virtue alone, however, can ensure real happiness and solid glory, this must be a prevailing principle before society can attain them. The history of mankind testifies through all ages and periods, the inseparable connection between virtue and happiness; and in proportion to its prevalence has been the prosperity of every state or nation.

Such circumstances call with a peculiar importunity, not less for a disposition to unite in all those measures in which the honor, safety, and prosperity of our country depend, than for all the exertions of wisdom and firmness.

In all such measures, gentlemen, you may rely on my hearty concurrence and co-operation.

J. J. ROBERTS.

GOVERNMENT HOUSE,  
*Monrovia, Liberia, Jan. 4, 1847.*

[From the *Liberia Herald*.]

#### Legislation in Liberia.

THE Colonial Legislature assembled pursuant to law on Monday the 4th inst. The first business in the order of proceeding was the swearing of the members, to do faithfully and conscientiously the work of legislators, and to discharge such other duties as the time and circumstances might demand. It occurs to us, that it will not be out of place to ask, while on this subject, whether by be-

coming a representative a man disfranchises himself—and assumes *de facto* the obligation to pocket his conscience, to close his eyes against evidence, and his mind against argument, and to vote only as bidden by those who honored him with their suffrage. If this be the duty which the honor imposes, Heaven save us from both. If we can serve a people only on the condition that we re-

sign the dignity and the privileges of a man, *we* shall never aspire to the high honor of serving them. To demand such a surrender is as insolent in the *sovereign people*, as it is absurd in the *people's servant* to submit to it. It is in effect to say, there is a better way to arrive at truth than argument and discussions, and that he who has heard only one side of a question, is as well prepared to decide upon it as he who has weighed carefully the arguments on both.— These thoughts have been suggested by the very frequent use by members of our legislature of such phrases as “the people at — think that, and your constituents wish the other, and therefore, we must oppose this measure and support its opposite.”

Directly after the members were qualified by swearing to do their duty, the Governor's message was read. This document we have spread before our readers in this number of our paper. It is an interesting paper, and contains a correct and succinct statement of the state of the question of Liberia Independence. The legislature then adjourned to meet the following day.

The question of independence was the all absorbing theme. The members of the lower counties at once threw themselves to their old position, supported by an auxiliary from Sinoe, and in their maneuvers to keep the enemy without their entrenchment, displayed considerable skill in parliamentary tactics. They were, however, opposed by formidable battalions of truth and reason.

On the fourth day of the session the house went into a committee of the whole—Mr. Weaver in the chair. After a little half in earnest and half in play skirmishing, in which the parties were evidently rousing their energies for a desperate struggle, Governor Roberts advanced to close quarters, in the introduction of a

resolution to determine whether the wishes of the people as expressed in the late vote should be complied with. This more than Corsican maneuver brought the opponents of a new organization to a dead stand. A more effectual and better timed resolution could not possibly have been brought forward. It was better than whole tomes of argument, inasmuch as a vote in the negative would have arrayed the voter in direct opposition to the wishes of a majority of the whole people solemnly and decidedly expressed, upon a question long and anxiously agitated from one end to the other of the colony.— Having mentioned this, our readers will not require to be told that the matter is settled. A resolution was passed ordering an election on the 17th proximo, for delegates to meet in convention in July next, for the purpose of framing a constitution.— These resolutions, or rather this act, we insert below.

There was very little other business done. The independence question had absorbed all attention, and kept the minds of all within and without the house, wound up to their highest tension; so that matter accomplished, all other affairs appeared unimportant. In our humble opinion there were other matters growing out of the independence act, which were eminently entitled to the immediate attention of the legislature, but which they for some reason, which has not transpired, omitted to attend to. These may be the subject of future remark.

#### AN ACT making provisions for a convention.

WHEREAS the people of this Commonwealth did on the 27th day of October, 1846, solemnly determine by vote that there shall be a convention held for the purpose of forming

a constitution for the government of the Commonwealth of Liberia.

SEC. 1. *Therefore—Be it enacted by the Governor and Council in Legislature assembled, and it is hereby enacted by the authority of the same,*—That there be a convention held conformably with the wishes of the people, as expressed by their votes taken October 27th, 1846.

SEC. 2. *Be it further enacted,*—That the convention shall consist of eleven delegates, and shall be appointed in the following manner: for the county of Monrovia six delegates shall be appointed, for the county of Grand Bassa four delegates shall be appointed, and for the county of Sinoe there shall be one delegate appointed.

SEC. 3. *Be it further enacted,*—That the third Tuesday in February next shall be set apart for the purpose of electing delegates to said convention, and the polls shall be opened in the different settlements in the counties of Montserrado, Grand Bassa, and Sinoe, and be conducted in the same manner and form as annual elections for Councillors are conducted, and the Judges of the Courts of Quarter Sessions and Common Pleas, as the February term of 1847, shall appoint judges and clerks for the said election, and said judges and clerks shall be entitled to the same pay as judges and clerks for the annual election of Councillors, and the returns of said election shall be made to the *Colonial Secretary*, and the delegates elected shall be notified in the same manner as the members of the Legislative Council.

SEC. 4. *Be it further enacted,*—that the persons who may be elected to said convention, shall meet in the Town of Monrovia on the first Monday in July, 1847, and shall be entitled to the same pay per day, including travelling expenses when in the service of the Commonwealth,

as is paid the members of the Legislative Council.

SEC. 5. *Be it further enacted,*—That the convention be authorized to appoint its own officers and fix their pay to be drawn by an order from the Commonwealth Treasury in the usual manner of disbursing Commonwealth moneys, but in no case shall such pay exceed the amount paid such officers belonging to the Legislature.

SEC. 6. *Be it further enacted,*—That they shall lay the same before the Governor as early after their adjournment as possible, and the Governor shall cause five hundred copies of the draft of the Constitution to be printed, and the same be laid before the people as early as possible, and the people in their respective towns shall decide by solemn vote on the last Monday of September, 1847, whether the draft of the constitution so submitted shall be adopted or not: those voting in the affirmative shall express on their tickets, yea; those voting in the negative shall express on their tickets nay.—The Polls shall be conducted as aforesaid,—and the sheriff of the different counties shall immediately transmit the result of said election to the Governor, and should there be a majority of votes in favor of adopting the constitution, the Governor shall immediately on ascertaining the fact declare the same by proclamation to be the law of the land.

SEC. 7. *And be it further enacted,*—That in case there be a majority for rejecting the constitution, the Governor as soon as he is assured of the fact shall order the *Colonial Secretary* to give immediate notice to the delegates to meet again in convention, who shall proceed to prepare another draft or make such amendments as will best suit the wishes of the people: and the convention shall be entitled to the rights as are provided by law. The

new draft shall be laid before the people as aforesaid for their adoption or rejection, and should it be rejected the second time, the Govern-

nor shall pursue the same course to have it amended and laid before the people as above, and so on until it shall be adopted.

### Our Spring Expedition.

WE have been compelled to postpone the sailing of the emigrants who expected to have left about this time. We have done it most reluctantly, but under circumstances which we could not avoid. And when our friends understand the facts in the case, they will doubtless approve of our decision.

During the last session of CONGRESS an ACT was passed, "*to regulate the carriage of passengers in merchant vessels.*" Mr. Secretary WALKER, in calling the attention of collectors to this Act, has put a *forced* construction, as we believe, on a part of it. That our readers may have a clear view of the case, we insert here, both the act and the Secretary's circular :

#### CIRCULAR.

TREASURY DEPARTMENT,  
March 17, 1847.

The particular attention of the officers of the customs is called to the provisions of an act entitled "An act to regulate the carriage of passengers in merchant vessels," approved 22d February, 1847; and also to the act to amend the aforesaid act, approved 2d March, 1847, both of which acts are hereunto annexed.

It will be perceived that, by the amendatory act of the 2d instant, the regulations prescribed in the law of the 22d February last, take effect and go into operation from and after the 31st day of May next, in regard to all vessels arriving from ports on this side of the Capes of Good Hope and Horn, and in regard to vessels arriving from places beyond said capes, on and after the 30th day of October next ensuing. The 2d section of this act also repeals so much of the act of February last, "as authorizes shippers to estimate two children of eight years of age and under as one passenger in the assignment of room" in the vessel.

It is not conceived that the provisions of the aforesaid acts repeal or conflict with those of the act "regulating passenger ships and vessels," approved 2d March, 1819. Hence the limitation of the num-

ber of passengers to two for every five tons of the vessel according to custom-house measurement, also the regulations in regard to the requisite supply of water, provisions, &c., and the penalties prescribed are still in full operation.

It is strictly enjoined upon the officers of the customs to have all vessels about to depart for foreign ports, or arriving therefrom with passengers, carefully examined to see that the number of passengers does not exceed the limit fixed by law, and that the space prescribed in the first section of the act of 22d February last, for the accommodation of each passenger has been allotted, and also to ascertain that due compliance is had with the provisions of the third section regulating the construction and dimensions of the *berths*. The number of tiers of berths is limited by the act to two, with an interval between the floor and the deck or platform of at least six inches. Each berth is required to be "at least six feet in length and at least eighteen inches in width for each passenger." A separate berth of these dimensions must be provided for each passenger, and it cannot be permitted to increase said dimensions with a view to accommodate more than one person, as the law clearly contemplates each berth to be assigned to a single passenger. Besides, it is to be distinctly understood, that the berths are not to interfere or encroach upon the space allotted by the first section of the act to each passenger, which is to be of the prescribed number of *clear* superficial feet of deck, according to the circumstances mentioned in the law.

Children of eight years of age and under are each to be considered and computed a single passenger.

The penalties imposed by the 1st, 2d, and 3d sections of the act must be rigidly enforced in all cases of a violation of the same.

R. J. WALKER,  
Secretary of the Treasury.

AN ACT to regulate the carriage of passengers in merchant vessels.

[SEC. 1.] Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That if the master of any vessel, owned in whole or in part by a citizen of the

United States of America, or by a citizen of any foreign country, shall take on board such vessel, at any foreign port or place, a greater number of passengers than in the following proportion to the space occupied by them and appropriated for their use, and unoccupied by stores or other goods, not being the personal luggage of such passenger, that is to say, on the lower deck or platform, one passenger for every fourteen clear superficial feet of deck, if such vessel is not to pass within the tropics during such voyage; but if such vessel is to pass within the tropics during such voyage, then one passenger for every twenty such clear superficial feet of deck, and on the orlop deck, (if any,) one passenger for every thirty such superficial feet in all cases, with intent to bring such passengers to the United States of America, and shall leave such port or place with the same, and bring the same, or any number thereof, within the jurisdiction of the United States aforesaid, or if any such master of a vessel shall take on board of his vessel at any port or place within the jurisdiction of the United States aforesaid, any greater number of passengers than the proportions aforesaid admit, with intent to carry the same to any foreign port or place, every such master shall be deemed guilty of a misdemeanor, and, upon conviction thereof before any circuit or district court of the United States aforesaid, for each passenger taken on board beyond the above proportions, be fined in the sum of fifty dollars, and may also be imprisoned for any term not exceeding one year: *Provided*, That this act shall not be construed to permit any ship or vessel to carry more than two passengers to five tons of such ship or vessel.

SEC. 2. *And be it further enacted*, That if the passengers so taken on board of such vessel, and brought into or transported from the United States aforesaid, shall exceed the number limited by the last section to the number of twenty in the whole, such vessel shall be forfeited to the United States aforesaid, and be prosecuted and distributed as forfeitures are, under the act to regulate duties on imports and tonnage.

SEC. 3. *And be it further enacted*, That if any such vessel as aforesaid shall have more than two tiers of berths, or in case, in such vessel, the interval between the floor and the deck or platform beneath shall not be at least six inches, and the berths well constructed, or in case the dimensions of such berths shall not be at least six feet in length, and at least eighteen inches in width, for each passenger as aforesaid, then the master of said vessel, and the owners thereof, severally, shall forfeit and pay the sum of five dollars for each and

every passenger on board of said vessel on such voyage, to be recovered by the United States as aforesaid, in any circuit or district court of the United States where such vessel may arrive, or from which she sails.

SEC. 4. *And be it further enacted*, That, for the purposes of this act, it shall in all cases be computed that two children, each being under the age of eight years, shall be equal to one passenger, and that children under the age of one year shall not be included in the computation of the number of passengers.

SEC. 5. *And be it further enacted*, That the amount of the several penalties imposed by this act shall be liens on the vessel or vessels violating its provisions; and such vessel may be libelled and sold therefor in the district court of the United States aforesaid in which such vessel shall arrive.

Approved, February 22, 1847.

*AN ACT to amend an act entitled "An act to regulate the carriage of passengers in merchant vessels," and to determine the time when said act shall take effect.*

[SEC. 1.] *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That the act to regulate the carriage of passengers in merchant vessels, approved the twenty-second day of February, eighteen hundred and forty-seven, shall, in regard to all vessels arriving from ports on this side of the Capes of Good Hope and Horn, take effect and be in force from and after the thirty-first day of May next ensuing; and in regard to all vessels arriving from places beyond said capes, on and after the thirtieth day of October next ensuing.

SEC. 2. *And be it further enacted*, That so much of said act as authorizes shippers to estimate two children of eight years of age and under, as one passenger, in the assignment of room, is hereby repealed.

Approved, March, 2, 1847.

From this act it will be seen that no distinction is made between *merchant vessels* and *packets*, or vessels built expressly to carry passengers. The first section says, "That if the master of *any vessel*," &c. Of course the *LIBERIA PACKET* is subjected to the restrictions of this act.

Again, it will be perceived that vessels passing within the tropics, as ours do, are compelled to allow to every passenger "twenty clear superficial feet of deck."

It is also required that each passenger shall have a separate berth *six feet long and eighteen inches wide*. There can only be

two tiers of berths on each side of the vessel.

The Secretary says that the *berths* are not to interfere with the space occupied by each passenger. That is to say, each passenger is to have *twenty* superficial feet of deck, together with one *half the deck* occupied by the two *berths*, which is just *nine* feet. This then gives to each and every passenger twenty-four and a half superficial feet of deck.

And finally, it will be seen that every child, young or old, big or little, is to be counted a full passenger. If a child be unable to walk alone, or too young to keep itself in a berth, still it must have a *berth six feet long and eighteen inches wide*, and twenty superficial feet of deck beside, to *crawl* about in!

The *Liberia Packet* was constructed expressly for the convenience and comfort of passengers. By reference to our Number for November last, our readers will see the plan of the cabin for emigrants. It furnishes sufficient room and convenience for *one hundred and seventy emigrants*, counting every *two children* for one passenger.

The law of March 2d, 1819, "regulating passenger ships and vessels," allows any vessel to carry *two* passengers for every *five* tons of the vessel. The *Liberia Packet* measures 331 tons, and therefore had a right to carry one hundred and thirty-two

passengers, counting two children for one passenger.

But under the act passed at the last session of Congress, she can carry only *THIRTY-SEVEN*! There is a difference!

In view of this state of things the Company owning the *Packet* determined not to send her to Liberia this spring, but to await an alteration of the law, or some construction of the Secretary by which she shall be exempt from its operation! They spent upwards of \$3,000 in fitting up the emigrants' cabin.—They therefore cannot afford to run her with only 37 emigrants in her.

Were we to charter a vessel now to carry out emigrants under the operation of this law, each emigrant would cost us more than *four times* what we have been in the habit of paying. Our friends will at once perceive that this would be an expense which we have not the funds to meet. We have therefore determined to wait, and see what can be done. As the abovementioned act was undoubtedly passed mainly to regulate the bringing of emigrants into our own country, and as there is a manifest difference between carrying emigrants in a *merchant* vessel, and in a *regular Packet*, we cannot but hope we shall succeed in getting a dispensation from the act, till Congress meets again, when it will undoubtedly be suitably amended.

#### Letter from the Hon. Jos. Henry Lumpkin.

WE have the pleasure of laying before our readers the following highly beautiful and interesting letter from a gentleman well known in all parts of our country. We trust he will pardon us for publishing a private letter, written in answer to one informing him that he had been elected a Vice President of the Society:

ATHENS, March 18th, 1847.

DEAR SIR:—I accept, with pleasure, the office of Vice President, conferred on me by the American Colonization Society, at its last meeting. It is an honor of which

one may well be proud—to have their names enrolled in any enterprise with those of Jefferson, Madison, Marshall, Monroe, Carroll, Crawford, and Clay, and many other bright worthies who were and are, the firm and efficient friends of African Colonization. I love and have long loved this noble cause. It is the only efficient scheme which philanthropy has yet devised for ameliorating the condition of the negro in this country and for diffusing the blessings of civilization and Christianity through the lands of his fathers.

And we must not despise this day of small things. This fair earth was once without form and void; but the spirit of



the Almighty moved upon the face of the waters and the chaotic mass was converted into a scene of surpassing beauty and grandeur—

"In every heightened form  
This finished fabric rose."

Faith in Nicodemus when he came to Jesus by night was only a grain of mustard, the smallest of all seeds. Trace the same principle to maturity, and it lays by parental hands an only son on the altar of burnt offerings; carries Daniel into the lion's den; builds an ark, and floats Noah and his family over a deluged world; subdues kingdoms; quenches the violence of fire; opens a passage through the Red Sea; prostrates the walls of Jericho; heals the sick; raises the dead; and, in the plentitude of its omnipotence, it says unto the Sun, "Stand thou still upon Gideon; and thou Moon in the valley of Ajalon"—and those mighty orbs instantly arrested in the midst of heaven.

How improbable that Abraham, an exile from Chaldea, should become the father of many nations. At length the set time to favor Israel arrives, and under David and Solomon the Jews rise to great splendor and take their station among the nations of the earth as a rich, powerful, and heroic people.

Behold Greece; to-day she is a horde of savages. A few colonists from Egypt and Phenicia invaded the coast and mingled with the native tribes. Contemplate her greatness and glory after her splendid victory over the Persian host on the plains of Marathon. Her dominion reaches from Cypress to the Bosphorus, and from Pontus to Crim Tartary—an extent of one thousand miles and embracing intermediate islands. Her navy rides every sea in triumph; her cities adorned with sculpture and architecture, the broken fragments of which still remain and raise our ideas and admiration to the highest possible pitch of attainable perfections in the arts.

Trace the history of Rome from her origin to the meridian of her renown, and the boldest presumption will hesitate to predict from *what is, that which is to be*. In her infancy you behold a few shepherds and adventurers planted by Romulus on the

banks of the Tiber, constituting the one *fourth* part only of a people whose whole territory measured fifty miles in length and sixteen in breadth. How changed her condition when she had climbed to the summit of her elevation under the imperial Trajan! Her magnificent metropolis, bounded by a circumference of fifty miles, and including more than a million of inhabitants. View her temples, palaces, amphitheatres, fountains, bridges, aqueducts, marbles and monuments. How imposing the prospect! Her eagle stretching its wings from the wall of Antoninus in Britain to Mount Atlas in Africa—and from the Euphrates to the Western Ocean—and covering under their shadow one hundred and twenty millions of soldiers and subjects!

How signal the transformation in our own Government! But I will not dwell on Plymouth and Jamestown—nor of the colonization of the United States generally, begun in 1584 by Raleigh, and ended in 1732 by Oglethorpe. Less than two centuries ago, we were thirteen colonies, stretched along the coast of the Atlantic. Already our number of States is more than double; and it doth not yet appear what we shall be. But the day is coming when Greece and Rome, teeming as they did with their myriads of inhabitants, will be a desert in point of population, in wealth, and true greatness, compared with this country.

Let none then deride this undertaking, much less attempt to arrest its progress.—To do so, is treason to the best interest of this race, in both quarters of the globe.

Your letter, sir, found me engaged in endeavoring to persuade a bachelor friend with whom the welfare, present and future, of his slaves is an object uppermost in his heart, to send them to this land of promise to them and their offspring—the native home of the African—the grave-yard of every other race. I esteem it a privilege, I assure you, to labor in this great and good work.

Very sincerely yours,

JOS. HENRY LUMPKIN.

Rev. Wm. McLain,

Washington City.

### Notice to the Clergy of all Denominations.

COLONIZATION ROOMS,  
Washington City, Feb., 1847.

REV. AND DEAR SIR:—We are now making an effort to interest the Clergy

generally in *Colonization*, and induce them to take up collections in their churches, in the course of the year. I take the liberty of sending you herewith, a copy of

the *African Repository*, and propose that we will send it to you *gratis* for one year, if you are willing to receive it. Then, if you are inclined to aid the cause, by taking up a collection, or in any other way, we will continue to send you the *Repository gratis*. If not, you can ask your postmaster to notify us to discontinue it.

Allow me to express the hope, that this proposition will meet with your cordial approval, and that great good will result therefrom.

Every day's experience convinces us of the immense importance of Colonization to our own country and to Africa, and of the necessity of enlarging the sphere of our operations, and we find the circulation of the *Repository* exceedingly useful in this respect.

Yours, very respectfully,  
W. McLAIN,  
Secretary.

#### From Liberia.

THE Methodist Missionary Board have recently received advices from Monrovia of the severe indisposition of most of the white members of that mission. The Rev. Mr. Benham, the superintendent of the mission, was greatly reduced by repeated attacks of fever, and when he last wrote was obliged to do so while on his bed. He would visit the Cape de Verdes as soon as an opportunity offered; and if his health is not improved, he will return to the United States in the spring. Mrs. Wilkins, the excellent and indefatigable school teacher,

was expected to accompany Mr. and Mrs. Benham to the Western island. The Rev. Mr. Hoyt has received permission to return home. We think it is now well ascertained that the climate of Africa will not suit Northern constitutions of white men. The first superintendent sent out by the Methodist Missionary Society was a gentleman born and educated in the West India islands, and he, although frequently enfeebled by attacks of the fever, remained in Liberia several years, and is now, we believe, in the enjoyment of excellent health.

#### Items of Intelligence.

MISSOURI COLONIZATION SOCIETY.—The annual meeting of this society was held on the 2<sup>nd</sup> ult., at St. Louis. Mr. Finley, the agent, reported that he had established a paper called the *Liberia Advocate*, of which he had circulated twenty thousand. He had met with many difficulties and an astonishing amount of ignorance about the principles of the society, but most of the prejudices were giving way and the prospects were very encouraging.

THE SLAVE TRADE.—Mr. Wise, Minister to Rio Janeiro, states that the United States schr. *Enterprise*, which was condemned at the Brooklyn navy yard two years ago, has made three successful voyages to Africa after slaves, and is now on the fourth. She sold for \$1,500, and in three months cleared her owners, to his knowledge, \$9,500.

#### Receipts of the American Colonization Society,

From the 20th March, to the 20th April, 1847.

##### CONNECTICUT.

By Rev. Samuel Cornelius:—

New Britain—S. J. North, \$10,  
Henry North, \$6, Henry Stanley, \$5, H. Butler, Samuel Hart, Gad Stanley, Wm. H. Smith, each \$2, E. Peck, C. M. Lewis, Rev. S. Rockwell, each \$1, H. M. Butler, O. S. North, each 50 cts. .... 33 00  
Bristol—Thomas Barnes, \$10, E.

C. Brewster, Captain Darrow, each \$3, C. Boardman, \$2, A. Norton, 50 cts., E. Ingraham, Ambrose Peck, each \$1, J. M. Thomas, 25 cts. .... 20 75  
Terryville—Mr. Terry ..... 10 00  
Plymouth Hollow—Seth Thomas, Sen., \$10, Seth Thomas, Jr., \$5. 15 00  
Waterbury—Wm. H. Scovill, \$10, Rev. Mr. Clark, \$2. .... 12 00  
New Haven—J. Day, Henry White,

each \$10, E. W. Blake, cash, S. Collins, D. Kimberly, A. H. Maltby, E. C. Sallisberry, D. T. Woolsey, B. Silliman, W. Bostwick, T. Bishop, Mrs. Sal- lisberry, each \$5, Mrs. M. A. Waring, E. H. Bishop, each \$4, Geo. T. Marvin, J. L. Kinsley, Rev. S. W. S. Dutton, Wm. Benson, Hotchkiss & Whittle- sey, cash, each \$3, A. D. Stan- ley, B. Silliman, Jr., A. N. Skinner, C. A. Judson, R. H. Starr, N. R. Clark, Mrs. S. Bristol, H. N. Whittlesey, King & Abby, Hiram Stevens, each \$2, Nathaniel W. Taylor, E. T. Fish, R. Burret, H. Camp, A. S. Jerome, Dr. Ives, Dr. Dow, Levi Gilbert, Geo. Hoad- ley, S. M. Basset, Ann Gardner, James Murdock, Jeremiah At- water, Mrs. Joel Root, Henry A. Wilcox, E. L. Cleveland, J. Ritter, Mrs. Apthorpe, E. N. Thomson, A. Bradley, Dr. Hooker, each \$1, Alvan Wil- cox, \$1 50, Mr. Noyes, 50 cts.	
<i>Middletown</i> —A friend, \$10, Sam'l Russel, \$5, T. R. Alsop, Mrs. Dana, A friend, each \$3, Rev. Dr. Olin, Mrs. Watkinson, Dr. Woodward, each \$2, Dr. Casey, Rev. Mr. Crane, each \$1.....	234 75
<i>Meriden</i> —Gen. W. Booth, \$1 50, James S. Brooks, \$3 50, Char- les Parker, \$5, John Parker, \$2, L. Birdsley, \$2, J. H. But- ler, John Butler, Dr. Barlow, Philo Pratt, Dr. B. H. Catlin, Nathan Sanford, each \$1.....	32 00
<i>Derby and Birmingham</i> —G. W. Shelton, \$3, D. M. Basset, \$3, N. B. Sanford, \$2, R. N. Bas- sett, \$2, Joseph Shelton, T. Wallis, P. Phelps, Rev. Mr. Ashley, each \$4, Mrs. Sher- wood, 50 cts., H. Whitney, 50 cts., H. N. Hawkins, 25 cts....	20 00
<i>Stratford</i> Mr. Pratt, L. H. Russel, each \$2, D. P. Judson, Mrs. Hawes, Susan Hawes, Matilda Hawes, Mary Tomlinson, Mrs. Lindsley, Daniel Judson, Mrs. J. W. Sterling, each \$1, J. C. Booth, Mrs. Tomlinson, C. Gilbert, each 50 cts.....	15 25
	13 50
	315 50

## NEW YORK.

<i>New York City</i> —James Boorman, Esq., subscription toward the \$15,000 fund to purchase terri- tory.....	1,000 00
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## NEW JERSEY.

By Rev. Samuel Cornelius:— <i>Newark</i> —Samuel H. Gardner, Dr. A. L. Smith, Hon. William Wright, each \$10, Tompkins & Co., for Newark lime and ce- ment Co. \$31.....	61 00
<i>Elizabethtown</i> —R. T. Haines....	10 00
<i>Trenton</i> —Sam'l R. Gumery, \$20, Judge J. F. Randolph, \$10, Wm. L. Dayton, \$3, Joseph Brearly, \$1.....	34 00
<i>Princeton</i> —Hon. R. S. Field, \$20, E. T. Lyon, \$2, Rev. B. H. Rice, Joseph Henry, Wm. L. Rogers, M. B. Hope, each \$5..	42 00
<i>Madison</i> —Abraham Britton.....	10 00
<i>Morristown</i> —James Wood, Esq. in full of his subscription, \$36 40, J. F. Voorhees, \$5....	41 40
<i>Belvidere</i> —G. R. King.....	20 00
<i>Mount Holly</i> —Rev. S. Cornelius, to constitute his son, Samuel Cornelius, Jr., a life member of the American Colonization So- ciety.....	30 00
	248 40

## KENTUCKY.

By Rev. Alexander M. Cowan:— <i>Mason Co.</i> —Edward Cox.....	5 00
<i>Bath Co.</i> —Ladies of Mt. Olivet Church, to constitute Rev. Gil- bert Gordon a life member of the American Colonization So- ciety.....	30 00
<i>Franklin Co.</i> —A. G. Hodges, \$20, H. I. Bodley, J. Swigert, each \$10, Edm. H. Taylor, Gov. R. P. Letcher, Col. James David- son, each \$5.....	55 00
<i>Woodford Co.</i> —David C. Hum- phries, \$20, Mrs. M. Alexan- der, \$5, H. B. Lewis \$3.....	28 00
<i>Scott Co.</i> —H. Stevenson, \$10, Charles Eckles, Dan'l G. Hatch, Milton Birch, J. H. Daviess, Rev. E. Stevenson, each \$5, Dr. J. Ewing, \$3, Charles Nichols, Rev. Dr. Malcom, each \$2, T. F. Johnson, E. N. Elliott, H. Rankin, each \$1.	45 00
<i>Louisville</i> —Mrs. E. T. Bainbridge.	3 00
<i>Nicholas Co.</i> —Ezra Howe, John E. Corning, each 50 cts.....	1 00
<i>Fayette Co.</i> —Prof. J. Barker, Jno. Caldwell, J. M. C. Irwin, Jas. H. Allen, James C. Todd, Mrs. Dr. Scott, each \$5, Mrs. E. Skill- man, \$2.....	32 00
	199 00

## GEORGIA.

By Rev. Thos. C. Beanning:—	
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*Augusta*—Robert Campbell, Esq.  
Robert F. Poe, Esq. each \$10,  
Col. Henry H. Cumming, \$5.. 25 00  
*Athens*—Prof. C. F. McCay, \$10,  
Rev. Dr. A. Church, \$5, Prof.  
Le Count, \$5, Albon Chase, \$5,  
C. B. Lyle, \$1, Hon. Asberry  
Hull, \$5, T. Bishop, \$5, S. J.  
Mays, \$5, Mrs. Sarah Hamil-  
ton, \$7, Dr. Henry Hull, \$1... 49 00

## INDIANA.

By Rev. B. T. Kavanaugh:—

*Knightstown*—H. Bigger, H. Muz-  
zy, S. Muzzy, S. Culbertson, J.  
B. Low, J. Woods, cash, H. Bell,  
each \$1, W. M. Lowery, Miss  
Hamilton, Miss H. Muzzy, R.  
M. Grubbs, L. Griffith, F. Hall,  
Mary Hall, each 50 cents, Miss  
F. Ann James, 31 cents, Miss  
Rebecca Burt, Miss Hannah  
Burt, Mrs. S. Lowery, Miss  
Margaret Griffith, Miss Hannah  
Foot, John Weaver, George Da-  
vis, H. Dillon, J. Larent, and  
Mrs. R. Griffith, each 25 cts.,  
Miss Sarah Lemonouski, 10 cts. 14 41  
*Centerville*—James Thorp, and Dr.  
J. Pritchett, each \$1, G. M.  
Biswick, W. Noble, Thomas  
Adams, Miss M. Thorp, each  
50 cents, M. M. Ray, Esq., E.  
H. Hudson, T. Gentry, W. F.  
King, J. Stevens, M. W. Jack,  
W. F. Tennis, Rev. W. L.  
Huffman, A. J. Line, Rev J. Ear-  
ly, Miss Abigail, S. Hort, J. H.  
Williams, each 25 cents, Miss  
M. E. Newman, 20 cents, M.  
Hoslon, C. Vannamon and  
Delta Line, each 12½ cents, Jno.  
Walls, 10 cents, (deduct for  
sexton of church, 75 cents)... 6 92  
*Liberty*—Isaac Conwell, \$2 50,  
Robert Coly, \$2, E. Burnside,  
Joseph Williams, J. W. Scott,  
each \$1, I. Coombs, Dr. Chit-  
wood, Dr. Campbell, I. Varter,  
Wm. Bryant, H. J. Shamborie,  
each 50, J. M. Conwell, J. P.  
Notamsenby, L. Tesber, J.  
Leech, W. Wilson, Cynthia  
Ann Gold, M. Hollingsworth,  
Byram, each 25 cents, Albert  
Moore and H. White, each 12½  
cents, W. Farnsworth, V. New-  
man, and George Williams,  
each 10 cents, Margaret Farns-  
worth, 5 cents..... 13 10

34 43

Total Contributions.....\$1,871 33

## FOR REPOSITORY

MASSACHUSETTS.—By Rev. Dr.  
Tenny—*South Braintree*—E. F.  
Pope, to April, 1848, \$1 50.  
*Westborough*—S. M. Griggs,  
for 1846, \$1 50, Nathan Fisher,  
to March, '48, \$1 50, Geo. N.  
Sibley, to Jan., 1847, \$1 50.  
*Medford*—Dea. Jonathan Stet-  
son, to April, '48, \$1 50, Dr.  
Daniel Swan, to April, 1848,  
\$1 50. *Canton*—Friend Crane,  
to May, '47, 50 cts..... 9 50  
CONNECTICUT.—By Rev. Samuel  
Cornelius—*New Haven*—Hen-  
ry White, to Jan., '48, \$1 50,  
John Anketell, to Jan., 1847,  
\$1 50, Willis Warner, to Aug.,  
'47, \$1 50, Capt. H. S. Soule,  
to Jan., '47, \$1 50. *Meriden*—  
Gen'l W. Booth, to Jan., 1848,  
\$1 50, Rev. Harvey Miller, to  
July, 1846, \$3. *West Meriden*  
—James S. Brooks, Esq., to  
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### Redemption of Africa.

*The redemption of Africa, through means of Colonization, a subject of direct and special prophecy.*

ISAIAH, xviii.

AFRICA, which has but little attracted the notice of civilized nations, except for the purpose of plunder, or at best for the gains of commercial cupidity, begins now to interest the heart of benevolence, and to employ the hand of beneficence. Towards this, the missionary enterprise has given its contribution of influence; but the American Colonization Society, which, with its many other objects of enlightened liberality, with peculiar advantage embraces the cause of missions, has done much more. To this subject, from a deep slumber, it has roused the public mind.

The subject of African Colonization in its personal relations, political aspects, commercial advantages, and general religious bearings, has been often and ably presented to public consideration. But, except as in connexion with the general ground of hope for the salvation of our world, and the reference to the intimation that *Ethiopia shall soon stretch out her hand unto God*, we do not recollect to have heard it discussed in the direct light of special prophecy. If such special prophecy

there be, and of which, in part, the colonization effort is an evident accomplishment, it seems to us that in it an encouragement would be found for increased confidence as to the result, and a consequent rousing of energy to more efficient action.

Without extended illustration or detail of comment, the following abridged suggestions on that *crux interpretum et criticorum*, Isa. xviii, are submitted to the reader. Few pages of prophecy have received such unsatisfactory expositions as this. To us, when viewed as directly contemplating Africa, especially in her central, Western, Northern, and Southern regions, in the day of her gracious prospects, this chapter appears with a clearness of adaptation, which it has not in other connexions.

To the inhabitants of those regions, the inspired description of this people remarkably corresponds, vs. 1, 2. For them, while judgment overtakes their spoilers, mercy is in reserve. vs. 2.-6. The result is glorious, v. 7.

I. *The description of the people by their locality and condition.*

1. The locality of the land. The prophet was in Judah, and if we conceive of him taking his stand on Zion, his eye directed toward Africa, the proper country of *cush*, and fixed upon any river of Ethiopia, the

regions beyond would be those of Central, Western, North western, and Southern Africa; all, as to the place of the prophet, beyond the rivers of Ethiopia.

2. The condition of the people of this land. *A land shadowing with wings.* The language is highly poetic. The figures are bold. Over-spread with the terrors and evils of war. Wings, armies, "*whizzing wings*," that is, "land of the clangour of armies—full of armies clanging their arms. Wings are here put for armies."—GESENIUS. *Kenaphaim*,\* here and in Isa. 8, 8, signify armies. *The stretching forth of his wings*—the armies of the King of Assyria,—*shall fill the breadth of thy land.* Thus we still speak of the right and left wings of an army. The tumult, carnage, and calamities of war, give the idea of the literal expression, "*whizzing wings*." The entire history of the tribes of Africa mournfully illustrate the import of the language.

Their commerce is limited and their intercourse little. Their vessels are of bulrushes or flags, fit only for the fair weather sailing on their rivers, or along their shores. This indicates the low condition of their civilization. Of Western and Southern Africa, in past ages and at this day, how literally true!

They are a people *scattered, peeled, meted out for plunder, trodden down, terrified, and spoiled by the rivers.* Without waiting on minute interpretation, it is obvious that this language imports a condition of debasement and extreme distress. To the invasions of the plunderer, Africa has been remarkably subjected. The visit of the foreigner it has rarely known, except for the purposes of devastation and robbery. For a justification of the prophetic statement

of their dispersion, we need only to consult the records for 300 years of the nefarious slave trade. In what land are not the peeled, *plucked*, sable sons of Africa, found? *A people terrible from their beginning.* *Nora* is in the passive form, not *terrible* but *terrified, afraid.* The history of Africa furnishes ample reason for the fears of her people, and that of the last 300 years justifies very fully, the state of mind indicated by the term—*Whose land the rivers have spoiled.* The reference is to the desolating flood, when the waters of the river passing its banks, carry ruin in their course. In this place the idea is the desolation effected by invading armies or plundering marauders. The *verb nahar* "is used only of the confluence of nations;" as in Isa. 2: 2, vid. GESENIUS. The previous state of *Nigritia* and *Guinea* was bad; the blighting visits of the slavers made it worse. The slave ships of Portugal, Holland, England, France and Spain exemplified, on no narrow scale, "*the confluence of nations*" in the work of plunder. These were the rivers that spoiled this land.

Ho! land shadowed with the wings of armies clad in their clanging armor. *Hoi!* imports an exclamation of *threatening, lamentation, or calling*, according to the nature of the subject with which it is connected. In this place, as in Isa., 55: 1, we take it as a call for attention. The day of Africa's redemption dawns; her children are called upon to contemplate the means of their deliverance, and to be otherwise employed than in the ages that are gone.

At the word *waters*, v. 2, there is a pause, and a new subject is introduced. The word *saying* is not used by the prophet, but is improperly supplied, and, of course, embarrasses the meaning. At the term

\* Not having Hebrew characters we use the Italian letters.

waters, the sentence is complete.—An outline of the locality and state of the people whose attention is solicited is given, and we are introduced to another subject. We then pass from the land and injured children of Ham, to see that,

II. *Whilst disappointment is in reserve for those who have done them wrong, Mercy is in store for them. Go ye swift messengers* to this much injured race. The address is not to the ambassadors, whose shipping consists of the vessels constructed of the bulrush, flag, or papyrus; but to a very different class of men. It is the direction given to the ministers of the cross of Christ, whose commission now specially regards Africa.

1. Northern and Eastern Mizraim had been visited by the messengers of peace, at an early day. Central, Northwestern, and Southern Africa, the places chiefly intended in the passage before us, had not.—Their season of grace is appointed, and its day begins to break. See Gen. 49: 10; Isa. 2: 2, and 11: 9; Mal. 1: 11; Mat. 28: 19; and compare the events of the last forty years, and the signs of the present day, with the inspired promise of this prediction. The command before us is—*Go ye swift messengers*. Swift, *Kalim*, light, or if you will, *contemned*, messengers of grace. The command, we repeat, is to the ministers of the Gospel. To this injunction the church begins to lend an ear. The missionary stations of Western and Southern Africa explain the fact, which has its farther illustration to the eye that is directed to the central regions of that dark, that shadowed land.

That the permanent services of the missionary, in order to continued success, are indispensable, is a fact obvious to all; and it is no less evident, that this permanence can be secured only by colonial settle-

ments. Beyond its own boundaries the established colony extends protection to the missionary; and, in case of danger, affords to him a safe retreat. Thus shielded and sustained under the smiles of Heaven, who can estimate the effects of the labors of the missionaries of the cross? Before the benighted mind they bring the principles of the Gospel of Christ; and in the light of those principles, the abominations of idolatry and the follies of superstition, to that mind, shall be made obvious. In the enlarged Bible views of the character of Israel's God, will be seen the moral and immortal features of the soul of man, at once showing its degradation under the influences of idolatry and other forms of sin; together with its capacities and susceptibilities for good. Thus, for the rearing in due time of a character of high attributes, intellectual and moral, a sure foundation will be laid. Education in its proper import—education which contemplates as its subject the whole of man, will be carried forward, illustrative of the important fact, that the religion of the Bible is the religion of civilized man. If already civilized indeed, it meets his condition; if not civilized, it will conduct him to that condition of life. We are not unapprized that partial civilization is like "a little learning" in the smatterer, "a dangerous thing," but more of it, to which Bible light tends, will correct the evil. To the Bible the partial civilization of the Pagan is unfriendly.

2. Not only is the commission given to the "swift messengers of salvation," but a call for attention to the matter is made upon "the inhabitants of the world," v. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye*. The knowledge of the

Lord is destined to fill the earth as the waters cover the sea; and in order to this the Redeemer, the Captain of Salvation, by his agents and in his administrations, *shall stand for an ensign of the people; and to it shall the Gentiles seek.* This is the ensign of our text. The standard is planted, the ensign, the banner, is floating in the breeze; and to the eyes of all on the summit of the mountains, it is conspicuous. The trumpet is blown, and to every ear addresses its sound; *Hear ye.* The Captain of Salvation is rallying around him, and under his banner, his army of missionaries—his evangelical host for the spiritual onset in behalf of the land shadowing with wings, to vanquish, subdue, and disarm, in an African renovation of mind, heart, and condition, those outspread and shadowing wings of hostile armies, which have spoiled that fertile land. By his providential agents of grace and power, the Redeemer unfurls his ensign on the mountains, in the view of all, and is sounding his trumpet long and loud. *Hear ye!*

In the fuller knowledge of the condition of Africa, now in the possession of the Christian world, than once was had, and in the greater facilities of access to its shores than was formerly afforded, the signal is given. The necessities of the African race, and the circumstances of affairs with us at home, are as a trumpet sounding loudly in our ears. The whole agitation of the subject speaks. An unhappy and injured population, of African descent, is in the midst of us. Duty requires that they be raised to the rank of man—of this elevation they are capable; but remaining amongst us, ages must roll by ere it be attained; and perhaps when those ages should have passed away, it might be found impossible. For ages to wait for it is too long, if waiting for ages could effect it. Into the

reasonableness or unreasonableness of that state of the public mind, which causes this, at present, we make no inquiry: upon it we pronounce no decision. For the occasion, it is enough to know and say, that such is the fact; and whether Nature—rather Nature's God, has decreed it forever to be so, the revolutions of time will tell. It is a fact, too, that the ensign now lifted on the mountains, and the sounding of the trumpet, summon us to present action—to immediate duty. Let us not be regardless of the authority of this call.

The African race among us will claim their rights—the rights of man. The extinction of the race—its extermination by violence—is out of the question. Humanity, our morals, the spirit of our political policy, our religion, forbid it. The attempt to conceal from our own minds the fact of the assertion of the claims referred to, is worse than fatuity. Twenty years more will increase that distinct people in our country to 6,000,000. In that time not a few of their number will have gained their freedom, others of them will have acquired wealth, and will have obtained education. They will have learned from our own Democratic lips the value of the rights of man. The fact that the slightest taint of African blood excludes from the family and rights of the white man, will continue to throw, as it does now throw, the mixed race with those of the unmixed blood of the sons of Ham. Into the ranks of those identified with them in interest, this will carry whatever superiority—and many of us proudly claim superiority—of talent that class from us may possess. That conflict would give freedom and success to the men of color is every way improbable. By violence, in our country, they will never be made free. At this moment, were they all free from the yoke of de-



mestic servitude, they could not have the rights of freemen. That their claims would not be conceded, let the case of the *Randolph* freed-men, and the policy of the free States, prove. The continuance of the black man among us may issue in the convulsing of the whole frame of our society, in the free as well as in the slave States; but for his *real freedom*, little or nothing would be gained. Every form of violence would go to retard his freedom.

What then is to be done? That the question is a serious one, and full of difficulty, is felt by the citizen, the Christian, and the statesman. To view it in all its bearings is not our present business; but we may say, that by the removal of such as are emancipated to the shores of Africa—the land of their fathers—a free state may be established, and a flourishing church planted. Each emigrant from this land will, to the native tribes, be a missionary of religion, morals, civilization, order, and liberty. Every such an one may be a missionary of God, while he himself occupies the place of a freeman; and is a blessing to bleeding Africa. This is the aim of the Colonization Society. By private, associated counsel and action, this Society upon a somewhat limited scale and by small means, shows to States what, upon a larger scale and by the ampler means at their disposal, they can do. This lesson needs to be taught, and the day is coming when States will rejoice to learn it. By this association, the American Colonization Society, we see the flag—the ensign unfurled on the mountains, and by it we hear, in no indistinct sounds, the trumpet blown. In this matter the inhabitants of the world—the dwellers on the earth, have a concern. It is the cause of humanity—it is the cause of God—it is the cause of the hundreds of millions of a continent, and

of the Divine glory among those millions. *Hear ye.*

3. Enemies are to be disappointed, and continuing rebellious and impenitent, shall suffer the judgments of Heaven, vs. 5, 6:

*Vs. 5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.*

*Vs. 6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.*

*For afore the harvest, &c.* The expectations of the spoiler are large; he sees the bud swelling, the grape forming, but he is disappointed, for all his hopes are cut down. He and his hopes together perish; among them the fowls shall nestle, and the beasts shall make their bed; and this shall be without hope of regaining their unrighteous spoils. This ruin of their hopes shall be in both the summer and the winter—that is, forever. In the African slave trade, Portugal, Spain, and Holland led the way. Among the nations, what is their place to-day? In the fall and degradation of those nations, let every State that has set itself to sustain, prolong, and perpetuate the nefarious inroads upon the rights of Africa and her children, learn what they may expect. The bud of hope they may see swell, and the formed grape, while yet sour, they may taste; but *afore the harvest*, its branches shall be cut down. Let that mercantile cupidity that is disposed to invade the peaceful retreats, and that would blight the promising hopes of LIBERIA, fear the results of its prurient desires. Above there is an eye that sees the innocent, and a hand that will avenge the wrongs sustained in the cause of right.

4. Over all these scenes God, our Redeemer, presides, v. 4. *For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, like a cloud of dew in the heat of harvest. The Father judgeth no man directly.* All judgment is in the hand of Jesus, JEHOVAH THE SAVIOUR. He is never in a hurry. His arrangements are well made, and he executes them with deliberation, each portion in its season. *I will take my rest—I will consider in my dwelling place.* The land shadowing with wings is before him. He has commissioned and sent to the people of that land the messengers of salvation. He has planted his ensign upon the mountains, blown his trumpet, and summoned the dwellers on the earth. Among them, are those who appear hostile to his purposes. *He takes his rest*—he exercises forbearance. He considers, that is, acts with wisdom. He will blight the prospects and disappoint the hopes of the enemies of the land shadowing with wings, and of those who disregard the import of his ensign upon the mountains, the blowing of his trumpet, and the summons he has issued: The influence of the burning heat upon herbs, and of the heavy dews in the heat of harvest, is to produce the mildew.\* As the mildew, so shall be the blight,  *afore the harvest*, upon the vineyard of the hopes of the impious spoilers of Africa. The blasting of those unhallowed hopes shall subserve the designs of grace to the afflicted people of that land. But,

III. The result is glorious, v. 7. *In that day shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible [terrified] from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.*

1. The time indicated—in *that time*. The time when the swift messengers are sent forth, when the ensign is spread on the mountains, when the trumpet shall be blown, the attention of the dwellers on the earth arrested, Jehovah in his dwelling place conducting wisely his plans and justly blighting the hopes of unrighteous gains.

2. His dwelling place with men is in the *Mount Zion*, and *Zion* is the New as well as the Old Testament designation of the church. Heb. 12, 22 : *Ye are come unto Mount Zion.* This is *the place of the name of the Lord of hosts*. Described as beautiful for situation, the joy of the whole earth; furnishing delightful prospects and refreshing springs.

2. Under Divine influence, and in the light of the Gospel, to Jehovah the Lord of hosts by this people, a present shall be brought. *The present shall be brought.* Ceasing to be *scattered and peeled*—no longer a lawless crowd, they shall be a PEOPLE—Hos. 1 : 9; 1 Pet. 2 : 10—organized under the principles of law, gospel, the hallowed institutes of religious worship, and evangelical order. Thus an actual relation of blessedness between them and Je-

\* *A clear heat upon herbs—a cloud of dew in the heat of harvest.* Inattention to the mode of expression, and the connexion of the subject, has led distinguished men to suppose that this language indicates something peculiarly gracious. The scientific agriculturist, in accounting for the production of mildew at the approach of harvest, could furnish a better key of interpretation. So could the observer of the effect, upon the human constitution, of the burning mid-day suns, and chilling evening dews of our Septembers.

hovah, as their covenant God, will be constituted, as in the case of Egypt, another region of the land of Ham—Isa. 19: 18, 25. Confessing him, they shall be recognized by him as his people. They shall bring before his altar a pure offering.—With Ethiopia, beyond whose rivers they were seen by the prophetic eye to reside, *they shall stretch out their hand unto God.*

3. In reference to *the present* that shall be brought, in the text, there is something peculiarly expressive. A present is twice spoken of in this verse: the *present of a people*, and that *from a people*. In the former, the term rendered *people* is without a preposition; in the latter it is governed by the preposition, *mem*. In the first clause, the *present* and *the people* identify. The *shai*, gift or present, and the *Am*, people, are in apposition, they express the same thing. It is not merely a present *from* or an offering *by* them; but it is the present of *THEMSELVES*. *They yield themselves unto God, as those that are alive from the dead*—Rom. 6: 13. Like the Macedonian churches, *they give their own selves unto the Lord*, 2 Co. 8: 5, *as living sacrifices,—holy and acceptable,—through Jesus Christ*—Rom. 12: 1. They are represented as making a solemn surrender to God of *themselves*; with minds to be more enlightened, with hearts to be more sanctified and comforted; and at once, their whole persons as justified, in the righteousness of their Redeemer. Then follow devotions of mind and heart, sanctified by the Spirit of God; expressed in sacred emotions of soul, confessions, prayers, praises, and a new obedience of the entire man. This is renovated Africa. This is Christian character, and less than this is but a very partial Christianity. It exhibits a people in all their faculties, possessions, relations, and pur-

suits, by self-dedication, devoted to God in Christ. This was the aim of the first projectors of the Colonization Society: it is still the undeviating aim of its most ardent friends. Their faith in its ultimate triumph is sustained by the Divine promise, Psal. 2: 8; and the prophecy, now under review, *directly* contemplating the subject, tends to make assurance doubly sure.

The prophet, in previous chapters having spoken of various nations, in this xviii chapter of which commentators have made so little, directs his foreseeing eye, before giving a very particular view of Egypt, to the more distant Central, Western, and Southern regions of the African continent, and delineates events pertaining to a then very distant day. He describes the land of those regions as darkened with hostile armies, by foreign influence, for sake of unhallowed gains, stimulated to internal feuds, whilst suffering by the violence of ruthless invaders. The intercourse of this land with distant countries has been, and still is, on a narrow scale. Their vessels of bulrushes forbid them to brave the dangers of the sea. But for this down-trodden and injured people, a brighter day is drawing on. They are about to be visited with a message of grace.—Swift messengers to bear it are appointed and commanded to *Go*. They are assured of the sympathy and countenance of the people of God, who dwell in “the habitable parts of the earth;” before whom is lifted up and conspicuously seen, as on the mountains, the ensign of salvation. The trumpet is blown, and the call is made on them to give their aid. For this purpose, under that banner they will assemble. It is the cause of God and man. Jehovah begins and directs the movement. He *rests in his place*, and in wisdom conducts its execution. The

opposers of the measure he will oppose. By the perpetuation of existing evils, they hope to possess the wages of unrighteousness, but those hopes shall prove vain. As the scorching heat upon herbage, and the harvest cloud of dew prepare the mildew blight, so will God blast their hopes of unrighteous gain. The bud may swell, the blossom expand, the sour grape form; but the ripe cluster of their hopes they shall never press. Ere the harvest, the branch that sustains the blighted grape shall be cut down. Among its withered foliage the fowls of heaven and the beasts of earth may summer.—There, in the winter, the former may nestle, and the latter find a lair; while the despair of blasted hopes shall be the spoiler's portion. But the spoiled, the plundered children of Africa, "redeemed, regenerated, and disenthralled," in enlightened, ardent, and self-consecrating devotion, shall give development to the finest features of Christian character. At the Mount Zion, the place of the name of the LORD of hosts, they shall intelligently and voluntarily present themselves as an offering to JEHOVAH.

## CONCLUSION.

The reader will remark, that the prophetic language calling public attention to the ensign on the mountains, and to the blowing of the trumpet, indicates "the signs of the times." These signs are found in the marked dispensations of Divine Providence, the circumstances of the social state of a people, the condition of the public mind, and the bearing upon all these, of the lessons of the word of God. To "these signs of the times," their nature, relations, and bearing on each other, we are solemnly summoned to attend. And among all the objects that at this day address themselves

to our beneficent regard, we think we are not mistaken, when we give a prominent place to the "American Colonization Society," and believe its claims upon us to be of paramount importance. To a very great extent, it gives embodiment to most, if not all, of the benevolent, voluntary institutions of our day. 1. It proposes to relieve the freed man from the ills of oppression to which he is subjected, in a land where he is really, and long must, perhaps forever, be a stranger, by his *voluntary* removal to a state where he will be free indeed. 2. It opens a door for the benevolence of the slave-holder, who wishes an eligible outlet for bettering the condition of his emancipated servants. 3. It carries Christianity with all its Bible light and holy influence, to the hundreds of millions of a benighted Continent. 4. It sends education and civilization with their arts and enjoyments, to Barbarians. 5. Under the wholesome laws of liberty, it exemplifies to savages, an organized state of rational freedom. 6. It proves the black man to be capable of self-government. 7. It is the most effectual means of breaking up the slave mart, and of putting an end to that odious and ruinous trade. What enterprize of the age embraces so many objects of commanding interest? Liberia, on the coast of Western Africa, now about to be a free and sovereign state, but still needing our fostering hand, presents those objects of interest, with all the details of their untold blessings.

In this establishment of a free and Christian commonwealth on the coast, destined to enlighten and redeem the continent of Africa, we have a powerful motive to benevolent and liberal action. Already is *Liberia* more than a reward for all that it has cost. But the great work is only begun. The anticipation of exemplifying on

a larger scale the genius of Christianity, in the formation of a character of loftier moral excellence than has hitherto been known, is, perhaps, not visionary. The natural sternness of the northern temperament, and the gentle spirit of the religion of the Bible, are far from being congenial with each other. They are naturally antagonistic; and when over the former the latter prevails in mollifying its hard features, it is with difficulty that the victory is won; and alas! the inconsistencies of subsequent life too often evince the imperfection of the conquest. The constitution of the Ethiopian mind more mild, gentle, forgiving and affectionate than that of the *Caucasian* or *European*, presents less for the grace of the gospel to overcome, and of course, the same measure of its influence will insure a higher state of spiritual and moral life.—The following suggestions of an eloquent pen we submit for what they are worth.

After adverting to the remarkable contrast between the little propensity of the negro race to wander from their native abodes, and the great tendency of the Europeans to be migratory, restless, and unsettled in their habits, the writer says—"The African stays at home, is contented and satisfied—a feature of natural character, which,—when taken in connexion with other native traits of mind,—would seem to augur a peculiarly gentle and beautiful species of civilization, when he shall have once taken his rank in the society of perfect men, and ennobled races.—There is undoubtedly here an *apparently* vacant space for him to occupy, and which seems by no means adapted to the genius of the Caucasian tribe. These have no real heartfelt admiration of the milder

and gentler aspects of a pure and dignified civilization. All the sweeter graces of the Christian religion appear almost too tropical and tender plants, to grow in the soil of the Caucasian mind; they require a character of human nature, of which you can see the rude lineaments in the Ethiopian, to be implanted in, and grow naturally and beautifully withal. When I read the New Testament, and note the sweet and lovely character of the virtues recommended—that almost female tenderness of mind, which both the flourishing of them, and the perfecting of them, pre-supposes, I am impressed with the conviction, that other than the European race must become the field of their insemination, ere we can see them in their natural perfection. I am far from saying that this race is not naturally capable of exhibiting a certain *order* of the virtues of the Christian religion, such, namely, as tally with their character—a vigour and freedom of soul, &c., and a rough, active charity; but all these are but the first *tier* of Christian virtues, and our surly, rapid intellects are hardly susceptible of others: and this, therefore, leads me to augur, and I think on grounds which are good, that a race more tender-minded than the Caucasian is needed to reflect the sweetness and gentle beauty of the Christian religion, its mystic, quiet, humble spirit, for its sterner features—are already perfectly in the Caucasian. The light of the Christian is œcumenical. It will show the just proportions and analogies of all species of intellectual and moral greatness; and it will show the natural ground of a sweetness and severity of moral perception to be more valuable, than a rigorous capacity for scientific research or political legislation."\*

\*Kinmont. Nat. Hist. of Man, pp. 217, 221.

Whatever may or may not be in this speculation, upon the general subject, we have a sure word of prophecy. The people concerned are clearly indicated by their locality and condition; to them by the messengers of peace are sent the tidings of reconciliation with God, in the signs of the times—the agitations of our age on the subject of Africa and the African race, we see the extent of an awakened public interest in their favor; over all we contemplate a just Providence frowning on a hostile policy toward this hitherto afflicted people, and, as with the mildew blight, blasting its hopes of gain; and in prospect, we have the assurance of that people presenting themselves, with all that is theirs, as a pure offering to Jehovah, in Zion his dwelling place. In aid of this, among the signs of the times, and the active agencies employed, there is none to compare with the American Colonization Society, and its hopeful Colony of *Liberia*, on the Western shore of the land shadowing with wings, and which the rivers—the confluent invasion of plundering nations—have spoiled.

ZUINGLIUS.

April 7th, 1847.

[For the Repository.]

#### Communication.

MY DEAR FRIEND McLAIN:—It is but recently that my attention was particularly turned to the great scheme of African Colonization, in the promotion of which you are so earnestly and efficiently engaged: any thoughts, therefore, which I may have on this subject must necessarily appear crude to one so perfectly *au fait* as you are, to all its aspects and bearings; but nevertheless, I feel constrained to send you a few hasty "dottings down," which, if you see fit, you may embalm in the pages of the Repository, or, if you prefer, may consign to the tomb of the Capulets, *alias* the Editor's depository of "rejected addresses."

It strikes me that this matter of Colonization is not a new thing under the sun, though in making this remark, I would not be understood as detracting aught from the wisdom of those who formed the plan of your Society. What I mean is that the history of the world records many grand colonization schemes; and what is remarkable, few if any of them resulted in any thing but the richest blessings to those concerned—nay, in many of them, God himself was the great originator; and often He directly interposed to guarantee the success of the movement.

All your readers will at once remember one such movement, by which about *three millions* of people were delivered from oppression and slavery, and transferred to a land where their fathers had dwelt, by

the direct interposition of Almighty power. In some respects this scheme was different from yours. In that, the movement was *from* Africa; in yours, it is *to* it—that was conducted across sandy deserts; yours across the ocean—that was made in opposition to the nation amongst which the emigrants had dwelt, and carried war and extermination to the inhabitants of the land whither they went—yours affords the highest gratification to the nation sending the colonists forth, and is fraught with the richest blessings to the land whither they go. But these schemes have also much in common. Both were intended to bring about the return of three millions of an oppressed race to the land of their fathers. Both in the outset encountered much opposition from the very persons they were designed to benefit. Both were conducted by men of the purest benevolence and the most heroic self-denial, whose motives were often impugned, and their conduct misinterpreted. Both had to encounter the slanderous reports of malignant persons respecting the land of their destination—that "*it was a land that catch up the inhabitants thereof; and all the people seen in it are men of great stature.*" In both there was an unwillingness on the part of the emigrants to leave the land in which they had been born, though to them it was a land only of oppression, degradation, and misery, with a few bright visions of *flesh pots, leeks, onions and garlick* interspersed.

However, one was completely successful, and we believe that the other will be, for both have the same Divine wisdom and power enlisted to bring about their accomplishment.

One or two other instances of colonization occur in the history of the same people to which I have alluded. The hand of the oppressor sometimes reached them in their own land, and carried them away captive; but in the course of time, God softened the hearts of those who held them, and they sent them back again to their own land. But every such migration and transmigration was the occasion of much good. *In every instance the effect was to carry the true religion to countries and places which could have been reached in no other way.* And such we candidly believe will be the result of African Colonization. Now, it is true, the conditions are reversed, but the effect will be the same. In the case of the Jews, who alone possessed the true religion, they were transferred from country to country, always to the people who, for the time, were most prominent in the affairs of the world, and who exerted the widest influence, and wherever they went, they carried their religion with them, which being thus brought into these centres of influence, was thus spread abroad. The African came to our shores without religion, but under the auspices of the Colonization Society, he returns a Christian missionary, bearing the religion which he learned in the house of his bondage to millions of his countrymen, whom no white man can approach.

Some in this day of *progress*, may object that these examples prove nothing, because they are all taken from that obsolete book—the Bible. I would ask these *Illuminati* to turn with me to profane historians, and what do we find? The classic land of Greece became renowned solely by the impulse given to enterprise and learning by *colonies* from Egypt and Phœnicia, led by Cecrops, Cadmus, Danaus, and Pelops, who respectively laid the foundations of Athens, Thebes, Argos, and Sparta.—Italy also was colonized at an early day: for if we even reject the story which forms the subject of the *Enæid*, and deny the proud claim of Virgil, that *Trojans* laid the foundations of the lofty walls of Rome, still we know that successive *colonies* from Greece planted themselves in the South of Italy, bringing with them their arts, their learning, and their religion. Carthage too was a feeble colony led by a woman, who purchased from the African chiefs as much land as a bull's hide would cover; and, being a *strict Constructionist*, she so stretched the hide, and cut it up into small shreds,

that she obtained space sufficient on which to found a powerful city, long the rival of Rome, and the greatest commercial city on the globe.

But coming down to more modern days, what is the origin of our nation? How is it possible for men to open their eyes, and look any where on this continent, from the Atlantic to the Pacific, from Passamaquoddy bay to the Rio del Norte, and not acknowledge the advantages of Colonization. We are this day enjoying the benefits of that glorious movement in which the Pilgrim Fathers participated. It might be well for both the friends and the enemies of African Colonization to let their minds dwell on the early history of the colonization of our own country. The Puritans in England were deprived of many civil rights, and restricted in the enjoyment of their religious privileges. The New World had lately been discovered, and to it they began to turn their longing eyes, hoping there to find what their native land denied them—"freedom to worship God." They did not refuse to go from a land which had proved but a step-mother to them, declaring that they had *as good a right* to live in the country of their birth as any king or bishop in the land. Whatever their rights were, they saw that they would not be permitted there to enjoy them. The dangers of the voyage and of the settlement in a strange land did not appal them. Former attempts had failed. The pestilence, famine, hostile savages had destroyed other colonists; but considering anything better than social and political degradation, and trusting in the God of Heaven, they embarked. They landed on Plymouth—and the world knows the result. I will not insult your readers by pointing out the analogies which exist between the colonization of New England and the colonization of Liberia—but in many important respects the difference is in favor of the latter.

From what has already been said, I think I am safe in drawing the inference, that colonization is no new-fangled scheme, ridiculous in its pretensions and necessarily disastrous in its results. *Does it not rather seem the great means which God has always employed for spreading civilization and true religion in the world?*

Before I conclude, will you permit me to say a few words to different classes of persons who look with interest upon all plans respecting the elevation of the colored race? And first, to the Abolitionists. You profess, gentlemen, to be the peculiar friends of the black man—to feel a deep interest in both the free negro and the slave. Now, why do you not assist in sustaining the Colonization Society? Why do you endeavor to

embarrass it by all the means in your power? Already an extensive tract of land has been purchased; a settlement has actually been made; a republic of free Africans, under laws of their own making, and rulers of their own choosing, has been established. In it there is room for the display of every talent, and the avenues to honor, wealth, and respectability are open to all. Now, why do you not join your efforts to those of the Colonizationists, and thus induce and enable many who are living amongst us in degradation, to return to the land of their fathers? Do you say that slaves are multiplying faster than the Society can remove them? But is that a reason for your doing nothing? Is it not rather a strong motive for you to assist, that more may be accomplished? The first movements of all great enterprises are slow; and in this case, it is well that it is so. But when once the fact takes strong hold of the public mind that the effort will succeed; when the misconceptions and prejudices attending every new movement, are removed, then hundreds of masters, seeing a way for their slaves to exist in freedom, will set them free, and thousands of free blacks will anxiously press forward to become citizens of the new republic. The Christian missionary may labor years before he sees a soul converted to God, and hundreds may in the meantime have been born into heathenism; but is he therefore to suspend his labors, and is *this* a reason why the church should send out no more missionaries? Surely not. One soul saved is a rich reward for a life of labor; and that one may be the means of converting others, until the work shall spread all around. But if you oppose African Colonization because its movements are so slow, how long do you think your "subterranean railways," and your schemes of Canadian colonization, will have to operate before all the slaves shall be conveyed away? Every objection which you can urge against African Colonization applies to your own system, and in addition there are physical, moral, and political reasons why Canadian colonization cannot and ought not to succeed. No, if you would benefit the free negro, your true policy is to aid him to go to Liberia. If you would benefit the slave, show to masters that, without risk to themselves or injury to their bondmen, they can set them free; and to say nothing of benevolence, the very selfishness of many of them will induce them to do so.

I would say a few words to free negroes themselves. You know full well the miseries of an existence amongst a race which looks down upon you. Every where you meet with neglect, with contempt, and with

scorn. You have no voice in making the laws, you have no influence in choosing rulers. You set not on the bench of justice; you enter not the jury-box; and though often brought to the bar, you cannot, in many States called free, testify in the witness box. A villain may enter your house, may insult your family, may plunder your goods, may maltreat yourself, and, if he let no *white* man see him, he cannot be convicted; your testimony will not be taken against him. In business you are driven to the vilest and most menial offices. Into the public school your children are not permitted to enter. In the house of God, where all appear as sinners, you are banished to some remote corner. Now, all this is wrong. We have for it not one word of apology. This is *not* the point, however. The question is, *is it true?* You know it to be true—and you must know that while you remain in this country it will not be otherwise. Why then remain where you are subject to so many degrading influences, when Liberia, the black man's home, stretches forth her arms to receive you? There you shall rule—there you shall be free, in name and in fact—there no proud Saxon will turn up his nose if you come between the wind and his nobility. There the executive chair, the halls of legislation, the court room, the school house, the church, all are open to you.—Why stay an hour where such prospects open before you? Do you hope ever to live in peace in this country? Let the Mercer county resolutions answer. Do you expect ever to obtain a recognition of your political rights here? Look to the popular vote on the negro suffrage clause in the New York constitution. And these things were done in *Ohio and New York*.—If such things are done in the green tree, what will be done in the dry? Ah! sooner or later you will find that the Colonization Society is the colored man's *true* friend.

I had thought of addressing a word to Christian philanthropists on the bearing which this noble undertaking has on the questions which now are anxiously debated in our own country respecting the perpetuation of slavery, and the destination of the Africans amongst us—upon the slave trade—upon civilization, and above all, upon the progress of Christ's kingdom in Africa; but I can spare no more time now. If another opportunity is afforded me I may discuss these important questions. In the meantime, I conclude by commending this cause to the attention of all who love their country or regard the best interests of the human race.

J. M.



## John McDonogh's People.

WE are frequently asked of the condition and prospects of these people. We cannot answer many inquiries better than by publishing the following letters from two of them, which have been kindly furnished us by Mr. McDonogh:

LETTER FROM W. W. McDONOGH.  
KING WILL'S TOWN,  
October 7, 1846.

DEAR FATHER:—I have again taken up my pen to address you a few lines, hoping that these will find you in as good health as they leave me at this time. I thank my God that he has still given me health and strength at this time to address you. We are all well at this time—that is, in the mission family, Mr. and Mrs. Connelly, Mr. and Mrs. Priest. Mrs. Connelly, you recollect, was in America last year. After her return to this country she was delivered of a fine daughter; but, alas, the Lord has seen proper to take it to himself. Mrs. Priest had a fine son, and he has been taken also. They could not have been taken in a better time, for they were both infants. Therefore the Lord giveth and the Lord taketh, blessed be the name of the Lord. I paid a visit to my mother and family the first of this year, and found them in good health. I spent two months and a half with them, during which time I assisted my brother in clearing and planting a fine crop of rice, corn and cassada. He has at this time on his farm about 24 or 25 bound boys; some of them were taken from on board of a slaver by an American man-of-war. I think he has now about sixty acres of land under cultivation, or very near it. My visit was in January, February and a part of March; I then returned to my labor among the heathen.

Dear father, I have just been reading again your very kind letter to me just before I left college. I do assure you, sir, that there is nothing on earth that gives me more pleasure than it does to think that I have such an adviser and friend as you are; for no one but a father can give to a son such advice—surely not; and the more I read it, the more I am encouraged to press forward in my calling as a teacher, and may the Lord give me grace to run and not be weary; for without Him we are nothing and can do nothing. I praise His holy name that my lot was not cast in a heathen country and among heathen parents, but in a Christian country and among Christian parents and friends, and that, too, in the hands of one who has been a father to me instead of a cruel oppressor. When I was young and foolish you took me from my father and mother into your own dwelling, and brought me up as a son instead of a servant. I often thought hard of it at the time, but now I find that it was for my own benefit and not yours that you took so much pains in bringing me up in the ways of truth and honesty, for I find now that truth and honesty is the best capital that a man can possess in this world. It is true that wealth makes many friends, but their friendship is deceit. An honest man is said to be the noblest work of his Creator. Had I been permitted to run about as many of my age were, I should have to-day been as ignorant as they are; but, thanks be to my Creator, I was not.

And to you, dear father, words cannot express my gratitude to you for your care towards me during my younger days—for youth is truly the time to lay up for old age—and I hope that I have commenced on a good foundation, for you have given

me precept upon precept, and line upon line, and may the Lord give me grace to keep them all the days of my life. And now, dear father, permit me to give you an imperfect statement of the productions of the country, and then close for the night. The first, and greatest, is rice; sweet potatoes, Lima beans, ochre, pease, raddish, cabbage, snaps, cucumbers, greens, cassadas or cassavas, yams, corn, sallads, cymbianes, arrow-root, carrots (few,) the pawpaw, which grows on a tree, pumpkins, parsley, *mustard*. Fruit—watermelon, muskmelon, mango, plum, orange, rose apples, sour sop, guava, tamarind, plantain, banana, gramma dilla, limes and lemons. *Domesticated*—cows, bullocks, swine, sheep, goats, duck, fowls, pigeons, turkeys (very few.) I will not attempt to give you a list of the wild animals, and the different kinds of fish which we have here at this time. Should you wish to know, I shall give it to you at some future time, should my life be spared. I should like very much, dear father, to see you once more before we leave this world, for it would be a source of great delight to me, *but I will never consent to leave this country for all the pleasures of America combined together, to live, for this is the only place where a colored person can enjoy his liberty*, for there exists no prejudice of color in this country, but every man is free and equal. Please to remember me to all my friends and acquaintances, to Mr. Dumford and son, and uncle James Thornton, and Par Nowd, and all the rest. And now, my dear father, I close this letter, hoping that you will let me hear from you soon: and may the Lord, who is able to do all things, protect and deliver you from all dangers, seen and unseen, and grant you strength for many days and years yet to come, is the prayer of your humble servant,

W. W. McDONOGH.

The Hon. Walter Lowrie mentioned in his last letter to me that he had bought me a watch with the money that you sent him for me. Please let me know what has become of David.

LETTER FROM G. R. ELLIS.

MESSURADO COUNTY,

October 9, 1846.

DEAR FATHER:—I again avail myself of this chance to write you. I do assure you, though, that I feel at a loss to know what to say, I have written to you so often, and have never received but two letters from you since I left you. The first was by the Renown that was wrecked at Port Praya, and the second by the Lime Rock, and by Capt. Auld I wrote you two or three letters, besides those I sent to different persons, and I don't as much as know whether you ever received them or not; but one of the emigrants from Kentucky, who passed through New Orleans, told me that he saw you in New Orleans, and that you told him you had only received one letter since we had been here, and that was from Galloway Smith, and I assure you I was more than surprised to hear it, for I have wrote you by every chance since I have been here, by the way of New York, Philadelphia, Baltimore, and direct from here to New Orleans. The same emigrant told me that you said you wished two of the young men from here would come to New Orleans. I should be extremely happy to come on myself, but I would rather hear from you first. My dear father, I really think some hard feelings against me on your part is the reason I have not received any letter from you for such a length of time. My brother Washington gets letters from you; he can tell me of your health, and I know I write to you as often as he does, as I generally forward his from here, and write

myself at the same time, and he receives answers and I none. My dear sir, as I cannot see nor hear from you, I am almost disheartened about writing to you, but I assure you, sir, without any thing like flattery, that my affection remains the same towards you, and, in fact, I feel more love and esteem towards you, now we are separated by wide waters and rugged mountains, than ever I did; now I know how to appreciate good advice received from you in my youthful days. I feel and know the truth of the Scripture that says, train up a child in the way he should go, and when he is old he will not depart from it. I hope that we shall see each other's faces again in the flesh; but if the Lord has ordained it otherwise, I trust we shall be among

that number that John saw surrounding the Throne of the Lamb, where sorrow, pain and death are felt and feared no more. Julia and her husband and Lamberth have both joined the Church, and nearly all the rest of the people. Lamberth is one of the official members. We are all in good health, and sincerely hope you are enjoying the same. As this letter will reach you, I hope, by Christmas, I will conclude by wishing you a merry Christmas and a happy New Year, and that you may enjoy many more, with the blessing of God upon your head. Mother and Julia send their respects to you.

I am, dear father,

Your affectionate son,

G. R. ELLIS.

[From the Colonizationist.]

Gov. Pinney's Letter.

WHEN at Cincinnati, a few weeks ago, in company with Gov. Pinney, we availed ourself of his intimate acquaintance with Liberia and all its interests, to obtain information upon a few points which we thought would be of practical importance to such of the colored people of the west as may think of emigrating to that country. The reader may rely upon the answers here given, as Gov. Pinney was, for several years, a resident on the soil.

K.

COLUMBUS, OHIO,

Nov. 28th, 1846.

Brother Kavanaugh:

MY DEAR SIR:—Your kindness in coming to assist me at Cincinnati deserves a better return than I have given; but the delay in answering your questions has seemed to arise out of a necessity connected with

my rapid journeyings and constant occupation. I steal some hours late at night from my other business this evening, lest I should omit it altogether.

*Question 1.* How do emigrants make a living in Liberia?

*Answer.* By their wits or by their work. Those who are competent to act as teachers, can get from three to four hundred dollars a year for school teaching. Good accountants can get from six to eight hundred dollars as clerks in stores and mercantile houses. Tailors, shoemakers, blacksmiths, carpenters, masons, shipwrights, &c., can find constant employment, at good wages, ordinarily. The farmer, in Liberia, can raise on his farm pretty good Indian corn, sweet potatoes, rice, sugar cane, cotton, indigo, arrow root, ginger, oranges, banana, plain-tain, beans, grapes, pepper, and

many other valuable vegetables and plants. He can raise hogs, poultry, cattle, catch abundant fish, and kill deer and other wild animals.

*Question 2.* How much land is necessary for a family of five persons?

*Answer.* This depends upon what they do, and their wealth.—If a man goes out poor, as most of our freed slaves and many free people of color do, fifteen or twenty acres will be all they will need for several years; because as it is always summer the land calls for labor all the year, and one man cannot ordinarily tend more. But any amount can be purchased for from seventy-five cents to one dollar per acre, as valuable as our new lands at the West.

*Question 3.* Has not all difficulty between the missionaries and governor ceased?

*Answer.* There never was any difficulty in the American Colonization Society's Colony, except with Rev. John Seys and Gov. Buchanan. Mr. Seys is now in the United States, and Gov. Buchanan has been dead for nearly five years. That was only a difference of opinion about a law which can never arise again. All the missionaries there, so far as I know, now submit to the laws, and are pursuing their work with the good will of the colonists and our Society.

*Question 4.* What is the whole length of the coast from the north-western boundary of Liberia to its south eastern limit, including Maryland in Liberia and its territory?

*Answer.* From Cape Mount, forty miles northwest of the town of Monrovia, the territory of the colony extends nearly four hundred and thirty miles, to its southeastern termination on the Gulf of Guinea, one hundred miles east of Cape Palmas.

*Question 5.* Is it your opinion that cotton could be produced in Africa in sufficient quantities and quality to so fill the European market as to reduce its value in our southern market?

*Answer.* Africa, in all the tropics, is the natural home of an excellent quality of cotton, superior to our ordinary uplands of the South. The soil and climate are both favorable, and if the native kings of Africa could set their slaves at its cultivation, in the Southern method, I see not why they could not supply the world. They have slaves of so little value that thousands are sold in the interior for a mere trifle, and some on the coast for *ten or twelve dollars!* Mr. Buxton, in his able work, recommends to send out agents to teach them these advantages and offer them a regular market. This, however, will not, probably, occur for a long time, and before that day, I hope it will not be needed for the object you suggest.

*Question 6.* How does Liberia coffee compare with the best Java or West Indian coffee?

*Answer.* It is superior to any American, and by many considered equal to Java, in quality and value. It is the most productive species and soil in the world, and will, doubtless, yet prove of great profit to the Liberia farmer.

*Question 7.* Will it require as much labor to get a living in Liberia as in Indiana or Ohio?

*Answer.* No man, by farming, can get a living without labor, but in Liberia, there being no snow, or frost, or cold to provide against, a large portion of the labor needed here for keeping warm and comfortable, is not needed there, and as it is always summer, much less land will support a family.

Another consideration may here

be added, viz: that many important plants and vegetables continue to grow and bear from year to year, with very little cultivation. Our garden Lima bean *I have seen* covering by its vines a good sized tree, where it had been growing and constantly bearing for nine years!—Sweet potato vines are often, when pulled, replanted, and go on to bear more roots. The African potato, or cassada, grows for two years; the cotton plant bears for nine or ten years.

*Question 8.* Is not Liberia now as healthy as any part of the United States?

*Answer.* *I think not.* It is healthier than some parts, and some settlements (as, for instance, that at Cape Palmas) are as healthy as the best countries in the world—I mean for older settlers. The deaths there for several years past, have not been *two per cent.* In some of the towns of the old colonies, the deaths are more, ranging from three per cent. to five and six per cent. The last is only true of the settlements of New Georgia and Lower Caldwell, both of which are near the tide water swamp of the Messurado river. The inhabitants of New Georgia are natives of Africa, and

not American colonists, and may be injured in their health by changing their native style of living to become civilized.

*Question 9.* Cannot a prudent and industrious mechanic or merchant make money faster than in the United States?

*Answer.* I would not say faster. They can make money and get good wages—so can men here. The great advantages the colored man gets by going to Africa are not as to his eating, or drinking, or wealth, but in his *social, political, and moral* position. He becomes a *man*.—He is no longer despised as of another race, but treated as an equal and brother. If we cannot find colored men who can appreciate such advantages, it is not very important to send others.

Let us set before them these advantages to themselves—the vast privileges which they will thus secure their children, and the noble prospect of suppressing the slave trade and civilizing Africa. May the Lord strengthen your hands and heart, and give you great success, is my sincere prayer.

I am your obliged brother.

J. B. PINNEY.

[From the Liberia Herald.]

Liberia.—No. 2.

BELOW will be found the second number of Mr. Russel's articles on Liberia. We do not, of course, hold ourselves responsible for all his sentiments. We publish the article because it comes from a Liberian, and is in its way a great literary curiosity. Our readers will not fail to notice that his description of the productions of Africa is sufficiently minute and explicit.

MESSRS. EDITORS:—In a former letter we tried to say something of our colony. How often do we find emigrants who think because they "*are free*," they should *work no more*, and when convinced by pinching want, that God does not rain bread upon the idle, in Africa, more than in America, long for the chain of the slave, or had as lief have it, as though they could only thrive at that point where the temperature of

industry has its degrees\* told by the "Cowskin." Too ignorant and degraded though raised in a land of Bibles, to know the difference between working for one's self, and laboring for a white master. Seeming to drown every sense of honor, *"in them are big ponies or corn bread and fat meat, old mars or mis use to ge us."* Thank God, those who are too idle to work, and too stupid to change these opinions, soon become a nuisance, and go the way of all trash. The well-bred man of good sense, though he may not know the first letter in the alphabet, soon sees (no matter what his opinions might have been) that his labor is his own, and resolves to maintain himself, and enjoy liberty too. Others, though illiterate (as most of us are,) take wide views, looks upon his neighbour as well as himself, and thence upon the country at large, as though nature had stamped his heart with public spirit, as well as self love. They not only see that all their labor is their own, every improvement belongs to themselves and children, good sound sense and industry tells them to go forward, and they obey, looking upon Liberia as theirs, and the home of their children; its strength their safety; its wealth their property, and its prosperity their glory, and the salvation from degradation of their children. Such men as these, though they cannot read a word, and, perhaps, never thought of writing, and, perhaps, spent much of their time in slavery, are an honor to any country, that would allow them equality. There are some of this stamp in Liberia, men "worth their weight in gold." They are industrious men, who look forward, who love their children.—Such men are not only good citizens, but patriotic colonists. One thousand of them would make the soil, and the ship, declare Liberia independent *without a human declaration.* As the hope of Liberia's glory, present as well as future glory, rising before such men, it beckons them onward. They enjoy "freedom" in every true sense of that word. They love our laws, because they are wholesome, they are ours made by legislators of our choice. They love liberty for what it is in and of itself.

Free from that oppression worse, if possible, than that of Israel in Egypt, under which he once groaned, the industrious public spirited man seizes and holds fast the hope of elevating not only his own, but the name and character of his country. With life, liberty and the pursuit of happiness, with and before him, with a right view of these things, what can hinder this colony from prospering? Or such men from being freemen? It is a startling truth, unless it has become "a new thing under the sun," that there is not a free black man from Georgia to Maine. No, nor in the whole United States! Nor will there be very soon, if we must judge from "the signs of the times." "The Gospel was to free the slave of the United States," but we are told that "slavery is becoming a baptised child of holy scriptures," "strengthening and tightening her chains," listening not for one moment to the Abolitionists' jargon of *amalgamation* and of *Negro equality*, the only two hopes of the black man ever becoming a free man in the United States. The Abolitionists, after all their talk, are sitting as strong guards, to keep those two hopes from being realized, as the veriest slave holder of the southern states. So we believe.

What number of the so-called free states (for that we don't know) has made them equal in every point,

short of which they are not on equality, not equally free. What abolitionist has carried out his principles or showed his declaration (that he has no respect of color) to be true, giving his daughter to a negro husband, his son to a negro wife? and amalgamating his grand children—showing example as well as precept to the slave states.

A real unprejudiced white man we have yet to look upon, unless it may be the Hon. Mr. Gray, who followed a colored woman and his children to Liberia, married her and lived and died happy. There are those who plastered the poor ignorant colored man's eyes with the *empty name* of liberty. Stretch out artificial rain-bows, and set the negro to running after the philosopher's stone. *Liberty*, which they say is at the end of it, which "bow" they move as fast as he runs, still feeding the poor black with such sickly talk as freedom in America, "a sounding brass" in the hands of an enemy.

We are glad that we are able to say, that there are a *few hundred freemen in Liberia*. If in the eyes of any man our constitutional connexion with a *great, if not the greatest philanthropic society that ever lived*, makes us not a free people, a word can alter that. Liberia has the power to ask, the power to receive, or take: the Colonization Society the will to sever any union that would degrade us at any moment. A constitution continually lays before us that if we are not now, and we feel we are and see we are, we can adopt and be a people. Jehovah gave Africa to the colored race, God planted and will water and cause to thrive this "sweet home" of the colored man, and He will do it, despite the sheep-skin covering of its enemies. First the emigration of free, secondly the gradual emancipation of the slave

black man, thirdly the union of African tribes with Liberia, now becoming so general a desire among our natives, some of whom have made application and become in part united already, and by our own children, goodly numbers of whom to our everlasting delight, gambol in our streets, fill our schools and assist us at our work, all of whom are as free as the air they breathe, never saw the chain, and as much as they are learning, cannot learn, or understand, the word *slave or slavery*.

"Slaves cannot breathe" in Liberia.

"If they touch our coast their shackles

Fall," and fall for ever, Liberia will live for ever.

Opposite the new settlement of Virginia, on the east side of the St. Paul's, is Caldwell, extending several miles up the St. Paul's—what is called Lower Caldwell is the township. Upper Caldwell is that part extending along the banks of the river upward in ten acre farm lots, laying side by side parallel with the banks of the river. We left the canoe at lower Caldwell and walked along the clean street to Upper Caldwell. It is not so populous, by one-third, as it was twelve years ago, from various reasons—death and removal the chief. Several persons have made Caldwell an unhealthy place; and if it is, Millsburg, New Georgia, Monrovia, are all unhealthy because people die. Mortality at Caldwell has, however, been handed out to the world as originating from the "swamp" with which it is infested by effluvia, &c. &c. This we have always thought a mistake, made from want of experience or knowledge of the place. As we have had the honor of living at both Lower and Upper Caldwell for several years, and sincerely love to look around us, we will also give our opinion in this matter, with some little experience to help us.

From Lower to Upper Caldwell

the land is not low, the river presents on both sides a beautiful elevated bank, which gradually rises for some hundreds of yards back, and then presents a plain surface.—There are but few not very extensive swamps, and they are not very near the river, being two, three and four miles off, excepting it may be a small pond of water, and one or two spots hardly large enough for potato patches in the dry season.—In the rear of Caldwell are extensive prairies or “Old Fields” of high grass, the soil of which is a rich black sandy mould, never looked upon as unhealthy, and if rotten grass be inclined to make them so, these fields are burned off every year, by natives, lightning, or some such course, and effluvia from rotten grass is thus put out of the question. Unfortunately for the inhabitants of Caldwell, Millsburg, and New Georgia, their first settlers, or the great mass of them, from some droll cause “working by sight” on the bird-in-hand principle, turned their attention to sawing plank, and getting timber, instead of tilling the soil, which seemed to be looked upon as a kind of contemptible employment in those days, fit only for “a native” from whom they purchased all their bread and vegetables,—meat, too, except American provisions, and thus became, in one sense, the servants of those they thought so low—for the *natives* carried off the funds of their labor, in exchange for rice, cassada, plantains, bannanas, poultry, venison, &c. &c.—We think that Mr. N. Dosia informed me, that upon seeing all his labor carried off by a few contemptible American cassava planters and the *natives*, he was one of the first few sawyers who resolved, degrading or not, not to be so beholding to others for bread, and broke a while from the saw each season and planted

their little cassada patches, which helped “amazingly,” and brought as much money as timber; one after another by degrees adopted the same plan, but to a very limited extent.

This timber business is what has to some great extent crippled Caldwell, Millsburg, and New Georgia. Men hardly acclimated, and born in another country, reared up healthy farmers, were in those days, in both seasons in the woods, exposed to the sun in the dry, and to the continual pouring of the rain in the wet season, two, three, four, and often six and seven miles from home, wherever they could find a swamp or creek, sawing all day, month after month, in water very often waist deep, and floating logs, sleeping night after night in their same wet apparel, as though God designed men to become fish, or even amphibious animals, lifting logs and carrying for miles horse loads of plank and timber on their heads and backs, thus breaking their constitutions, bringing on a pleuresy, consumption, perhaps sleepy disease, plunging themselves into untimely graves, not living out half their days. It would be no wonder to me had all who followed it died. We have known but few deaths in these places but could be traced back to the causes alone mentioned. And this sawing in the rains is still carried on by a few, who, little as they think it, are finding a speedy grave. If men will saw, let them do it in the dry season, out of the mud—when it is too dry to plant—and let them saw in the shade, it may then be a healthy employment. Most of the few that never followed sawing are living and doing well this day—one proof of what we have been saying. Thank God! the people of these colonies and of these towns abovementioned, have seen their evil: many of them, when too far gone, have la-



mented it, and have turned their attention to one of the two things needful, the cultivation of the soil. Though it is to be lamented that beside our merchant farmers of Monrovia, so few in the Messurado county look at all beyond the present gain arising from cassada, potatoes, and a few other vegetables, leaving coffee, arrow-root, sugarcane, Cayenne pepper, ginger, &c. &c., out of the question, making too little provision for their children by profitable example. We must say in honor to Upper Caldwell, that it has one or two farmers who are, so far as they do go, go ahead men, and for several years in one season of the year, has fed, for the money, almost one-twentieth of Montserrat county. Lower Caldwell, too, has one or two pretty go ahead planters, who prove that the "hand of the diligent maketh rich;" and if two men can thus do, what might not fifty such accomplish?—It would be good for Liberia, especially if they raised such things

as were fit for exportation, and which ships plow the deep to convey from other lands, and they can do it. It would be good, if every merchant was a farmer; also, every carpenter, blacksmith, rock-mason, doctor, lawyer, preacher, (the Governor himself is now,) all should add to their professions and some are trying the *word farmer*, or rather the business of farming.—We know that a few fools look upon this as a contemptible business, and so do they every thing else, but running in the country with a bar or two of tobacco, growing very famous in that kind of honor that debts bring upon their high personage.—For we do not believe there is a respectable factor in Liberia, who does not begin to feel that it would be no dishonor to lay hand on the soil also, and how to treat respectable men that distinguish themselves at the business, as the pillars of Liberia.

A. F. RUSSELL.

GOLAH, Sept. 8th, 1846.

[From the Liberia Advocate.]

#### Reasoning of a Louisiana Planter.

ADAMS Co., Miss.

February 17, 1847.

Editor of Liberia Advocate:

DEAR SIR:—Not very long ago, I had the pleasure of meeting with a wealthy and intelligent planter in Louisiana, who gave his views concerning the religious instruction of slaves. He is not a member of any church, and not only so, but he is frequently skeptical on the subject of religion. This is one of the circumstances that made his reasoning, in reference to his slaves, peculiarly interesting to me—perhaps the same may prove somewhat interesting to you and to some of the readers of

your valuable paper. Of course, no names will be expected in a communication of this kind. Suffice it to say, as regards the planter himself, he is a gentleman of education and wealth; of good and temperate habits, noble, generous, and honorable in all his dealings with his fellow men; in a word, he is what the world would call a first-rate Louisianian.

In the course of the conversation, after listening to the difficulties of his own mind on the subject of religion, I asked him how he felt in reference to his servants? His reply shall be given as nearly as possible in his own words.

Said he, "I have reasoned with myself in this manner—It is true there are doubts in my own mind as regards the Bible, as to its being the true word of God, and as to its telling what is to be the true state of man in the world to come. But notwithstanding my doubts, it is a part of wisdom for me to choose the safe side, at least, the safest side possible.

"Suppose, then, that the Bible should at last be found to be true; what will be my situation? I shall have more to answer for myself than I can well do—without having to answer for my servants. They are in my hand and cannot have the gospel, unless I give it to them. So that if there be any truth in religion, I shall have to answer for them, their ignorance, and its consequent evils.

"And not only so, I know from my own observation, that even if there be no truth in religion, still it has a tendency to make servants better than they otherwise would be, more honest and more faithful, so that in this respect I would be no *loser* but a *gainer* by giving them the gospel. So that at any rate be the Bible true or false, my safest and best plan, is to give them the gospel; and I have done accordingly.

"My first step was to put up a plain and comfortable house, expressly for religious worship. This is called the *Meeting-house*.

"It is true I live within a short distance of two or three churches, but knowing that my servants would be exposed to many temptations on the way, in attending these churches, I determined to have one at home.

"The next step was to engage the services of a minister of the Gospel, without so much regard to his *denomination* as to his *piety* and *acceptability*. (The expense of this was from six to eight hundred dollars a year, but preaching will soon pay for itself on a plantation.)

"When the minister first came, I took my family and went with him to the meeting-house, where the servants had already been collected. I then spoke to my servants to this effect: You see what I have done for you.—I have built this house—I have obtained a preacher—I knew if there be any truth in religion, I would be responsible if you did not have the Gospel. But *now you* will have to *answer* for yourselves if you do not obey what the preacher tells you to do. I have now done my duty to you, so that I will simply have to answer for myself.

"The minister then commenced and went through the religious exercises. But fearing lest some had been attracted to the meeting merely by its novelty, I remarked at the close of the meeting, that I expected all to be present, on future occasions, unless hindered by sickness. Said I to them, you see you have precisely the same services as your master's family. We all attend here with you.—Now after providing these privileges for you, it is nothing more than right, that you should attend on them, and I shall *require* it of *you*, just as I do of my children. The services *cannot injure* you, and they *may do you good*. It is my fixed purpose therefore to see that you always attend and in good season. And I will deal with you in reference to this matter, just as I do with my children. Sometimes they would rather stay at home and play, than go to church. Then I simply say to them, you *must go*, unless you are sick, and I will punish you if you do not obey me—and I shall deal with you in the same way."

At the close of our conversation, he told me that his servants, (although some did not at first like to attend,) soon became as punctual and regular as his own family, and that the

good effects of preaching upon them could already plainly be seen, especially in their increased temperance, honesty and faithfulness in duty.

Here I must close. It would do your heart good to visit that plantation, or one like it in Mississippi, which I shall describe in my next.

The one just described is one of the most orderly, quiet, pleasant and prosperous plantations I have ever seen. Would that there were more like it!

As ever, yours truly,

PHILODOULOS.

[From Africa's Luminary.]

### *Agriculture in Liberia.*

WE are pleased to notice the increased attention paid to developing the resources of the soil, in this part of the colony, and sincerely hope that a new era, in this respect, is dawning upon Liberia. It has long been a standing reproach to the inhabitants, that while they possessed advantages in soil and climate surpassed by few and not equalled by many, they were nevertheless dependent upon others for the common necessities of life. We trust, nay we believe, that this reproach is about being wiped away. With the blessing of God upon the labor that is being and has been bestowed, the "hungry time" will hardly return the next season.

We have thought, and our opinion remains unchanged, that the native trade is on the whole injurious. If we are correctly informed, it is decreasing, and as a necessary result individuals are turning their attention to other, and more certain channels for the profitable investment of their means and labor. Farms which have been lying waste and uncultivated feel the influence of this change. Not only are articles of provision for home consumption planted in great abundance, but in some instances, we learn that ginger, &c., are being cultivated with a view to making them articles of exportation.

Coffee, ginger, sugar, arrow-root, pepper, tobacco and cotton could be

raised in sufficient quantities, to meet the wants of the people themselves, with respect to these articles severally, and allow a surplus to exchange for other commodities, the productions of other lands. Hitherto instead of exporting *any* of these articles, the colony has imported great quantities of most of them. According to an official report published by order of the United States Congress, it appears that Liberia paid in the two years preceding September 30th, 1843, for tobacco, \$13,324—sugar, \$3,546—sheeting and shirting, \$4,111—cotton and linen drill, \$1,420. Making an aggregate of \$22,401 for these four articles alone. This sum it will be remembered was paid by the colony for what could and ought to have been raised at home. In addition to the above, the same report enumerates the value of imported provisions, for the same period of time, as being \$27,773. This last, we suppose, does not embrace the provision sent out by the Society for the use of emigrants, but only that which came under the notice of the collector of customs. Over \$50,000 expended in two years, for provision and only four other articles of consumption or trade. The number of inhabitants as shown in the same report was 2,390. Had this expense been saved, it might have placed over \$20 in the hands of every man, woman and child in the colony.

We do not say that results different from these can be effected without labor; but then it will be a labor that will in no way detract from individual happiness. Let each individual commence by making an effort, to raise enough, at least, to supply his own and his family's wants of such articles as the country will produce. Let the females introduce the hum of the spinning-wheel, in lieu of that idle gossip which now engrosses by far too much of their time, and the aspect of affairs will soon be materially changed for the better.

[From the Southern Churchman.]

#### African Colonization.

EVENTS are now in a rapid course of development which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the colored race of our country on the coast of Africa. The scheme itself of planting the free colored people on that coast which was regarded by many as worse than Utopian in its character, and which not a few always met with the smile of incredulity or the sneer of contempt, is now proved to be not merely practicable—but a *successful* experiment. Colony after colony has been formed:—they have each outlived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom, which will secure them a name, and, we doubt not, an honorable place among the nations of the world.

Recent arrival from Liberia furnishes the gratifying intelligence that the inhabitants of the colony have given their approbation to the suggestion of the American Colonization Society to declare themselves an independent nation;—and that delegates were to be chosen in the

different towns and settlements of the colony, in February, to assemble in Convention in order to deliberate upon and to form a constitution for the government of the country as a distinct and independent community.

This important movement on the part of the Liberians, is looked upon, we understand, with no unfriendly eye, but on the contrary with the kindest regards and deepest interest and favor by the Governments of England and France which will early give their acknowledgment to the nationality of the colony. These governments, it is stated, having become convinced that the only effectual remedy to be applied to the suppression of the slave trade on the Western Coast of Africa, have determined to establish on that portion of the continent colonies similar to our own. They are now making the inquiries requisite to ascertain the boundaries of the present possession of the American colonists; and design, at an early day, to make settlements on the same coast and in the contiguous neighborhoods for the purpose of lining the whole coast with a belt of colonies.

#### Work for the Gospel.

THE Watchman of the Valley reports an address delivered at Cincinnati, by Rev. Mr. Bushnell, a missionary lately returned from Western Africa. The following are some of Mr. B.'s pictures of the

gloomy and terrible darkness which overshadows that dark land, and which shows what a conquest the truth has yet to make before the world is converted to Christ:

The population of the Gaboon country, where he resided, and of the regions beyond, is quite dense, divided, and subdivided into numerous tribes, speaking, as he represented, perhaps fifty different languages and dialects, and ruled respectively by every form of government—a free government excepted—absolute despotism, aristocracy, and patriarchal government.

The ravages of the slave trade are dreadful. Were the victims of this traffic simply kidnapped by the slave trader, its horrors would be far less than at present. The trade is the great incentive to the cruel and bloody wars which are perpetually desolating the country; the slaves are the spoils of the victor, which he exchanges with the trader for rum and fire-arms. Thus the cupidity and cruelty of the pirate slave trader is infused into and infuriates the whole population where this traffic is carried on.—Men will capture and enslave sometimes their near friends and relatives; parents have even been known to sacrifice their children on this altar of Moloch. And the man who drags his fellows in chains to the slave factory to-day, is liable to be himself the victim of the same cruelty to-morrow.

Domestic slavery prevails there also, universally. The people have passed from a savage to a barbarous

and semi-civilized state. Foreign trade has brought them some of the conveniences of civilized life, the purchase of which requires the exchange of native productions.—These requisites are the fruit of labor, and to furnish them the stronger enslave the weaker, and compel them to toil in their service. All the labor of the country is performed by women and slaves; the unenslaved men, like the lordly Indian of our continent, being unwilling to tarnish their quality by such a degrading occupation.

Polygamy is universal here.—Every man is estimated by the number of his wives. One man, if his wealth and power are able to procure and maintain them, will sometimes own hundreds of wives.

The most cruel superstitions prevail among them. They believe that no man, except in extreme old age, dies a natural death. Every instance of premature death, whether by sickness or casualty, is brought about, they think, by the invisible, supernatural agency of some hostile acquaintance. They are strong believers in witchcraft.—Every such death, therefore, stirs up the indignant friends to prosecute and convict the suspected murderer. He is arraigned, passes the ordeal of their cruel and capricious tests, and receives the punishment of death. Multitudes of innocent men are the constant victims of this superstition. Cases of the kind had fallen under Mr. Bushnell's personal observation.

#### *Items of Intelligence.*

**INUNDATION.**—It is with pain that we have to record the distressing situation of the people at the settlement at Sinoe, called "Readsville."

This settlement is composed entirely of persons who have given all their time to the cultivation of the soil—and but for the inundation which oc-

curred there in October last, the people of that settlement would *now* be in independent circumstances. We hope that the benevolent of our community will extend to our suffering fellow citizens some timely assistance—their condition is certainly an alarming one. Richard E. Murray, Esq., superintendent of public affairs at that place, under date 15th October writes: "Public business had called the major part of the male inhabitants to Greenville—some of them started early for home, others remained till evening when it commenced raining, which compelled them to remain till next morning, when they started for their homes—the river had swollen much and they were fearful of meeting with some accident; these fears were fully realized, for on approaching one of the points of the river, such was the force of the water, that it capsized one of the canoes, with three men; they were nearly drowned—the other canoe being near them, came to their assistance. This was the beginning of sorrows; when they arrived at the farms, they found the river overflowing its banks—it continued to rise all day. Sunday about half past 12 o'clock p. m., Mr. Dulany told me that a native of Blue Barre had brought him intelligence that the swamps back of the farms had filled and met the river, producing a complete inundation. Alarmed for the safety of the people, we despatched two canoes with six of the settlers. When they arrived at the farms the scene that presented itself to their view, was truly distressing—from one end of the settlement to the other, the land was covered, the houses, though pretty high from the ground, were flooded—the inmates of some were obliged to leave the lower floor, and take to the lofts. In some houses the water was nineteen inches above the lower floor—in some instances,

they were obliged to make fire on their beds. Three houses only escaped; they were quite high from the ground; the others were under water till late Sunday night, when it began to subside. Every thing like bread stuff is ruined, the loss in potatoes and cassadas is estimated at nine hundred bushels. The people were just recovering from the effects of last year's freshet. Famine stares us in the face—it is impossible for us to support them till they can raise another crop. A little assistance would be of great benefit to us, and we urgently desire that a few articles be sent us to enable us to procure the necessary supplies for these unfortunate sufferers. That settlement will have to be broken up—the oldest natives declare that it will be washed away. Next week—if the weather will permit, I will look out for a site for a new settlement."

October 16th, "the river still overflows the bank—the natives say it happens every thirty years: it is now thirty years since its last occurrence."—*Liberia Herald*.

**THE AFRICANS BY THE "PONS."**—These people or a large portion of them are becoming of value to their guardians—those remaining in the colony show no disposition, now, to wander off. They seem perfectly satisfied with their circumstances; and we find no great difficulty in accustoming them to our habits. Those of them living in Grand Bassa have proved to be very serviceable. The Fishmen, living at the cove, who have, for a number of years, been disturbing the quietness of our people by their threats and robberies, have in those people found a formidable enemy. A gentleman at that place writes: "Our Congoes have really turned out manly; they have thrown more dread upon the Fish-

men, (our former antagonists,) and the surrounding tribes, than I have ever known exerted upon them before—had I time I, would give you in detail the recent misunderstanding the Fishmen and our Congoes had, which of course involved us; and which for a couple of weeks threatened a war. The Congoes went down to Fishtown and forcibly arrested the thief, a Fishman, and after giving him a good beating, took his cloth and a cutlass—and it was pretty difficult for us to prevent them from going down to set fire to the Fishtown—but all is now amicably settled.”

We have very little sympathy for those Fishmen—they have on several occasions, showed themselves hostile to the colony, and they violate, whenever it suits their convenience, their pacific relations with us. We have the means to chastise them—but it is our standing policy never to engage in a war if we can possibly avoid it.—*Liberia Herald*.

[From the New Orleans Protestant.]

**AFRICAN COLONIZATION.**—The Louisiana State Colonization Society held a meeting on Tuesday evening last, in the Methodist Episcopal Church in Poydras street. The audience, though not large, was composed of influential citizens, who manifested a deep interest in the subject of colonization. The Hon. H. A. Bullard, the president of the society, was in the chair. After prayer by Rev. Mr. Martin, addresses were delivered by the President, Rev. R. S. Finley, and Logan Hunton, Esq.

The address of Mr. Finley was listened to with deep interest. He has long been the ardent friend and active agent in this enterprise. He stated that he had been engaged in the cause for twenty years.—He detailed many facts of great importance respecting the present condition and

prospects of the colony of Liberia, in a commercial point of view, and also as bearing upon the elevation of the colored race both in Africa and this country.

After the election of officers, the society adjourned to meet in the Presbyterian church on Lafayette Square, on Sunday evening, 18th inst., at half past 7 o'clock. It is expected that at this meeting the Rev. Dr. Hawks, and other citizens, will address the audience, and it is hoped that there will be a full attendance. This is a cause which commends itself to the serious consideration of all our citizens. Z.

**AGENT OF THE PENNSYLVANIA COLONIZATION SOCIETY.**—We are glad to have it in our power to announce the appointment of the Rev. C. Wiltberger, to the office of agent of the Pennsylvania Colonization Society, and would ask our friends throughout the State to give to this gentleman the countenance and support which the merits of the great cause and his own hearty pleadings in its favor, so fully entitle him to receive at their hands. Mr. Wiltberger has the enviable distinction of being among the pioneers in African Colonization. He visited Western Africa, in the service of the American Society, as early as 1823, in the second vessel which left the United States with emigrants for the new colony; and the house which he occupied at Cape Montserado, was the first erected on that spot.

Time, while it has strengthened Mr. Wiltberger's convictions of the magnitude and usefulness of African Colonization, by the settlement of free persons of color in Western Africa, has not abated his zealous desire to contribute his share actively to carry on this beneficent scheme; and he now enters on the field of labor, intent on obtaining success by

conscientious and preserving efforts—a result which we cannot but believe is as certain as the means to procure are good and laudable.—*Colonization Herald*.

**LIBERIA CONFERENCE.**—The Liberia Conference closed its annual session on the 12th of January. The number of church members reported is 879, being an increase of 86 over last year. The following are the appointments for the present conference year:—

J. B. Benham,\* superintendent: Residence in Monrovia. Monrovia station, James S. Payne. Principal of conference seminary, Monrovia, and joint publisher of *Africa's Luminary*, William B. Hoyt.\* Native congregation, Monrovia, and teacher in seminary, John L. Morris. St. Paul's River circuit, E. Johnson, J. Byrd. Millsburg and White Plains, J. W. Roberts.\* Heddington, A. F. Russel. Robertsville, B. R. Wilson.\* Mt. Andrew, one to be supplied. Marshall, H. B. Matthews. Edina and Bassa Cove, A. Herring,\* D. Ware, J. Moore, superintendent. Greenville, G. Simpson. Cape Palmas, F. Burns,\* one to be supplied. Jamaica, William H. Payne. Blue Barre, one to be supplied. Gilaboo, one to be supplied. Barraka, one to be supplied. Dena, one to be supplied.

The next conference will be held at Monrovia, January 5th, 1848.—*Africa's Luminary*.

**COLORED PEOPLE OF CHARLESTON, S. C.**—*Liberia*.—The number of colored people who attend church with the whites here is very remarkable. At Dr. Post's church, one-half of that immense circular gallery was crowded to overflowing. At the Methodist church, which is one of

the largest churches in the place, the whole of the gallery is reserved for them, and was every seat occupied by them. And what struck me as very singular, indeed, was, that the *blacks* and the *mulattoes* did not sit together. Two sides of the gallery were filled with blacks, while the third was occupied exclusively by mulattoes. I am informed that, when the church was built, many of the mulattoes contributed to aid in the work, and that they utterly refused to sit promiscuously with the blacks; and that, in all the relations in life, they maintain the same dignified reserve; that the two classes are as totally distinct as it is possible for them to be. I wonder what the *color-loving abolitionists* will say to this most unrighteous prejudice.

I have been informed that several of the most intelligent colored people of this city have determined to emigrate to *LIBERIA*. Some of them went to the free States two or three years ago, hoping to better their condition: but they found themselves so depressed and despised and crowded out of employment, and so much less respected than they had been in Charleston, that they could not endure it, but returned to their old homes, quite satisfied with their trial of freedom in a free State, and much preferring, as the least of two evils, such freedom as they can enjoy in a slave State. But they are not satisfied with that. They see that in this country they never can possess those rights and privileges which will make them men: and hence they are resolved to change their country, and try what will be their fortunes in the commonwealth of Liberia. The probability is, therefore, that the Colonization Society will receive



ere long some very valuable emigrants from this city. In this way a change may perhaps be wrought in the minds of the whites in this State on this subject, among whom there is less interest at present in this benevolent enterprise than is to be found in any other State in the Union.

#### SLAVERY AND COLONIZATION.—

*Messrs. Editors*,—I send you an extract from a letter just received from one of the largest and largest-hearted slaveholders in this State, which will confirm the opinions you have so often expressed as to the progress of truth in the slave States, now that the ultra-abolitionists are so well known as to have no further power of mischief. The day of freedom is dawning.

Yours truly,

X. Y. Z.

#### EXTRACT.

"I am making some of my improvements in reference to a different state of society: I mean when agriculture shall be carried on with *free labor*, which must take place at no distant period. Then Virginia will begin to resume her comparative standing with her sister States, and not until then. I am more and more frequently, and agreeably surprised to find the opinion among men of all classes amongst us, but especially *the large slaveholders*. The countervailing influence of the ultra-abolitionists can no longer suppress the common sense of the injustice of slavery: but above all, the manifestation that slavery is unprofitable, and is inevitably becoming more and more so, is working a change in the public mind that is advancing with a speed and force which must ere long reach the consummation so devoutly to be wished, the removal of the plague-spot of slavery from the soil of Virginia.

"I shall not live to see this happy change in the state of one portion of our population, and by consequence, an equally happy change, morally and physically in the other: but I am doing what I can to prepare my people for their approaching new condition—not here in Virginia, but for their future enjoyment of liberty in some other land. The land of their forefathers, I believe, will be found the most appropriate to afford them the enjoyment of this blessing. Their removal thither, while it will be attended with a double blessing—to themselves and those they leave behind—will farther vindicate the mysterious ways of God to man, in the dark and incomprehensible Providence which has suffered their captivity so long, when it shall be seen that the regeneration of Africa could by no other means be effected. A line of steamers from New York to the Western coast of Africa would very soon lead to an emigration thither of the free people of color of the United States that would in a short time convince all Christendom of the practicability of the scheme of colonization for the regeneration of Africa.

"It has often been a matter of wonder to me, amidst the schemes of Christian benevolence of the day, that this has not been thought of. But it will soon commend itself to the capitalists of the day, on the score of profit. The resources of John Jacob Astor alone would be adequate to the establishment of a quarterly line of steamers to Liberia, which would open a new source of profitable commerce, and blessings to continents. This is one of the grand developments resulting from the progress of science and the arts, to which we may look forward with gratitude to the Giver of every good and perfect gift."

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**WESTERN AFRICA.**—We have watched with much interest the moral and religious improvement of Liberia; and it is our opinion that the success of missionary efforts in that country has not been surpassed in any part of the world. We do not think it is the white man's country, but we are satisfied that the missionary societies of the various denominations have acted wisely in commencing their operations by sending out white men to form churches and to have the general oversight of their affairs. This we suppose will be continued for some time, until those societies are satisfied that the colored population are qualified to carry on the missionary work themselves. There are now several highly esteemed Africans engaged in ministerial labor and preaching the gospel with great acceptance, both to the residents and to strangers occupied in commercial pursuits who occasionally visit that continent. The field for operations is extending, and the natives are now asking that the missionary, or "God man," be sent to them.

We find the following interesting article in reference to Liberia, in the Boston Recorder:

**MORAL STATISTICS OF LIBERIA.**—The whole number of emigrants to Liberia proper—that is, to the settlements planted by the American Colonization Society and its auxiliaries, and not including the Maryland colony at Cape Palmas—was 4,454, previous to September, 1843. Of these, 1,687 were free born, 97 purchased their own freedom, and 2,290 were slaves emancipated in view of their emigration; and of the remainder, the former condition is not known.

Of the whole 4,454 emigrants, 286 were recaptured Africans, rescued by the United States Government from slave traders, either at sea or after landing in the United States. These were originally settled at N. Georgia, near Monrovia; but some of them have since removed to other settlements.

Of the whole number, 874, or about one-fifth, have died of the African fever: mostly through their own imprudence, or the want of medical skill and accommodations for the sick, incident to a new settlement. Of some companies, several years ago, nearly half died of that fever. Of other diseases and casualties, 1,324 have died: that is less than one-third in 23 years. The number who have returned to the United States is 108; removed to Sierra Leone, 197; removed to Cape Palmas, 147; left in foreign vessels, not expected to return, 68; total of removals, 520. The number of emigrants remaining in Liberia, September, 1843, was 1,736; making, with their children, a population of 2,390. Subsequent emigrations are supposed to have raised this number, in May, 1845, to about 2,618.

Many of the native tribes have given up their own government, and put themselves wholly under the government of the Commonwealth of Liberia; and many individuals and families from other tribes have done the same;—mostly for protection against slave traders. Of this population no census has ever been taken, and estimates vary from 10,000 to 15,000. Of these, about 300 are so far civilized and enlightened as to be admitted to vote at elections, and enjoy all the other privileges of citizens. These, with their families, probably raise the total of citizens in full to something more than 4,000; and the whole population directly amenable to the laws of the commonwealth, is probably from 15,000 to 20,000. The population of the allied tribes, who are bound by treaty to abstain from the slave trade and some other barbarous usages, and to refer all difficulties to the government of the commonwealth for settlement, without war, is very uncertain. A medium of the various estimates would make it nearly or quite 100,000.

Besides all these, the Cape Palmas colony, which is a distinct government, has an emigrant population of 700 or 800; so that the whole civilized population on that part of the coast of Africa amounts to nearly 5,000; and the whole native population which is in various degrees under their influence and advancing toward civilization, is probably not far from 100,000.

The religious statistics of Liberia, according to the census of September, 1843, are as follows:

CHURCHES.		COMMUNICANTS.			
		American.	Recaptured Africans.	Converted Natives.	Total.
Monrovia,	Baptist	196	6	15	217
	Presbyterian,	12	4	-	16
	Methodist	212	8	18	238
New Georgia,	do.	-	-	9	9
	Baptist	20	46	8	74
	Methodist	12	31	4	47
Lower Caldwell,	Baptist	20	-	-	20
	Methodist	48	2	3	53
Millsburg,	Baptist	22	2	-	25
	Methodist	46	-	12	58
Upper Caldwell,	do.	39	-	2	41
	Heddington,	2	-	54	56
	do.	2	-	-	2
Robertsville,	do.	-	-	170	172
	Marshall,	12	4	2	18
Edina,	Methodist	24	5	4	33
	Baptist	105	15	-	120
	Methodist	96	8	-	104
Bassa Cove,	Presbyterian,	8	-	-	8
	Baptist	38	2	4	44
	Methodist	41	3	5	49
Bexley,	Baptist	18	2	16	36
	Methodist	19	-	4	23
Greenville,	do.	23	-	-	23
	do.	-	-	-	-
Total		1014	116	353	1474

Greenville is the name of the settlement at the mouth of the Sinou river. Heddington and Robertsville are missionary stations among the natives. Since this census was taken, several new missionary stations have been commenced, some of which are 100 miles or more in the interior.

The Presbyterian church at Edina meets for worship at a private house. All the others have houses of worship, of which two are thatched chapels, three are of stone, and the others are framed wooden houses.

The schools, at that time, were all, except one, supported by missionary and education societies in the United States, and were as follows :

SCHOOLS.		PUPILS.		
		Americans.	Africans.	Total.
Monrovia,	Methodist - - -	45	4	49
	Presbyterian - - -	62	3	65
	Private - - -	19	-	12
New Georgia,	Methodist - - -	36	19	55
Caldwell,	do. - - -	41	6	47
White Plains,	do. - - -	21	19	40
Millsburg,	do. - - -	22	2	24
Do.	do. - - -	21	4	25
Robertsville,	do. - - -	34	-	34
Heddington,	do. - - -	28	-	28
Marshall,	do. - - -	12	2	14
Edina,	Baptist - - -	36	36	72
Do.	Methodist - - -	14	4	18
Factory Island,	Ladies of Philad'a,	20	-	20
Bexley,	Baptist - - -	16	28	44
Greenville,	- - -	12	3	15
Total - - -		370	192	562

Though certain societies are responsible for the support of these schools, yet a considerable part of the expense of some of them is believed to be defrayed by the tuition bills of the pupils. Since the census was taken several new missionary schools have been opened among the natives. A law of the commonwealth has

also gone into effect, setting apart certain portions of the public revenue for the support of public schools. Under this law public schools have been opened at Marshall, Edina, Bassa Cove and several other settlements.

The census gives a complete list of all convictions for crime, from April, 1828, to September, 1843. The convictions have been—

*For murder*—Americans, 2; recaptured Africans, 4; Native, 1; total, 7.

*For kidnapping*—Natives, 11.

*For burglary*—Americans, 5; Natives, 12; total, 17.

For all crimes, including the above, Americans, 109; recaptured Africans, 25; natives, 20; total, 373.

Of the two convictions of American emigrants for murder, one was in 1828, and the other in 1833. The last conviction for kidnapping was in January, 1839. There were two convictions for burglary in 1841, and none other since January, 1839. Doubtless many instances of petty larceny and similar offences among the natives have escaped detection, or have been settled by the parties, without coming before the courts.

One of the most interesting features of these statements is the mingling of the emigrant and native population. More than one-third of the children in the sixteen schools are from native families; and there are more or less of them in every school except two. There are native communicants in eighteen churches out of twenty-three; and there are native communicants in some church in every settlement, except Greenville, which is one of the most recent. They live under the same laws, and if accused of crime, are tried by the same courts. In short, the same influences of religion, of education and of jurisprudence are brought to bear upon them, and are gradually raising them to the same level of civilization and Christianity.—*New York Commercial Advertiser.*

### Receipts of the American Colonization Society,

*From the 20th of April, to the 20th of May, 1847.*

#### MAINE.

*Bath*—From the Bath Col. Society, \$69, A Friend of Colonization, \$20, by Jona. Hyde, Esq., Treasurer Bath Colonization Society.....

89 00

#### NEW HAMPSHIRE.

By Dea. Samuel Tracy :—*Meriden*—Rev. A. Blanchard, 50 cts., Mrs. Kimball, \$2, Mrs. Rowell, \$1, Samuel Duncan. 50 cts.....

4 00

## VERMONT.

By Dea. Samuel Tracy :	
<i>Windsor</i> —Rev. F. Butler, \$1,	
Mrs. Kidder, \$3, Catharine B.	
Kidder, 25 cts., Hellen E. Kid-	
der, 25 cents., J. W. Hubbard,	
Dea. P. C. Skinner, J. P. Skin-	
ner, Rev. E. Hutchinson, Mrs.	
H. White, each \$1, S. F. Belk-	
nap, \$5, C. Swain, 50 cts., cash	15 50
<i>East Berkshire</i> —Hon. Stephen	
Page.....	10 00
	25 50

## CONNECTICUT.

<i>Lisbon</i> —From the Rev. Levi Nel-	
son.....	3 00

## NEW JERSEY.

<i>Ewing</i> —Rev. Eli F. Cooley, \$2,	
Mary Hunt, \$1.....	4 00

## VIRGINIA.

<i>Norfolk</i> —James D. Johnson, Esq.,	
\$10, Wm. Ward, Esq., \$5.....	15 00

## SOUTH CAROLINA.

<i>Charleston</i> —From the Rev. Dr.	
Gilman.....	5 00

## GEORGIA.

<i>Savannah</i> —From A. A. Denslow,	
Esq.....	5 00

## KENTUCKY.

By Rev. Alex. M. Cowan :	
<i>Fayette County</i> —R. C. Boggs, \$20,	
Charles Carr, \$10, Solomon Van-	
meter, John Love, each \$5....	40 00
<i>Boyle County</i> —Robt. Montgomery,	
\$20, Jesse Smith, J. A. Jacobs,	
John R. Ford, each \$10, J.	
McDowell, J. S. Graham, Hen-	
ry J. Cowan, each \$5.....	65 00
<i>Garrard County</i> —Lytle Royston,	
\$5, Members of Paint Lick Ch.,	
(Prs.,) viz : H. T. Terrill,	
Franklin Moran, each \$5, J.	
M. Reid, \$2, J. C. McCormack,	
A. F. Denny, G. Denney, Wm.	
Woods, W. M. Shumate, H.	
R. Brown, each \$1, Criger Wal-	
lace, E. Terrill, E. A. Ramsey,	
each 50 cts., in part to consti-	
tute Rev. R. A. Johnson a life	
member of the American Colo-	
nization Society.....	24 50
<i>Madison County</i> —Dr. W. R.	
Letcher, Curtis Field, Major	
Squire Turner, each \$10, Cald-	
well Campbell, J. H. Shackle-	
ford, each \$5, Mrs. Jane Morse,	
and Anderson, \$1.....	44 00

178 50

## MISSISSIPPI.

<i>Bachelor's Bend</i> —Francis Griffin,	
donation towards the \$15,000	
fund for the purchase of terri-	
tory.....	1,000 00

## ARKANSAS.

<i>Kidron</i> —George Freeman, (coler-	
ed.) donation by Rev. C. Kings-	
bury.....	15 00

Total Contributions.....\$1,339 00

## FOR REPOSITORY.

MAINE.— <i>Camden</i> —Eph. Wood,	
for 1846 and 1847.....	3 00
NEW HAMPSHIRE.— <i>Meriden</i> —C.	
S. Richards, to May, 1847, \$1.	
<i>Concord</i> —Rev. Benjamin P.	
Stone, to May, 1847, \$3.....	4 00
VERMONT.—By Deacon Samuel	
Tracy— <i>Union Village</i> —John	
Lord & Sons, to June, 1847, 50	
cts. <i>Windsor</i> —Allen Wardner,	
to May, 1847, \$2, A. Bowen, to	
May, 1848, \$1 50. <i>Ludlow</i> —	
Hon. R. Washburn, to May,	
1847, \$1 25. <i>Lunenburg</i> —Rev.	
G. W. Butler, to May, 1847,	
\$2.....	7 25
MASSACHUSETTS.— <i>Brighton Cor-</i>	
<i>ner</i> —Dr. H. Eldridge, for 1846	
and 1847, per Rev. Joseph	
Tracy.....	3 00
NEW YORK.— <i>New York City</i> —	
By Capt. George Barker—Hon.	
Samuel Jones, to January, 1848,	
\$2, William Chauncey, to Jan.,	
1848, \$2, From sundry per-	
sons, \$36. <i>Riverhead</i> —Wil-	
liam Jagger, to Oct. 1847, \$2.	42 00
NEW JERSEY.— <i>Bloomfield</i> —Wm.	
R. Peters, Esq., to 1st May,	
1847.....	4 00
PENNSYLVANIA.— <i>Lancaster</i> —	
Emanuel Shaffer, by M. Keller,	
Esq., to May, 1847.....	2 00
VIRGINIA.— <i>Wheeling</i> —Moses C.	
Good, by A. Numan, Esq., to	
May, 1847.....	5 00
OHIO.— <i>Ohio City</i> —Richard Lord,	
to January, 1850, \$3. <i>Cincin-</i>	
<i>nati</i> —T. O. Prescott, by Rev.	
John B. Pinney, to May, 1848,	
\$1 50.....	4 50
TENNESSEE.— <i>Nashville</i> —Hon.	
R. H. McEwen, to Jan., 1850,	
	9 00
Total Repository.....	83 75
Total Contributions.....	1,339 00
Aggregate Amount.....	\$1,422 75

# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

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[No. 7.]

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### Anniversary of the New York State Colonization Society.

THE anniversary of this society was celebrated, Tuesday evening, May 11th, at the Tabernacle. Anson G. Phelps was in the chair. Rev. Dr. Bates, late President of Middlebury College, Vt., offered a prayer. Dr. Reese read some extracts from the annual report, of which we hope to have a copy for publication in our next number.

Rev. Mr. Prime, of this city, then rose, and offered the following resolution:

*Resolved*, That the richest boon in store for this country and for Africa, is to be found in the principle of Colonization.

If asked, said he, to name the greatest good which can be vouchsafed to this country, no reflecting man could be long in doubt for a reply. In all that goes to make a nation happy, prosperous and great: it has pleased a kind and almost partial Providence to make us a peculiar people. Rushing on in a career of advancement that leaves history without a parallel, and out-

strips the sight of prophecy, a nation has put on the strength of maturity, while yet pressing onward in the heat of youth.

But rejoicing as we do in these early indications of such a republic as the sun has never seen, where the long-pent and just dying hopes of the human soul for freedom are to be made the living relations of our day and our possession, we see in the distance a cloud that threatens a coming storm. It is impossible to view the colored race in the United States disconnected from the subject of slavery. Slavery brought them here, and when we are devising ways and means to provide for them and their prosperity, we are acting on the question that holds in its bosom the destinies of three millions of slaves, and the destinies of this confederacy. It is no part of wisdom—no patriotism—no statesmanship to shut one's eyes to this fact, and to these relations of this subject. It presses itself on the heart, and we have to feel, if we

are afraid to say it. It is idle to deny that the question of slavery not only agitates the republic, but strains the ligaments of this Union—as a mighty ship that groans on the swells of a heaving sea, and threatens to break in two, unless the rocking subsides, or the vessel makes a port. Every winter brings a storm, in which you may hear the creaking of the timbers of the ship of state, and disguise it as we may, for one, I believe, that if this confederacy breaks, it will be on the line of liberty.

Now turn to Africa. For every quarter and corner of the earth, but for Africa, there seems to be hope. Even China has opened her gates on rusted “hinges turning.” The heart of India feels the powers of light from on high. The islands of the sea rejoice in God’s law. But Ethiopia does not stretch forth her hands. Brutalized beyond all parallel among the dwellers on God’s footstool, her surface never yet traversed by the feet of civilized men: she remains in these last days, despised and bruised, blasted and cursed, as if the vengeance of Heaven had settled eternally upon a hopeless land. Thus is Africa the reverse of America in everything that constitutes the honor and happiness of man. And with these contradictory aspects, of elevation, and debasement, civilization, and barbarism, we presume to hold that the richest boon for both is in the principle of Colonization.

That Colonization has any design

or tendency to mitigate or remove the evil of slavery, it has for fifteen years past been very common for Abolitionists to deny. They have scouted the idea as ridiculous, and denounced the scheme as born of the devil, and nursed in hell. Believing that wisdom would die with them, and what was done must be done before their ascension, these reformers raised the flag of immediate abolition. And what has been the result? These liberators and emancipators have now and then succeeded in rescuing one at the expense of millions; compelling the slave power to a more rigorous police, rousing the natural resentment of the human heart, sealing all the avenues to the judgment and conscience; and thus to the extent of their ability they have driven back the waves of freedom that were swelling and rolling when they lifted up their standard to the flood. If ever a scheme of human devising had proved a failure; recoiling on its authors, and converting promised blessings into heaviest curses, doing no good itself, and striking nerveless every other arm that would be raised: powerless for good, and mighty only for mischief; crushing almost beyond recovery or redemption the objects of its spurious philanthropy; that cause is modern Abolitionism. An Aaron Burr in the State, it has plotted disunion: a Judas Iscariot in the church, it has betrayed and abjured the cause; and though like the former, it may es-

cape conviction of overt treason, like the latter, also, give it rope enough, and it will hang itself.

Had it not been for the mysterious rise of this delusion, the benevolent principle of the Colonization Society would have worked its way deep into the Christian heart of America long ere this. But now that Abolitionism has done its worst, and has failed, the time has come for the development of this principle and its extension in the land. I look upon it as aiming primarily and directly at the elevation and happiness of the colored race, especially the free people of color in these United States. Its power is silent, and all the greater for that: its aim and effect is to exalt the colored man to an equal standing with his fellow men—to put him on the platform of humanity—to bring out his intellectual faculties, by giving him a chance with the rest in the struggle of life: there in the open field and fair fight to show himself a man—gifted with all that ennoble the human, and separates him from the brute—formed for as high enjoyment and wide-stretched usefulness as you, and bound for a destiny as deathless and glorious as the whitest seraph whose crown flashes in the sunlight of Jehovah's eye.

There stands the colony, and its success in the happiness and usefulness of a young republic, are the living and growing evidences that the man of color is a man. Let the Christian master hear of it, read of

it, think of it; that the dark skin of the slave at his feet hides a mind that, under the genial influence of this principle, will ripen and expand into the vigor of intelligent, manly statesmanship; a soul is there, shut out from the power of making high and rapid progress in the knowledge of God's word, and the fruits of human research and learning: let the Christian master look at the bright career of enjoyment on which the *freedman* enters when he sets his feet on his father land, and surveying the waiving harvest, says "all these are mine;" let the Christian master think of this, and the best feelings of his soul are kindled with a desire that those who have served him faithfully may enter on this field of advancement. Hundreds of slaves have been emancipated by the force of this conviction in the heart of the master, and thousands more are to be delivered and exalted by the same resistless power. The light of truth, and the love of man, thus reaching the centre of motion in the soul, prepare the way for all the generous deeds that are worth a record in the memory of men. Abolitionism started with the promise of developing this as its grand result, but the first cluster of fruit has never yet encouraged the hope of its harvest. I had a fine opportunity not many years ago, and not far from this place, of witnessing the influence of the two systems to promote the elevation of the colored man. I dropped in at an

abolition meeting, in an abolition church, and heard one of the most notorious abolition leaders of this city holding forth on the magic power of the abolition movement to restore the colored men to equal rights and privileges with the white. In an obscure quarter of the house, the colored hearers were crowded—not a white abolitionist among them—not a colored one among the white brethren. In the midst of the speech, two men entered, one with the pale face of the Saxon, and the other the dark skin of the real African—they walked half way up the aisle, when the white man showed his black friend into a pew, and following him, took a seat by his side. My conscience said at once, there is a full-blooded abolitionist, showing to the world that he thinks his colored brother as good as himself. Curiosity was awakened, and I ventured to ask a friend if he knew who were those men who had taken their seats. "Oh yes!" said he, that's Finley, the Colonization advocate, and Governor Roberts, of Liberia!" The fact is better than a thousand theories. Abolitionism has sunk the colored man far, far below where he stood twenty years ago. Colonization has demonstrated his capacity to rise by giving him the opportunity, and lo! the result.

Benevolent masters will not liberate their slaves to reduce them to the level of the great mass of free negroes at the North; but they will rejoice to let them go, where they

can rise to the dignity of freemen and the independence of man.

This scheme is to work out for Africa what Colonization has wrought out for this country. It does more. Already it plants a border of defence to keep the slave dealer at a distance. It introduces the arts and sciences of civilization upon the frontier of a land of barbarism, and the light that flames from the coast will shine to the centre.

It may be that the colony will not civilize the natives: Plymouth Colony will not civilize the Indians around the bay; but who shall say that it is not better for the world that Massachusetts should be the Massachusetts of to-day than of 250 years ago! Similar may be the design of Providence in reference to Africa. So God has in his infinite wisdom always evolved good from evil, and made even the wrath of man to yield a revenue of glory to himself. Revolutions have swept away the systems of tyranny, and made way for freedom. Light, knowledge and the Gospel itself have followed the bloody beds of war, and the flowers of learning and liberty have bloomed "on the field of the crushed skeleton."

This is God's way of making wrath to praise him, evil to work out good for man. Even the cup of bitterness that his Son in dying agony would put away from his lips, the wisdom of Infinite love converts into the cup of salvation for a dying world. Slavery, the bitterest cup that man



ever pressed to the lip of brother man, may be made life to millions here and millions more in the land of Ham.

In the future, I see no other promise for the African here or there. But this is strong substantial hope. It is in the compass of God's great plans, I trust it is in the purposes that are now struggling to break from the bosom of his love unto speedy achievement, thus silently but mightily to deliver our land from its heaviest curse, and convert that curse into Africa's riches.

Rev. Dr. Magill, (colored,) of Cape Palmas, Africa, son of the late Vice Governor of the colony, was next introduced, and remarked that he did not believe Abolition could do so much for the result it advocated, Colonization. He himself was a proof, he said, that the colonies were the charnel house of the colored race. He gave a minute account of the character, health, &c., of the colony, and showed it to be a highly favorable place for colored emigration. While the blacks were acclimating, the mortality, in his long practice, had been from eight to ten per cent.; afterwards not more than three per cent., but it was still greater with the whites, who never can become there perfectly acclimated. He corroborated the accounts heretofore given, at all their annual meetings, of the merchandise in which they dealt. He also described the constituency of the colony, as a perfect republic, all but the Governor who is appointed by the society;

all officers, legislators, &c., are colored. No others can ever hold office there. Thus the Colonizationists bestow immediately what the Abolitionists promise, at some remote and indefinite period. The speaker, in a manly and high-toned manner, described his ideas of what true freedom is, and that he averred he felt and enjoyed in the colony where he was brought up. He described the religious privileges, and the school privileges enjoyed in the colonies; debating societies, lyceums, benevolent societies, and other means of intellectual advancement existed there in abundance. He portrayed the benign effects of the presence of the colonies on the African coast, upon the suppression of the slave trade. Many "factories" had been broken up, and the slaves sent back to the different governors in the neighborhood of the colonies. He gave instances of the intellectual and moral culture of great numbers of the natives. The speaker remarked that every colonist, on his arrival, becomes a citizen on taking the oath to support the constitution; and the result has demonstrated the ability of the colored race to govern themselves; and he cited Governors Roberts and Russworm, as proofs of this. There are none who go to Liberia, prudent, and intelligent, and with moderate means, but remain there, contented: and they have a most beneficent effect upon its mass of ignorance they find there on their arrival. The speaker

dwelt upon the policy of colored emigration to the colonies as the only way the colored people of the United States can attain any political or personal distinction or advantages whatever. He gave some useful hints to intended colonists, as to the proper time and mode of going. November, the latter part of it, was the best time to arrive. He was sorry so few of his own color were present to hear him; while, to-day, there were a great many listening to the visionary schemes of the Abolitionists, in that place. After a very modest apology for the imperfectness (as he said) of his speech, (which needed no such apology,)

the speaker took his seat, amidst the warmest applause of the whole audience.

Rev. Mr. Slicer made a few remarks, not at the length, he said, he intended, and would like to do; for it was too late an hour of the evening. He said a few words of the gross injuries heaped upon the children of Ham, and defended colonization as the only practicable scheme for Africa's indemnification. He was also quite warm, and strong in his denunciation of the English policy of immediate abolitionism, even by slave insurrection, if necessary.

After this speaker had concluded his speech, the meeting adjourned.

[From the *Missionary Herald*.]

### *Survey of African Missions.*

To no part of the great missionary field does the Christian turn with a deeper interest than to Africa. This is not to be ascribed to its vast physical resources, or to its admirable position for commercial intercourse with the rest of the world; nor does it arise from its wonderful history, stretching far back into the shadows of antiquity. But he remembers that Northern Africa was once dotted with a thousand churches, all of which have disappeared, leaving scarcely the form of godliness behind. He calls to mind, moreover, the names of Origen and Cyprian and Augustine; and he longs to see others of like faith and equal zeal and ability, preaching the gospel to the posterity of Ham.

And there is a still stronger reason for the Christian's interest in the welfare of Africa. No other land has suffered so much from those

who bear the Christian name. For ages the slave trade has been the source of unnumbered woes to the colored race; and even now, after all that has been done to suppress the iniquitous traffic, it is estimated by Buxton that, in addition to the fifty thousand (according to McQueen one hundred and twenty thousand) who are yearly carried into slavery by the Mohammedans, one hundred and fifty thousand (according to McQueen two hundred and fifty thousand) are every year sold into hopeless bondage by the subjects of Christian governments. Something has, indeed, been accomplished by the vigilance of ships of war; and something also by the colonies already in existence; and other remedies are not without their place and their value. But, after all, our reliance must be upon the gospel of Christ. Were the whole

continent surrounded by the navies of the world, increased a hundred fold; were it belted, moreover, with colonies, such as we now find upon the western and southern coast; slavery would still live, and the traffic in slaves would still continue to exert its baleful influence. If then we would see the one hundred and fifty millions of Africa becoming orderly, peaceful and industrious citizens, to say nothing of higher interests, we must send them Bibles and missionaries, and make them acquainted with that "godliness" which "is profitable unto all things."

It is a natural and important inquiry, therefore, "What has been done, and what is now doing, to discharge the duty of the church to this portion of the heathen world?" To answer this inquiry, as far as practicable, is the design of the present article. In preparing this survey of missions in Africa, the published proceedings of the different societies which sustain laborers in this field, have been consulted whenever they were accessible; but other works have been constantly referred to, such as Moffat, Backhouse, Arbousset and Daumas, McQueen, &c; and several German publications have just been received, particularly the second volume of Wiggers's *History of Evangelical Missions*, and Sondermann's *Tabular View of Protestant Missionary Societies, Missionary Stations and Missionaries*, which have afforded valuable assistance. In relation to some points, however, it has been found impossible to obtain satisfactory information. A uniform system of reporting the state and progress of different missions is a great desideratum. Were such a system adopted by all the societies, the statistics of missions would be much more instructive than they now are.

#### MISSIONS IN SOUTH AFRICA.

As the missions in South Africa have been the most numerous and the most successful, it will be proper to bring these first under review, and then pass to the efforts which have been made to introduce Christianity into other parts of the continent. It will be understood, of course, that the object of this survey is to ascertain what has been done for the native population; hence little or nothing will be said of the religious and educational arrangements of foreigners, (Europeans and others,) residing in different parts of Africa.

#### *Moravian Mission.*

It was in 1737 that George Schmidt, one of the United Brethren, arrived at Cape Town, a free passage having been granted to him by the Dutch East India Company. His object was to make known the gospel to the Hottentots; and he soon commenced his labors at Genadendal, (Vale of Grace.) Though obliged to preach through an interpreter, his self-denying efforts were followed by considerable success.—The Hottentots regarded him with sentiments of unfeigned love and admiration; and in the course of a few years a number of them received his message as the truth of God. Finding himself, however, much embarrassed in his operations by the interference of the colonial government, he repaired to Europe in 1744 to obtain a removal of his grievances. But he not only failed to secure this important object, the Dutch East India Company even refused to sanction his return to the scene of his labors; and for fifty years the harvest which he had begun to gather, was left without a reaper.

At length, however, Marsveld, Schwinn and Kühnel were permit-

ted to search for the few sheep, who had been left so long without a shepherd at Genadendal. They found a part of the wall of the old mission-house standing; and in the garden attached to it were some of the fruit-trees which Schmidt had planted. The moral aspect of this Vale of Grace corresponded to its physical appearance. "The bear out of the wood had indeed wasted it, and the wild beast of the field had devoured it;" but the labors of this early missionary were neither forgotten nor obliterated. An aged female whom he had baptized, and who still retained a remembrance of her beloved teacher, rejoiced exceedingly when she was told that the new missionaries were his brethren.—The Hottentots,—some of whom recollected their old pastor, while many had heard of his brief but beneficent career,—rallied around his successors; and though their trials were great, they were cheered by many tokens that their labors were not in vain.

Passing from the early history of this mission to its present state, we find that the United Brethren now have stations at Groen Kloof, Genadendal, Elim, Enon, Shiloh, Clarkson, and Robben Island.—The last of these stations was occupied for the first time in 1816.—The leper hospital, formerly at Hamel-En-Arde, (near Caledon,) having been transferred to Robben Island in Table Bay, the missionary who had previously devoted himself to the spiritual good of the inmates, followed them to their new home. "On approaching the poor lepers," he says, "they broke forth into songs of thanksgiving and praise, for the mercy of the Lord in restoring to them their teacher. Many a tear rolled down their swarthy cheeks on this interesting occasion." The operations of the mission at

some of the stations, particularly at Enon and Shiloh, have been very unfavorably affected by the existing war between the colonial government and the Caffres. Prior to the disturbances occasioned by this unhappy contest, the statistics of the mission were as follows:

Stations.	Comm- nicants.	Can- didates.	Under in- struction.
Groen Kloof,	308	146	1,230
Genadendal,	810	244	2,644
Elim,	227	117	1,014
Enon,	74	-	327
Shiloh,	51	33	613
Clarkson,	61	41	294
Robben Island,	19	-	72
Total,	1,550	581	6,194

The number of male (European) laborers at these stations is twenty-five; and at one of them there is an unmarried female assistant.

#### *Missions of the London Missionary Society.*

The attention of the London Missionary Society was turned, soon after its formation, to South Africa. Under its direction Dr. Vanderkemp and his associates commenced their labors in 1799. While two of his brethren, Kicherer and Kramer, went to the Bushmen on the Zak River, he endeavored, in connection with Edmonds, to introduce the gospel among the Caffres. With much difficulty, and after many perils, the consent of Gaika was given to their remaining in his dominions. A suitable place having been selected for a residence, they proceeded at once to the erection of their humble dwelling. It was in allusion to this interesting event that Dr. Vanderkemp afterwards wrote as follows: "Brother Edmonds and I cut down long grass and rushes, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting place

before the face of our enemies and Satan, praying that from under this roof the seed of the gospel might spread northward through all Africa."

The success of Dr. Vanderkemp seems not to have equalled his expectations, and he died in 1811, when but few of his fondest hopes had been realized. Still it was not the design of Providence that this remarkable man should labor in vain. "He came," says Moffat, "from a university to stoop to teach the alphabet to the poor naked Hottentot and Caffre; from the society of nobles, to associate with beings of the lowest grade in the scale of humanity; from stately mansions, to the filthy hovel of the greasy African; from the army, to instruct the fierce savage the tactics of a heavenly warfare, under the banner of the Prince of Peace; from the study of physic, to become the guide to the balm in Gilead and the physician there; and, finally, from a life of earthly honor and ease, to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness." Such a man, with such a spirit as he possessed, could not spend his strength for nought. And though it appeared to him, doubtless, as it did to Kicherer and Anderson and Albrecht, that he had sown his seed in a most ungrateful soil, others found "an abundance of corn in the earth upon the top of the mountains, the fruit whereof shall shake like Lebanon."

The later operations of the London Missionary Society in South Africa have been quite prosperous. It now has thirty-three stations, connected with which are thirty-eight missionaries, seven European and twenty-seven native male assis-

tant missionaries. Beginning in the northwestern corner of the colony, we find one of these stations at Komaggas, in Little Namaqua Land. Passing from Tulbagh by Paarl to Cape Town, and then along the southern border of the colony, we meet with the representatives of this society in Caledon, Pacaltsdorp, Dysalsdorp, Hankey, Port Elizabeth, Bethelsdorp, Uitenhage, Theopolis; and if we turn to the northward we shall find other laborers still at Graham's Town, Somerset, Graaf Reinet, Kat River and Colesberg. Beyond the present limits of the colony, there are five stations in Caffreland, on or near Keiskamma River and Buffalo River; and there are also several stations north of the colony at Philippolis, Griqua Town, Lekatlong, Kuruman, Touns, while two, Mabotsa and Chonuane, have just been established some two hundred miles beyond Kuruman.—And it is evidently the purpose of the society to press forward, as the way shall be opened for them, still farther to the north.

Passing by the effect of the Caffre war upon some of the eastern stations,—which will be noticed hereafter,—the following table will present the statistics of the society's missions in South Africa as recently published:

Stations.	Church members.	Day schol's.	Sunday schol's.
Cape Town,	128*	520	126
Paarl,	84	150	260
Tulbagh,	80	170†	85
Caledon Institution,	271	127	238
Pacaltsdorp,	110	188	
Dysalsdorp,	108	59	
Hankey,	138	170	
Bethelsdorp,	121	157	65
Port Elizabeth,	85*	183*	
Uitenhage,	220	90	
Graham's Town,	110*	312	
Graaf Reinet,	84	100	70
Theopolis,	59	54	122
Kat River,	800	750	

\* Exclusive of Europeans.

† Besides 165 evening scholars.

Stations.	Church members.	Day schol's.	Sunday schol's.
Cradock,	31	150	
Long Kloof,	53	72	250
Colesberg,	24	70	85
Somerset,	26	95	
Buffalo, River,	49	30	90
Keiskamma, (Knapp's Hope.)	10	53	
Birklands,	35	8†	
Blinkwater,			
Umxelo,	48	49§	
Griqua Town,	752	690	
Lekailong,	214		
Philippolis,	300	230	
Kuruman,	246		
Touns,	101		
Mabotsa,			
Chonuan,	-	20	
Baharutse,			
Thaba Pechu,			
Komaggas,	52	115	
Total,	4,289	4,612	1,391

#### English Wesleyan Missions.

The missions of the English Wesleyans in South Africa were commenced in 1817. In the autumn of the previous year Rev. Barnabas Shaw, who had in vain endeavored to obtain permission to instruct the slaves in Cape Town, apprised the Governor of his desire to undertake a mission in the interior. The latter expressed his approbation of the plan, and promised his encouragement and aid; but he declared his inability to point out any particular locality, where such an enterprise might be commenced with a probability of success. Mr. Shaw, moreover, had no adequate information upon this important point; and he saw at first no way in which he could carry his purpose into effect. It was at this critical moment that Mr. Schmelen, who had spent some time among the Namaquas under the direction of the London Missionary Society, arrived at Cape Town with a number of the natives, and assured him that there

was work enough to be done in Namaqua Land, promising, at the same time, to render him every possible assistance. Mr. Shaw thought that he perceived the guiding hand of God in this coincidence; and in due time, therefore, he proceeded to this field of labor, so providentially opened to him.

But he was arrested in his journey by an event as gratifying as it was unexpected. While he was travelling with Mr. Schmelen, he was met by six Hottentots on their way to Cape Town; and he soon ascertained that they were going thither for the express purpose of finding some person to teach them the way of salvation.—This became to Mr. Shaw as “a pillar of cloud and of fire” to direct him to the post which he was to occupy. On reaching the abode of these Hottentots, distant about nine days from the place where they had so providentially met, he laid the foundation of a missionary station, known as Lily Fountain, which has been kept up to the present time; while Mr. Schmelen went forward in his journey of four or five weeks to his own field of labor. It was not long before some of the natives evinced a personal interest in the message which the missionary delivered; and the ordinance of baptism was administered to ten members of his congregation. He was soon joined by other laborers, and a new station was commenced, not far from Lily Fountain, in 1819.

The statistics published below, are taken from the last annual report of the Wesleyan Missionary Society; and they will show with how much energy its missions have been conducted in South Africa, and also what success has followed its efforts. The most northerly

† Boarding scholars.

§ Nine of them boarding scholars.

station, mentioned in this table, is in the latitude of Walwick Bay, among the Damaras, and the most easterly is Peter Maritzberg, in the Natal territory. Between these two points are thirty-seven principal or central stations, sometimes called circuits; two of which (Bath or Nisbet Bath and Lily Fountain) are found among the Namaquas, and three (Cape Town, Wynberg and Stellenbosch) near the Cape of Good Hope, while most of the residue are in or near Caffreland, or among the different tribes of Bechuanas which lie north of Caffreland. At these different stations and at the out-stations attached thereto, there were, at the date of the above mentioned report, thirty-nine missionaries, forty-two salaried teachers, and four hundred and seventy gratuitous teachers. These statistics, as well as those which follow, must have been affected, to some extent, by the war, which has recently swept over the Caffre stations; but the time has not come for an estimate of the losses which have been caused by this unhappy and disastrous contest.

Central Stations.	Preaching places.	Ch. membs.	Candi. dates.	Day schol's.
Cape Town, }	8	357	37	159
Wynberg, }				
Stellenbosch, }	3	270	103	240
Cradock's Kloof, }	4	6		
Lily Fountain, }	2	122	12	108
Nisbet Bath, }	7	480	102	550
Damaras, }	2	6		
Thaba Unchu, }	11	221	30	200
Plaatberg, }	11	209	16	174
Umpukani, }	6	116	50	50
Imparani, }	5	60	9	50
Colesberg, }	3	12		
Kamastone, }	8	60	16	80
Baraputsas, }	2	20		
Graham's Town, }	8	382	30	160
Salem, }	5	265	33	223
Bathurst, }	7	110	8	54
Fort Beaufort, }	13	88	4	75
Fort Elizabeth, }	4	53	2	
Cradock, }	6	65	17	30
Somerset, }	6	24	34	
Haslope Hills, }	4	60	15	200

Central Stations.	Preaching places.	Ch. membs.	Candi. dates.	Day schol's.
D'Urban,	3	79	8	150
Newton Dale,	1	11	2	
Gwanga,	1	4		
Beka,	1	18	3	29
Wesleyville,	1	11	-	12
Mount Coke, }	2	21	6	30
Tamakha, }				
Imvani,	1	7	1	20
Butterworth,	3	124	29	473
Morley,	1	65	38	155
Beecham Wood,	1	21	1	114
Clarkebury,	1	68	9	80
Buntingville,	2	64	9	70
Shawbury,	1	22	9	40
Faku's Mission,	1	13		
Port Natal, }	1	17	6	
Peter Maritzberg, }				
Total,	146	3,531	639	3,526

#### *Mission of the Scotch Free Church.*

One of the earliest organizations in the world for sending the gospel to the heathen, was the Glasgow Missionary Society. It was formed on the 9th of February, 1796; and it originally embraced members of the Established Church of Scotland and Dissenters from that communion. After the lapse of more than thirty years, it was thought expedient to dissolve the union and form two societies; one of which should be composed of persons adhering to the Church of Scotland, and the other of Dissenters. The former retained the old name, and the latter was called the Glasgow African Missionary Society. After the division which took place in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland; and its missionaries (all being in South Africa) were placed under the care of the latter body. The vote of dissolution and transfer was passed on the 29th of October, 1844.

The Scotch Free Church, at the present time, has three stations in South Africa, all of which are in Caffreland. In connection with

these stations there are five missionaries, one male and two female European assistants, and six native helpers. The operations of the Scotch Free Church at Cape Town, which were commenced last year, appear to be intended for the benefit of the colonists residing in that place. The reader will have inferred already that the three stations mentioned above must have suffered greatly, in common with so many others, from the Caffre war. The latest accessible statistics of the mission are as follows:

Stations.	Families.	Communi- cants.	Day scholars.
Lovedale,	1,540	12*	24
Burnshill,	1,890	17	45
Pirie,	1,155	—	—
Total,	4,585	29	69

#### *Mission of the Glasgow African Society.*

This society has three stations under its patronage, two of them being among the Caffres, and the third among the Tambookies. Connected with these stations there are only two missionaries, Kirkwood (in Tambookieland) being in charge of a native laborer. There are two European assistants, one male and one female, and five native helpers, three of them being males, and two females; and there is also a native printer. Prior to the Caffre war, the statistics of the mission, imperfectly reported, were as follows:

Stations.	Number of hearers.	Communi- cants.	Scholars.
Chumie,	500	70	150
Iggibigha,	—	16	—
Kirkwood,	—	—	—
Total,	500	86	150

#### *French Protestant Mission.*

A missionary society was form-

ed at Paris in 1822, called "Société des Missions Evangeliques de Paris," which has directed all its efforts to the melioration of South Africa. Its earliest operations were among the Hottentots of Wagonmaker Valley, near Tulbagh; but other stations were soon commenced among the Bechuanas, where most of its missionaries are carrying forward their work at the present time. The divine blessing has attended the efforts of this society in an unusual degree. Not one of its missionaries has been called from his labors by death; and the number of the natives gathered into the fold of Christ, especially within the last few months, has rapidly increased. By the table which is given below, it will be seen that the stations amount to ten. The number of missionaries is fourteen; and in addition to these there are three European assistants, two male and one female, and also two native assistants.

Stations.	No. of hearers.	Communi- cants.	Scholars.
Wagonmaker } Valley, }	no report†		70
Bethulie,	600	166	500
Beersheba,	600	321	500
Mekuatleng,	350	63	150
Berea,	40‡	5	—
Thaba Bassiou,	400	88	130
Morija,	400	169	80
Bethesda,	50	15	28
Motito,	—	44	80
Mamusa,	300	58	90
Total,	2,740	929	1,423

#### *Mission of the Rhenish Missionary Society.*

The desire which was awakened in Great Britain, near the close of the last century, for the salvation of the heathen, extended to Elberfeld, in Germany; and a missionary society was formed in that place in 1799.

\* Besides Europeans.

† Thirty-four are reported as baptized.

‡ Adults.



Another society of the same character was formed at Barmen in 1818; and in the course of some six years from that date, two or three other organizations, of a similar nature, arose in that part of Germany.—In 1828 these societies were united in one, which has since been known as the Rhenish Missionary Society. In the following year this society sent forth its first missionaries to South Africa; and it now has ten or twelve stations, extending from Stellenbosch northward to the Damaras, and even crossing the Tropic of Capricorn. The number of male European laborers, at present employed, is twenty-four, one of whom is a Norwegian; and there are also, besides one female European assistant, four native assistants. It is the wish of the society to enlarge its operations among the Damaras. The statistics of this mission are incomplete. The following table embraces all the accessible information:

Stations.	Church- goers.	Communi- cants.	Scholars.
Stellenbosch,	1,000	145	687
Worcester,	900	42	161
Tulbagh,	600	24	250
Wupperthal.	-	50	120
Ebenezer,	-	50	
Komaggas,			
Kok Fountain,	-	-	100
Airis,			
Bethany,			
Annis,			
Damaras,			
Total,	2,500	311	1,318

At Wupperthal the system of operation is peculiar, and deserves a special notice. An extract from a letter published in the Herald of the Churches, describing the plan pursued at this station, and also at Steinkopf, (near Kok Fountain,) will be read with interest. After stating that the first missionaries to Wupperthal purchased sixty thousand Rhenish acres of land for the establishment of a colony, the writer

proceeds as follows: "As each missionary understood one or more trades, it was not long ere they had settled themselves, so far that they could think of the reception of heathen into the colony. Whoever promised to submit to its authoritative regulations, received a piece of land and aid in the erection of a dwelling-house. Of each new comer it was required that he should clothe himself, shun theft and drunkenness, the common vices of the Hottentots, remain with his family, and yield obedience to the missionaries. Thus speedily arose the flourishing African Wupperthal, which, crowned with beautiful gardens, looks like a village of our native land. The new settlers are instructed in all sorts of trades.—Here are smiths, shoemakers, joiners; here tobacco is cultivated; here hats are manufactured; so that the oldest colonists already enjoy considerable prosperity. The missionary Zahn has accomplished a similar beautiful work in 1844, in the neighborhood of another mission station, (Kok Fountain.) He bought nine hundred and fifty-four Rhenish acres, for the small price of thirty-five hundred Prussian dollars, and founded a new colony, established in the following manner: Each family receives a piece of land for a house and garden, for which it has to pay a rent of twelve Prussian dollars. The rent pays the interest of the capital which the missionary Zahn had borrowed in Cape Town for this purchase, and the surplus is applied to the liquidation of the principal. Thus it cannot fail that the colony will, in a few years, be a free property.—And to whom then 'will it belong? Not to the missionary Zahn, for the mission is no money speculation, but to the heathen families, who, indeed, have paid the whole."

### *Mission of the Berlin Missionary Society.*

The Berlin Missionary Society was organized in 1821. It was not, however, till 1833 that its first missionaries embarked for South Africa; these commenced their labors in the following year. The present number of stations is six, one of which is at Zoar, three are among the Caffres, and two are among the Bechuanas. Connected with these stations there are six missionaries, and five male (European) assistants. The statistics of this mission are imperfect. The following table embraces all that is known of its present condition:

Stations.	Com- mencement.	Mission- aries.	Male Assistants.
Zoar,	1838	1	
Bethel,	1837	1	1
Itumba,	1838	1	1
Ennauas,	1843	1	1
Bethany,	1834	1	1
Priel,	1845	1	1

### *Mission of the American Board.*

It is not necessary, in this place, to recur to the checkered history of this mission. Some of its trials, it may be hoped, have come to an end. Hereafter, it is presumed, the missionaries will have no difficulty in finding abundant opportunity to deliver their message; and there is every reason to believe that their operations will hereafter be permanent. The letters from Messrs. Grout and Bryant, published in the present number of the Herald will show what encouragement they and their associates have to labor in their new field. The number of missionaries already in the Natal territory is five; and another is expected to embark within a short time.—It is not known that any churches have been organized by our brethren, although it is hoped that some of the Zulus have passed from death unto life. The following ta-

ble is as complete and accurate as it can be made:

Stations.	Number of hearers.	Scholars.
Umlazi,	800	100
Umvoti,	300	20
Inanda.		

The new station, Inanda, is occupied by Mr. Lindley. It is on the Umgeni river, about fifteen miles from its mouth, and some eighteen or twenty miles from Natal.

### *Other Missionary Efforts.*

Only one other missionary institution is known to have any agents in South Africa, whose labors are directed solely or mainly to the spiritual welfare of the natives.—A society in Norway sent one missionary and one male assistant to this portion of the heathen world in 1842: and they desired to commence operations among the Zulus beyond the Natal territory. But not finding a open door, they desisted from the execution of their plan.—Their present field of labor is unknown.

Some of the ministers who devote themselves to the interests of the colonists, it is supposed, do more or less for the natives within their reach. Of such efforts, however, there is no report which can be embodied in this survey.

### *Summary.*

Missions.	Stations.*	Mission- aries.	Male As- sistants.†	Communi- cants.	Scholars.
Moravian,	7	-	-	1,550	
London,	38	33	34	4,289	4,612
Wesleyan,	39	39	42	3,631	3,586
Scotch Free Ch.	3	5	7	29	60
Glasgow,	3	2	4	86	180
French,	10	14	4	929	1,433
Rhenish,	11	-	-	311	1,318
Berlin,	6	6	5		
American,	3	5	-		120
Norway,	-	1	1		
Total,	115	110	97	10,725	11,219

\* Besides out-stations.

† European and native.

The preceding table does not include the twenty-five laborers employed by the Moravians, nor the twenty-four employed by the Rhenish Missionary Society, because it is not known how many of them have received ordination. The number of missionaries and assistant missionaries in the table, it will be seen, is two hundred and seven. If we add to this number the forty-nine laborers sustained by the Moravians and the Rhenish Missionary Society, and also four native assistants under the care of the latter, we shall have a total of two hundred and sixty missionaries and assistant missionaries, exclusive of females, at present employed in South Africa.

#### *The Caffre War.*

Repeated allusion has been made, in the foregoing remarks, to the disastrous contest which is now going forward between the colonial government and the Caffres. This contest began in the spring of 1846, and the latest advices from Cape Town inform us that it is still in progress.—The party arrayed against the colony is composed chiefly of the different tribes of the Amakosas, (who live east of Great Fish River,) and of a portion of the Tambookies. In addition to the injury which has been done to the missionary stations in Caffreland, the desolations of savage warfare have been carried to the west of the colonial boundary, thereby embarrassing and endangering the operations of several societies in that region.—Rev. James Read, Jun., writing from Kat River, October 15, says, "Missionary labor in these regions is suspended at present. All the chapels, school rooms and mission houses in Caffreland are burned to the ground; and the missionaries, with most of their adherents, are withdrawn within the colony." "The loss of all the societies will be immense, as no fewer than twenty chapels must have been

destroyed, and many mission houses, &c." The London Missionary Society, the Wesleyan Missionary Society, the Free Church of Scotland, the Glasgow African Missionary Society, and the Berlin Missionary Society, have all shared in the calamity.

#### MISSIONS IN WEST AFRICA.

Many of the efforts hitherto made to introduce the Gospel into West Africa, it is well known, have been singularly disastrous. The United Brethren directed their attention to the Gold Coast as early as 1736; but after repeated attempts to establish themselves at Christiansborg, extending through a period of nearly forty years, and after eleven of their number had fallen by the diseases incident to the climate, they relinquished the undertaking as impracticable and hopeless. In 1795 two missionaries were sent to Sierra Leone by the English Baptist Missionary Society; but, owing to the indiscretions of one and the ill health of the other, the enterprise was abandoned. In the following year three societies,—the Scottish Missionary Society, the London Missionary Society, and the Glasgow Missionary Society, made a joint effort to establish a mission among the Foulahs; but this plan was defeated by the combined agency of disease and dissension; and the only one of six laborers who promised to accomplish anything, was cruelly murdered. Two years later, (1797,) the Glasgow Missionary Society attempted to introduce the Gospel among the Timmanees, and sent out two missionaries for this purpose; but they were grievously disappointed in the character of their agents. And even those societies who have been able to maintain their position till the present time, have suffered frequently and severely from the loss of valued missionaries. The hope may be indulged, however, that a bet-

ter acquaintance with the diseases of West Africa will cause a diminution in the number of deaths. The occasional return of missionaries to their native land is already proving highly beneficial. It may be found, also, as many expect, that a residence upon the hills and mountains of the interior will be comparatively free from danger. But whatever may be the obstacles, the Gospel must be carried to all parts of Africa. Our Lord and Saviour has made an atonement for the people of this great continent, as well as for the rest of the human family; and we may encourage ourselves with the hope that "Ethiopia shall soon stretch out her hands unto God."

*Missions of the Church Missionary Society.*

This society sent its first representatives to West Africa in 1804. Its first station was on the Rio Pongas, among the Susus; but its operations soon extended to the Senegal River on the north, and to Sierra Leon on the south. After the lapse of some fifteen years, however, it was deemed expedient to abandon the stations north of Sierra Leon, the society having found obstacles that were alike unforeseen and formidable in that part of their field.

The operations of the society are mainly confined to the colony of Sierra Leon at the present time; there being but two other stations, one (Port Lokkoh) among the Timmanees, about forty miles from Freetown, and one at Badagry, on the Bight of Benin. It is the design of the society, starting from the latter point, to carry the blessings of the Gospel into the interior. To give effect to this plan, three missionaries (one of them an African) were sent from England in 1844; but

very soon after their arrival at Badagry, (January 17, 1845,) they received intelligence that the chief of Abbekuta, who had urgently solicited the commencement of a mission at his capital, was dead; and that it was inexpedient for them to proceed any further until the funeral ceremonies should have been performed. Not long afterwards the King of Dahomey attacked an encampment between Badagry and Abbekuta, and thus cut off the regular communication between the two places. In consequence of the delay occasioned by these events, the missionaries have for the present given their whole attention to the spiritual wants of Badagry; but with the hope that the way will soon be prepared for the advance into the interior.

Some statistics of interest will be found in the following table:

<i>Stations.</i>	<i>Communicants.</i>	<i>Scholars.</i>
Freetown,	116	561
Kissey,	601	2,241
Wellington,		
Hastings,		
Waterloo,		
Gloucester,		
Leicester,	722	1,685
Regent,		
Balhurst,		
Charlotte,		
Kent,	204	723
Tembo,		
Port Lokkoh,	5	46
Badagry,		
Total,	1,648	5,256*

The whole number of stations maintained by the society is fourteen. The whole number of laborers is reported at sixty-nine, there being fourteen European missionaries, two native missionaries, four European catechists, forty-one male, and six female native assistants. The wives of the missionaries and assistants do not appear to be included in this statement.

\* There are also two seminaries, having forty pupils.

A single extract from a recent account of the society's operations in Sierra Leone, will indicate their prosperity: "It has been shown, from statistical returns of preceding years, that a measure of success greater than that which has attended the ministry of the Gospel in the most favored districts of Christian England, has been vouchsafed to missionary labors in Sierra Leone; and the results of last year have added fresh evidence in support of the fact. The number of attendants on public worship has been increased by two hundred and forty-six; eighty-eight new communicants have been added to those enumerated last year; and the benefits of a scriptural education have been extended to three hundred and twenty-four additional scholars."

*English Wesleyan Mission.*

The efforts of the English Wesleyans in behalf of West Africa may be considered as having commenced in 1811. An itinerant preacher, (Mr. Warren,) accompanied by three young men, who were designed to act as schoolmasters, were then sent to Sierra Leone to attend to the spiritual wants of the free blacks who, at an earlier date, had removed thither from Nova Scotia. Mr. Warren soon died, but Mr. Davis immediately succeeded him; and it is an interesting fact, that there has never been any lack of men to take the places of those who have fallen on this unhealthy coast.

The Wesleyans seem to have turned their attention more particularly to the natives in 1817; and since that time they have carried forward their operations with vigor and success. Their labors are at present expended upon three different fields. The most westerly of these fields is called the Gambia District, extending from the mouth of the River Gambia to Macarthy's

Island, and embracing four stations, the oldest of which (Bathurst) was commenced in 1821. The most easterly of these fields is known as the Cape Coast District; and it embraces several stations on the Gold Coast, with one in Ashanti. The operations of the society are soon to be placed on a permanent footing at Abbekuta. The only remaining point to which the efforts of the Wesleyans are turned, is Sierra Leone, in which there are three central stations.

The number of missionaries at these different stations is fourteen, and there are also eight native assistants. Other statistics are brought together in the following table:

Stations.	Precaching places.	Church members.	Scholars.
Bathurst, }	6	281	282
Barra, }			
Ngabantang, }	1		
Macarthy's Island, }	2	207	108
Freetown, }	15	2,052	934
Hastings and }			
Wellington, }	8	677	353
York, }	7	457	406
Cape Coast Town, }	7	365	267
Anamaboe, }	12	292	321
British Accra, }	1	41	110
Coomassie, }	4	13	17
Badagry, }			
Abbekuta, }	2	40	28
Total,	65	4,425	2,826

The last report of the Wesleyan Missionary Society represents the state of its operations in the Gambia District and in Sierra Leone as highly encouraging. The accounts from the Cape Coast District are of a more checkered character. Some events have occurred which indicate the presence and favor of the great Head of the Church, in a striking degree; while others are doubtless intended to give a further trial to the faith and patience of his people. The missionaries in Ashanti appear to have found an open door; and pressing invitations are addressed to them by chiefs residing

near Coomassie, who wish to have the Gospel preached to their people.

#### *English Baptist Mission.*

Allusion has already been made to an unsuccessful effort of the Baptist Missionary Society to introduce the Gospel into Sierra Leone in 1795. From the failure of that enterprise to 1840, this society appears to have attempted nothing for West Africa. At length, however, it was resolved that measures should be taken, having in view the exploration and occupancy of an entirely new field. The Rev. John Clarke and Dr. Prince, who had both resided for some years in Jamaica, were invited to go forth as pioneers, and lay the foundation of the contemplated mission. They arrived at the island of Fernando Po, January 1, 1811; and on the following Sabbath, public worship was held in Clarence, where they first landed. They subsequently visited the adjacent coast to ascertain the feasibility of commencing missionary operations. Such was their report to the society at home, that the latter soon sent out a number of additional laborers, a part of whom were stationed on the island of Fernando Po, and a part upon the main land. The agency of colored persons from Jamaica is to be employed extensively in this mission; and a number have already joined their white brethren.

The prospects of this enterprise were quite flattering till near the close of 1845. At that time three stations had been commenced upon the main land; making the whole number of stations four, and the out stations five. There were also five missionaries, three male European assistant missionaries, and nine male colored teachers. The following table will show the other statistics of the mission, as far as they have been reported:

<i>Stations.</i>	<i>Communi- cants.</i>	<i>Inquirers.</i>	<i>Scholars.</i>
Clarence, Bimbia, Cameroons, Old Calabar,	79	210	100

Early in the year 1846, however, all the missionaries on Fernando Po were ordered by the Spanish authorities to desist from their appropriate work, twelve months being allowed them to dispose of the mission property. One of the missionaries, and one of the European assistants have since died.

#### *Mission of the United Secession Church.*

When the converted negroes of Jamaica obtained their freedom, their thoughts were at once directed to their heathen friends in Africa. Many said, "we must carry the Gospel to Africa." The missionaries constituting the Jamaica Presbytery, representing the Scottish Missionary Society, the United Secession Church, and the Scotch Free Church, entered fully into the feelings of the colored people around them, and resolved to embody them in action. Old Calabar was selected as their field of labor, the King and chiefs having sent a formal request that a mission might be commenced among them. The Secession Synod having also sanctioned the movement, Rev. Mr. Waddell was designated to take charge of the enterprise. He accordingly proceeded to Scotland, and was soon followed by five others. One of these was an Englishman, who had lived eighteen years in Jamaica, a printer by trade; another was his wife, a colored woman; another was a negro lad, about sixteen years of age: the remaining two were both persons of color. A merchant of Liverpool granted the free use of a fine schooner, the *Warree*, to the mission as long as she should be wanted; and he also sub-

scribed £100 to keep her in a sailing condition.

The mission sailed from Liverpool, January 6, 1846, and arrived at Fernando Po, April 3. They proceeded with as little delay as practicable to Old Calabar, and were cordially received by the natives. On the 6th of May, they opened a school in Duke town, about fifty miles from the mouth of Old Calabar River, in a house of King Eyamba. Everything seemed to be propitious.

The mission ship has since gone to Jamaica to obtain additional agents. According to the latest accounts, a reinforcement was to be sent, consisting of ministers, catechists, teachers, mechanics, some of them acclimated Europeans, and the rest natives of Jamaica.

#### *Mission of the Basle Missionary Society.*

Near the close of 1815, it was resolved to open a seminary at Basle for the education of missionaries. This institution went into operation in the following summer, and it continued to enjoy the invaluable services of Blumhardt as its inspector till 1838. It was no part of the original plan to send out missionaries to the heathen; but in 1821 a society was regularly organized, (*Die Evangelische Missionsgesellschaft zu Basel*), with the design of engaging fully in the missionary work. Its first representatives went forth in the following year.

The Basle Missionary Society turned its attention to the Gold Coast in 1826; and four of its agents arrived at Christiansborg (near Accra) in 1828. Three of them soon died; and the fourth found himself under the necessity of taking the place of the Danish chaplain, who had also deceased, only to follow him, however, in 1831. In 1832 three other laborers reached Christiansborg; one of them (a

physician) soon fell a victim to the climate: and another did not long survive. In 1835, Riis, who alone remained, went to Akropong, which is a considerable place in the Aquapim Mountains, northeast from Accra. He was kindly received by the King and his people, and he commenced his labors among them. Two fellow-laborers came to his aid in 1836, but both soon deceased.—At length, after many disappointments, a new plan was adopted.—Riis (accompanied by Widmann and a colored man who had been educated in Switzerland) conducted twenty-four Christian negroes from Jamaica to Akropong, where they arrived in 1843. A chapel was erected at this place in 1844. Other missionaries have since joined the mission. The issue of this undertaking must be regarded with lively interest by every friend of Africa.

The present number of white laborers is supposed to be seven. The following table is as complete as it can be made.

Stations.	Schools.	Scholars.
Akropong.		
Ussu, (Danish Accra,) 3		72

#### *Mission of the American Board.*

This mission, situated on the Gaboon river, has two stations, Baraka and Ozyunga. Three missionaries are connected with it, one of them (Mr. Bushnell) being in this country; and there were also, at the date of the last report, five native helpers. In 1845 the church contained nineteen members, eight of whom were natives. Several schools are in operation, but the number of pupils is not known.

#### *Cape Palmas.*

There are two churches at Cape Palmas, one of them connected with the Methodist Missionary Society, and the other a Baptist church.

The number of communicants in the former is reported as being two hundred and one; respecting the latter no definite information is at hand. A correspondent, recently at this place, says: "There is no missionary labor performed among all the native population of Cape Palmas."

#### *American Episcopal Mission.*

The Protestant Episcopal Church in this country has one mission in West Africa. It was commenced in 1836, and now has five stations, besides several out-stations. Two of the stations (Mount Vaughan and Fishtown) are five miles from Cape Palmas; while the other three (Cavalla, Rockbookah and Taboo) are from ten to forty miles distant, in an easterly direction, from the same point, all of them lying near the coast. According to the last annual report of the Board of Missions, the number of missionaries in 1846 was four: and there were also one physician and one other male assistant, besides several native teachers. The whole number of laborers, male and female, including natives, was twenty-four.—One of the missionaries has since died, and another, at the close of 1846, was expecting soon to return to this country. Were this mission made sufficiently strong to meet the demands upon it, there would be every reason to anticipate very interesting results. The number of communicants already amounts to fifty, the number of pupils in boarding schools is about one hundred and fifty, while it is thought that fifteen hundred persons are brought habitually under the influence of the gospel.

#### *American Presbyterian Missions.*

The Board of Foreign Missions of the Presbyterian Church have two missions in West Africa, one in

Liberia, and one called the Kroo mission. The former embraces two stations, one at Monrovia, and another at Sinoe, (Greenville.) The table in the next column, extracted from the census of Liberia, would indicate that the church at Monrovia had no native members in 1843; and it is not known that any have since been added. A school is connected with this station, in which are more than sixty pupils. The Sinoe station is not devoted entirely to the spiritual welfare of the colonists. To the Liberia mission, at the last report, two missionaries and one native teacher were attached.

The Kroo mission has three stations, Settra Kroo, King Wills' Town, and Kroo Bar, all among the natives. The number of missionaries is two, and there are also five colored teachers, one of them from this country. At Settra Kroo there is a boarding school for boys, ten of whom are qualified to be teachers; and there are two girls under the training of the missionaries. There is a school of fifteen pupils at Kroo Bar.

#### *Religious Statistics of Liberia.*

Three denominations of American Christians are represented in the Colony of Liberia. Of these the Baptists were the first to send laborers to that part of Africa, Lott Carey and Colin Teague having commenced a mission in 1822. The Rev. Melville B. Cox went to Liberia, under the auspices of the Methodists, in 1833. The efforts of the Presbyterians in behalf of this colony began at a subsequent period.

It is not easy to say how far the operations of these different denominations are to be regarded as missionary in their character. Most of the churches in Liberia have had some native members; but the great body of the communicants are colo-



nists. The following table, taken from the census of Liberia, will doubtless be interesting to those who are desirous of knowing the religious statistics of this part of West Africa. The date of this census is September, 1843.

Denominations.	Location.	No. of Communicants.			
		Americans.	Captured Africans.	Converted heathen.	Total.
Bap.	Monrovia,	196	6	15	217
Presb.	Monrovia,	12	4	-	16
Meth.	Monrovia,	212	8	18	238
Meth.	Monrovia,	-	-	9	9
Bap.	New Georgia,	20	46	8	74
Meth.	New Georgia,	12	31	4	47
Bap.	Lower Caldwell,	20	-	-	20
Meth.	Lower Caldwell,	48	2	3	53
Bap.	Millsburg,	22	3	-	25
Meth.	Upper Caldwell,	39	-	2	41
Meth.	Millsburg,	46	-	12	58
Meth.	Heddington,	2	-	54	56
Meth.	Robertsville,	2	-	170	172
Bap.	Marshall,	12	4	2	18
Meth.	Marshall,	24	5	4	33
Bap.	Edina,	105	-	15	120
Meth.	Edina,	96	-	8	104
Presb.	Edina,	8	-	-	8
Bap.	Bassa Cove,	38	2	4	44
Meth.	Bassa Cove,	41	3	5	49
Bap.	Bexley,	18	2	16	36
Meth.	Bexley,	19	-	4	23
Meth.	Greenville,	23	-	-	23
Total,		1,015	116	353	1,484

From the last annual report of the Baptist General Convention for Foreign Missions, it appears that Bexley (near Bassa) is the only station now under their care, the mission premises at Edina having been already sold, and the building removed to the former place. There is one missionary at Bexley, who is assisted by two natives. Four schools are taught at Bexley and at two out-stations.

The efforts of the Methodists in behalf of the natives are chiefly confined to the Heddington, Robertsville, (both near Millsburg,) and

Garrettson stations. Recent accounts from these stations, published in the last annual report of the Missionary Society of the Methodist Episcopal Church, are unfavorable. A correspondent, who was recently at Monrovia, writes as follows: "The missionaries at Monrovia told me that they were doing very little among the natives, and some of the older Methodist missionaries in Liberia expressed little or no confidence in the revivals that have been among the natives. Of the hundreds who have been added to the church, very few can now be found." The following table is from the last report of the Methodist Missionary Society.

Stations.	Church	
	Members.	Scholars.
Monrovia,	180	94
St Paul's River Circuit,	94	105
Millsburgh and White Plains,	51	100
Heddington and Robertsville,	30	19
Garrettson Station,	54	10
Mount Andrew & Morrisburgh,	2	16
Edina and Bassa Cove,	102	30
Greenville and Sinoe,	76	
Marshall,	19	105
Total,	608	479

#### Mission of the American Missionary Association.

The mission which Mr. Raymond commenced at Khaw Mendi, near Sherbro Island, under the patronage of the Union Missionary Society, has been transferred to the American Missionary Society, since the formation of the latter in 1846. A reinforcement is expected to join Mr. Raymond, the only missionary now on the ground, at an early day.

#### Summary.

Missions.	Stations.*	Missionaries.	Male Assistants†	Communicants.	Scholars.
Church,	14	14	61	1,648	5,296
Wesleyan,	14	14	8	4,425	2,826

\* Besides out-stations.

† White and colored.

Missions.	Stations.*	Missionaries.	Male Assistants.†	Communicants.	Scholars.
Eng. Baptist,	4	4	11	79	100
Secession,	1	1	4		
Basle,	12	4†	3†	-	72
Am. Board,	2	3	5	8	
Episcopal,	5	3	12†	50	150
Presbyterian,	4	3	6	-	35†
Am. Baptist,	1	1	2	18†	75†
Methodist,	5†	-	-	95	45
Am. Mis. Assoc.	1	1	1†	-	39
Total,	53	48	113	6,323	8,638

## MISSIONS IN NORTH AFRICA.

Proceeding northward from the River Gambia to the Strait of Gibraltar, and thence eastward to the Nile, we find not one Protestant mission. At Cairo the Church Missionary Society sustains two laborers, who are assisted in their work by one European and eight natives. They have under their care twenty communicants, and two hundred and thirty-four scholars.

## MISSIONS IN EAST AFRICA.

Passing southward through Egypt, Nubia and Abyssinia, we must travel over thirty-four degrees of latitude before we come to the only mission between Cairo and the vicinity of Port Natal. At New Rabbay, four

miles from the bay of Mombas, Dr. Krapf and Rev. Mr. Rebmann have just commenced a mission among the Wonikas, under the direction of the Church Missionary Society.

## GENERAL SUMMARY.

	Stations.	Laborers.	Communicants.	Scholars.
South Africa,	115	260	10,725	11,218
West Africa,	53	161	6,323	8,638
North Africa,	1	11	20	23†
East Africa,	1	2		
Total,	170	434	17,068	20,090

The inspection of the foregoing table cannot fail to suggest two reflections of a somewhat different character. The efforts hitherto made to introduce the gospel into Africa, have been greatly blessed. The faith of missionaries and missionary societies has, indeed, been frequently and sorely tried; and many have fallen, particularly on the western coast, at the very outset of their labors. Still, no one can look at the results of missions already attained and not feel that the divine favor has been signally enjoyed. And yet how little has been done! If we cut off Southern Africa, and remove a narrow strip of the western coast, only two missionary stations will be left!

## Letter from a Liberian.

A gentleman, in Georgia, has sent us the following extracts from a letter which he received from an intelligent citizen of Monrovia, who went to Liberia a little more than twelve years ago. We are well acquainted with the writer, and are glad to have the pleasure of presenting the extracts to our readers.

MONROVIA, 6 Feb., 1847.

"With regard to agriculture in this place, I am sorry to say it has been formerly too much neglected, but lately the people are more awakened to their true interest, and are turning their attention to the earth for a support. The principal articles that we can expect to cultivate for exportation will be coffee, that which is raised here is said to be

\* Besides out-stations.

† White and colored.

‡ Conjectural.

better than most any other; respectable strangers have pronounced it even better than the Java or Mocha.<sup>†</sup> \* \* \* "I have now growing on my farm more than 5000 trees, all of which are of the wild plants brought from the woods and transplanted in the rainy season. Most of my plants have commenced bearing: It is thought our trees at full maturity will yield from 3 to 3½ lbs. of clean coffee on an average. In the West Indies 2 lbs. is considered a fine crop: however there are trees in this place and elsewhere in rich and moist spots, around the houses, which have yielded from 5 to 7 pounds; besides this, a coffee tree will bear well from 10 to 12 years: then you may cut it off, leaving the roots, which will spring afresh, and in one rainy season, will grow so as to bear the next, being perfectly renovated, so that once a good coffee plantation is established it will remain for generations: at first it is of slow growth, taking from 3 to 7 years, according to the quality of the soil. At present I can and do sell of the coffee raised by myself at 25 cents a pound; this of course will not be the case, when large quantities are raised. Next to coffee for exportation, is *palm oil*. As yet the palm tree has not been cultivated: the millions of gallons which have been exported from our place and neighbourhood, besides the thousands consumed by ourselves, all of which have been manufactured and brought in by the natives. But as the demand is yearly increasing, we will now have to begin the cultivation of the same. It takes very little longer than the coffee tree to commence bearing, then will go on to unborn generations. The palm tree ought to be planted 25 feet apart each way, the

coffee about 10 feet. Cotton grows here, but Liberia is not a proper cotton growing country. We have excellent rice here, also sugar, but in either of the last mentioned can we expect to compete with the United States and the West Indies. We have fine sweet potatoes, cassavas, yams, tan yams, &c.,—just around here, corn does not grow as well as in many parts of Africa—We have fair gardens in its seasons, and have something growing the year round. We have but few horses, but we are getting on finely in cattle; I own about a dozen milch cows and raise a number of fine hogs; both our cattle, sheep and hogs are smaller than in the United States: but theirs too at one time were small. We have fine rivers, abounding with excellent fish, oysters, &c. Our woods abound with deer and other animals, many of which are killed by the natives and brought into our markets for sale. Both *camwood* and *ivory* are brought in by the natives, but depending too much upon this, being a more quick way of making money, has ruined many. However, we have need to be very grateful to heaven for His kindness in providing such ample means from the wilds for our support, and which has assisted us on until this time. The soil here is generally fertile, but it is like it is in other countries, viz: *good, middling and poor*; but we have a plenty of it. What would the *poor Irish*, and other *Europeans* give, if they had our opportunities?"

"Wood for lumber are as yet plentiful, although the woods have been partially ruined of its largest growth by the natives; in cutting for new farms every year. We have some very handsome wood for furniture, &c."

<sup>†</sup> I received a specimen from the writer, and fully agree in the opinion that it is equal, if not superior, to the Mocha.—B.

"Respecting emigrants, the American Colonization Society have promised, and their agent the Governor, has accordingly been in the habit of giving to *families* after their arrival a town lot, if they remain in town, or a tract in the country not to exceed ten acres; *single persons* two acres. When they improve the same, if in two years, they obtain a *deed in fee simple*.

"On their arrival they are provided with *shelter* and *food*, with *medical attendance* for at least six months, after the expiration of which they have to support themselves. Persons after their arrival are apt to take the *fever* from the fourth week or after, some not until two or three months, and may continue feeble for eight or even twelve months, others having gone through the seasoning in a much less time; *during* this state of *trial*, many have wished themselves back in America, even in slavery: but *invariably*, as soon as they get entirely better, and able to act for themselves, they are then *ashamed* of themselves, and will hardly acknowledge what they have said, or *perhaps written*, to their friends in the United States derogatory to their new country." \* \* \* "Respecting *Schools*, our statutes provide for a portion of common schools for the poor, but the missionary Societies, particularly that of the M. E. Church, have done more for the children of the settlers than any other body." \* \* \* "We have no institution of instruction of a higher class than to teach the different branches of an English education. We will, I hope, before very long be enabled to do better. I have a son now, which I would like much to have a *collegiate education*, being now of suitable age and learn-

ing to enter a *university*, but such are the *prejudices* in the *U. States* I dare not send him there, with *safety*! and I am averse to sending him to England or Scotland, being myself partial to Republican principles and Government, of which I wish to instil into him the same."

\* \* \* "Respecting *Missionaries*, I assure you *proper persons* sent out either from the Northern or Southern churches as *missionaries* will be gladly received, and can find *material enough* to work upon, without quarrelling or conflicting with each other." \* \* \* "There are many smart and intelligent colored men both in Georgia, the Carolinas and other Southern States, which would be of essential service out here as teachers and exhorters, and some very fair preachers, but we would not like to see any sent as such, unless they profess *piety*, and will consent to such sacrifices as are common to the *good Methodist itinerate preachers* in the new or bordering circuits! Several have come out here as such, seemingly much interested and full of zeal, but give out in a short time, not being able to make the requisite sacrifices. If your friends at any time wish to send out such, you would best let them start from a Southern port, viz: Norfolk or Baltimore—for if they go on farther North, the *anti-colonizationists*, will in eight cases out of ten seduce them from coming, as in the case of your deluded man Peter Jordan.†

"Emigrants coming out here ought to bring every little *valuable* article they can conveniently get, particularly, *tools* and *clothing*. They need not much, such as blankets, but light woolen clothes, such as

† In 1833, while travelling a circuit in middle Georgia, I became acquainted with a colored man belonging to Col. F. J., named Peter, who was an exhorter in the church, and in whose piety I then had great confidence. Upon conversing with him, I found he had belonged to the family or family connexions, of the late respected Dr. Bradley, who by his last will had *manumitted* his slaves, upon condition they should be sent to Li-

linseys, are comfortable in the rainy season; also *seeds* of different kinds, good seed *rice* is wanting, the native seeds *much degenerated*: Persons having money will do well to bring it, for having this valuable article a man may buy something low, and will thereby be in his own house or plantation before he gets the fever: most persons who acted thus, have done better than others. When I came here I acted thus, and I almost can with propriety say that this has in a measure prevented my having much of the fever: *I was perhaps sick about three days in the first two years!* My case however is an exception to the rule." \* \* \* "I say from my heart, that Liberia is the only country that I know of on earth that the *unfortunate* man of color can be *free and equal in*: therefore I am as happy here as I expect to be on earth, and wish to change it for no other." \* \* \* "We have perfect peace with the native tribes around us; they have fully acknowledged the superiority of civilized man; and are coming over to our habits, although slow. Our principal hope is in their children, many of which are put with us, even as common domestics to learn our habits, &c. I am the superintendent of the Sabbath school of the ——— church at Monrovia. It would please you much to see how many of the young natives are in attendance together with our children." "Our church here in Monrovia numbers near 200 members. You will see in our statutes that the price for license to sell ardent spirits is \$500, which almost amounts to full prohibition; of groceries, therefore, we have not a dram shop in the place. Religion is somewhat low at present but the membership seems to stand its own." \* \* \* "Respecting the best time of the year to arrive here, I would prefer August or September to any other. However, those from the South any season will suffice."

beria, and that all his relatives had been sent to that country, and he expressed considerable anxiety to go there himself that he might preach the Gospel to the poor benighted heathens. Being of a missionary spirit myself, I was greatly interested for this man, and having long believed that America owed Africa a debt it could only pay in part by sending them the Gospel, and also, that *if ever Africa was enlightened it must be through the instrumentality of colored men!* I immediately set myself to work to get the title to this man that I might send him on such an errand of mercy. Col. J. who, though not a professor of religion, yet was much of a gentleman, assured me, if I could raise \$400 for Peter (he was then worth \$1,000,) he would make me a title to him, *provided* I would send him to Liberia. Peter was a valuable blacksmith, could read and write, and his master valued him very highly. After some time, to wit: in 1835, the money was raised, and the title made to the writer of this note and the P. E. of the District, as I was stationed that year some 350 miles from the place—(the P. E. afterwards relinquished all title to me;) and after allowing him several years to work at his trade and make some money for an outfit, and to improve himself in reading, &c., in 1839 I cleared him out of the Custom House in Savannah, as my servant, and sent him to Baltimore to the care of the Rev. J. Gruber, with letters to the mission committee in New York, wishing him sent out as a missionary, provided they should deem him a suitable person to be thus employed. The Rev. Mr. Gruber sent him on to Philadelphia, where he *unfortunately* fell into the hands of the abolitionists, who succeeded in persuading him to violate his most solemn engagement to me, and he sent me word he would not go. I afterwards went to Philadelphia to seek him, determined to bring him back to Georgia, if I found him, as I had shipped him as my servant, and yet have a bill of sale for him. I understand he is now somewhere in the back part of the State of New York imposing himself upon the people as a preacher, and *if he should chance to see this*, (which I think is not likely, except some good friend of the Colonization Society should show it to him) I hope he will remember, if we meet no more in this world, we shall meet at the Judgment Bar, when it will be found that he violated the most solemn promise made to me in Georgia, that he would certainly go to Liberia and preach the Gospel, if the Lord should spare his life; and I insisted on his making me the promise for I feared the abolitionists might prevent him from going.—B.

## Despatches from Liberia.

By the arrival of the "Mary Wilkes" at New Orleans, and the barque "Montgomery" at Providence, we have received letters from Liberia of much later dates than any previously received. From them we learn that all things were in a prosperous condition in Liberia. Our readers will not fail to notice what is said of Captain Canot and his operations. From a paragraph in another column, which we find in the *Journal of Commerce*, it will be seen that his vessel has been captured and sent to New York for trial. There can be little doubt of her guilt. We were in New York when he was loading his vessel there, and know that he was doing it in the most clandestine manner. We have never had any confidence in his declarations, that he had abandoned the slave trade, and have always believed that by a strict watch being kept upon him he might be caught in the very act.

Our readers in Kentucky, we trust, will not fail to read the letter of Dr. Eugenbeel. They will find some things in it of particular importance to them and the interests of colonization in their State.

GOVERNMENT HOUSE,  
Monrovia, March 24, 1847.

SIR:—The schooner "Mary Wilkes," Captain Tolger, arrived here on the 14th instant, sixty-three days from New Orleans, with eleven emigrants and an assorted cargo of merchandise for the Colonial Warehouse. The lumber, especially the shingles, you ordered by that vessel, arrived very opportunely. In consequence of the extensive improvements that have been going on here during the present dry season, lumber of every description has been in great demand.

We are making the best possible use of the goods you sent us by the Liberia Packet for the purchase of territory. The commissioners, who left here in January to negotiate for territory, have not yet returned. I understand, however, that they are succeeding well. The last intelligence I had from them (about three weeks ago) they had purchased a large portion of Manna, and had obtained from the chiefs a promise to negotiate for the balance of the country on their (the commissioners) return from

the leeward. They had also extinguished the native title to the territories of Rock Sesters, Sanguin, and Sille Botten. They were then on their way to Grand Sesters, where they hoped to be equally successful. On their return to windward they will make another effort to secure Settra Kroo. Their success, however, at that place, is at present doubtful. Foreign traders have, just now, considerable influence there, and are exerting it to the extent of their ability against us. Their influence, however, is only temporary, sustained by the large quantity of goods two or three merchant captains are now landing there to the natives. In a few months, I doubt not, we shall be able to secure the whole country without much opposition.

Having written to you so recently, I have nothing at present worth communicating—except, perhaps, the burning of Canot's establishment by the natives at Grand Cape Mount, which occurred on the 17th instant.

It appears that it was done at the instance of Captain Murray, of her Majesty's sloop "Favorite."

You are aware that not long since the chiefs of Grand Cape Mount concluded a treaty with Great Britain for the suppression of the slave trade, in which it is stipulated that no foreigner shall be permitted to engage directly or indirectly in the slave trade in any part of the Grand Cape Mount country.

Canot, you know, has been long suspected of carrying on an illicit trade with the slavers at Gallenas, and of purchasing slaves at Cape Mount to ship on his own account. He has been closely watched by British and other naval officers for some time; no positive proof, however, could be obtained of any illicit transaction, until a few days ago; when, it appears that two officers from one of her Majesty's vessels being on shore at the Mount, entered a smith's shop on Canot's premises and discovered the workmen in the act of manufacturing slave irons. The irons were seized by them and taken on board to the commanding officer, who assembled the chiefs of the country immediately, and informed them that he considered the manufacturing of slave irons in their territory a flagrant violation of the treaty they had entered into with Great Britain for the suppression of the slave trade; and demanded of them a fulfilment of their engagement.—Whereupon, the natives immediately, and without hesitation, as Captain Murray informs me, set fire to the buildings, consuming the whole estab-

lishment. The amount of property destroyed is estimated at from \$5,000 to \$6,000.

Canot was absent at the time, and had been a couple of weeks—somewhere on the leeward coast, in the barque-ship (for I understand he has changed the rig of his vessel since leaving this place) “Chancellor.”

There is but one opinion here respecting the character of the Chancellor. She is, however, closely watched by the American cruisers, and will find it difficult to escape with a cargo of slaves.

I am happy to inform you that the immigrants by the “Liberia Packet” are getting along finely; all, except one or two, have had an attack of fever, and are now convalescent.

The passage in my letter of the 19th October respecting the opinion entertained here in regard to the alteration of the Society’s constitution, was simply inserted to give some idea of the change of sentiment that fact had produced in the minds of many of the citizens here, who had hitherto opposed any change in our relations with the Society. The general impression here was that the Society had altered its constitution in view of the change which they saw must take place in our relations, to relieve us from the embarrassments we were laboring under in consequence of the position assumed by Great Britain in regard to the sovereignty of the Colony, and to put an end to the annoyances we were daily suffering, arising from the improper interference of foreign traders.

Enclosed you will find Mr. Ware’s receipt for monies paid him here on account the Kentucky Colonization Society for services as school teacher at the Kentucky settlement.

The U. S. Frigate “United States,” from Porto Praya, arrived here to-day—all well. The Dolphin, via Sierra Leone, is hourly expected.

Commodore Read has on board the Frigate a large quantity of stores, which he intends to land here.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

To Rev. W. McLAIN,

Sec’y & Tr. A. C. S., Washington, D. C.

MONROVIA, LIBERIA,

March 24th, 1847.

REV. AND DEAR SIR:—By the return of the schooner “Mary Wilkes” to New Orleans, I have an opportunity to send you a short communication. By the “Packet,” which sailed on the 9th ultimo, I sent you an epistle, which I presume you will have received before the arrival of this.

Although I did not expect a large com-

pany of immigrants by the New Orleans vessel, yet I supposed the number would be larger than it is. I understand that the influence of some of the people who came out in the “Rothschild,” a year ago—especially those who returned to the United States in the same vessel—was the cause of the number from Kentucky being so small by this vessel. It is really astonishing that, amidst the mass of evidence in favor of Liberia, as the best place in the world for colored people, who desire to enjoy the privileges of freedom, and of social and political equality, the people of color in the United States are so much inclined to turn a deaf ear to all the evidence in favor of the Colony, and to grasp with eagerness at every thing, from any and every source, which is said or done in opposition to it. If Liberia were a counterpart of the Garden of Eden, some persons would rather live in the land of Nod, or somewhere else, than amidst the bowers of the earthly paradise. As respects those persons who returned in the “Rothschild,” however, they not only came to Liberia with the determination to return, if they could, but they saw so little of the Colony, while they were here, that they were not capable of forming correct opinions relative to the state of the Colony, even if they had not been prejudiced before their arrival.

I am pleased with the manners and character (so far as I can judge from a short acquaintance) of Mr. Ellis, “the learned black blacksmith,” who came out in the schooner; and who, with his wife and two children, was liberated from slavery by the Presbyterian Synods of Alabama and Mississippi, at an expense of \$2,500. Although the accounts which have been published respecting his proficiency as a scholar—especially as a linguist—may have been exaggerated, yet I think he is an extraordinary man; and I hope his example and influence may be highly beneficial in this country.

I have just understood from Capt. Murray, of H. B. Majesty’s ship “Favorite,” that all the property which belonged to Mr. Canot, at Cape Mount, has been destroyed by fire, by the native chiefs, at the instance of Capt. M.; there being a treaty between the British Government and the chiefs of Cape Mount, in which the latter obligated themselves not to suffer the slave trade to be carried on within the limits of their territory; and Capt. M. having become satisfied that Canot has been engaged in the slave trade at that place, since the date of the treaty, determined to destroy all his houses, and other property, which he left at the place—he having removed his family, and some of his moveable property, to

Monrovia a few weeks ago, in anticipation, perhaps, of a conflagration. He left his brother-in-law in charge of the premises, and came to this place in the barque (now ship, I understand,) "Chancellor," the vessel which he brought from the United States a few months ago. The U. S. brig "Dolphin" lay at Cape Mount about five weeks, watching the "Chancellor;" but Capt. Pope being obliged to sail for Porto Praya, for provisions, left her under the guardianship of a British man-of-war, which accompanied her to this place, and hence down the coast as far as Cape Palmas.

Gallinas and New Cesters are so closely watched by the British cruisers, that it is almost impossible for any vessel to take a cargo of slaves from either of those places. It is very common for slaves to be transported in canoes from one place to another; sometimes, as I was informed by a British officer, as far as three hundred miles. A short time ago a large canoe, with fifty slaves on board, was captured near Gallinas, while proceeding to some place farther north, for shipment. None of the American men-of-war are at present on this part of the coast.

At the election which was held last month, for delegates to the National Convention, to be held in July next, the following named persons were elected:—For Montserrado county, *H. Teage, B. R. Wilson, J. N. Lewis, S. Benedict, J. B. Grisson, and Elijah Johnson*; for Grand Bassa county, *John Day, Amos Herring, A. W. Gardiner, and E. Tiller*; for Sinou county, *R. E. Murray*.

Mr. Smith is still at Bexley, with the immigrants who came out in the Packet. When I last heard from him, about three weeks ago, several of the people were on the sick list; but they were all getting along tolerably comfortably.

Since the date of my last letter to you, I have had one "right smart" attack of fever, and one or two of less severity. I have not had a regular ague for nearly a year; and although I do not expect to be entirely exempt from the visitations of my old companion, yet I flatter myself that I have become so far Africanized, as to render his future visits "few and far between." At present, my health is pretty good; and my prospects in regard to the enjoyment of comparatively good health are quite encouraging. I did not come to Africa to die; and although Africa may yet afford me a grave, I am resolved that despondency shall never be one of the ingredients in my cup of affliction.

Yours, truly,

J. W. LUGENBEEL.

Rev. W. McLAIN,

Sec'y and Tr. A. C. Society.

P. S.—I have just received a letter from Mr. Smith, in which he says that the immigrants at Bexley "are doing as well as can be expected; all of them, except three, have had an attack of the fever, but none of them have yet died."

J. W. L.

GOVERNMENT HOUSE,

Monrovia, April 9th, 1847.

SIR:—Accompanying you will receive invoices of merchandize landed at Colonial Warehouse, from on board barque "Liberia Packet," and schooner "Mary Wilkes." In consequence of the illness of Gen. Lewis, I cannot send you by this conveyance the accounts from Colonial Warehouse for the quarter ending 31st ultimo.

Gen. Lewis did all in his power to have them made up in time; his health, however, would not allow him to give them but little of his attention. You shall have them by the very next opportunity.

I have received no intelligence from the commissioners since my last.

I have just been informed that the English have burned the slave establishment at New Cess. I think the report very doubtful, though Capt. Murray told me the other day that he would do so, should the least pretext offer.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

To Rev. WM. McLAIN,

Sec'y and Tr. A. C. Society.

COLONIAL WAREHOUSE,

Monrovia, April 8, 1847.

REV. AND DEAR SIR:—I wrote you last by the "Mary Wilkes," which left here for New Orleans the 29th ultimo, informing you of my having received safely on shore the cargo from New Orleans, &c., and of the then weak state of my health, which prevented me from communicating to you as full as I otherwise might have done. Since then, and at this time, I am still weak and feeble, and totally unable to give you a minute account of our affairs. I have labored hard to prepare my quarter's accounts to go by this vessel, but I find that I will not be able to have them ready.

I have handed to the Governor the invoices of goods received by the "Packet" and "Mary Wilkes," to be forwarded by this opportunity to you.

Our affairs are going on quietly. We have not heard lately from the territory commissioners, but presume they will have a good report to make. We expect them home in a couple of weeks.

You have ere this, I presume, heard of the destruction at Grand Cape Mount?



About the middle of last month a commander from one of Her Majesty's vessels went on shore at Mr. Canot's place and discovered at the blacksmith's shop irons and other articles for the keeping of slaves. Mr. Canot was not at home; he was, and is now, I believe, at the leeward, in the barque "Chancellor," the same which brought him to the coast from New York in January last. The forging of manacles at Cape Mount was a violation of a treaty existing between the chiefs of that country and Her Majesty's Government; and, in

consequence, the British officer in command called on the chiefs to show their respect for the treaty by demolishing whatever was at the establishment—houses, boats, &c., &c.—which was instantly done. This seems to be the true tale.

Very respectfully,

Your obedient servant,

J. N. LEWIS.

Rev. WM. McLAIN,

Sec'y and Tr. A. C. Society,

Washington City, U. S. A.

### The Barque Chancellor.

THE persons arrested on a charge of being concerned in the slave trade, are Capt. Jas. A. Freeman, and John Gibson, chief mate, of the barque Chancellor, recently captured on the coast of Africa by the U. S. schooner Dolphin, and sent home for adjudication, in charge of Lieut. Dulaney. She arrived at this port on Wednesday last, and is now

at the navy yard, in charge of Uncle Sam. We understand she had no slaves on board when captured, but that she was found near the establishment of the celebrated Captain Canot, who had chartered her—was provided with a slave deck, and had on board supplies of rice and water.—*Journal of Commerce*, June 11.

### Letter from a Liberian.

MONROVIA, LIBERIA,

March 26, 1847.

MY DEAR FATHER:—When I wrote my other I supposed the vessel would have sailed before this, but as it has not, I again sit to write you, as it always affords me pleasure to do so, and when I am writing I feel somehow as though I am near and conversing [with you,] consequently I derive pleasure from it.

I neglected to tell you in my other letter that from the corn you sent in the "Lime Rock," in 1844, I raised more corn than has ever been raised by one farmer since the settlement of the Colony, namely, forty barrels, of as fine corn as you ever saw raised in Orleans. I neglected also to inform you that I have a fine parcel of cocoa nut trees on my farm, also the granadilla, a very delicious fruit, and the sugar apple, a very delicious fruit, sour sop, also another excellent fruit. I send you a small box of coffee raised on my farm. You may find it a little more mashed than the coffee generally, as we have to clean it by beating it in a mortar, but you will find it as good coffee as need be drank. Please give Sawyer Hermann a little of it, and tell him it was raised on my farm from seed sown by me in a nursery and drawn and set out.

Julia, my sister, has had a fine son since I wrote you last. His name is James Watts.

Dear father, please be good enough to send me a grindstone, and a corn mill, and the tools I mentioned in my other letter, as such things can't be had [got] here. I

have sent to New York once or twice for a mill, but can't get one out by order, and now I beg you to send me one. Mother joins me in love to Jim Thornton, Pa Noel, George Carpenter, Jenny, Fanny, and Ellen. She says, tell Jenny, Fanny, and Ellen, to remember the advice she gave them before she left, respecting their duty to their master, and that they must seek the Kingdom of Heaven and its [His] righteousness, and all things shall be added to them. I have sent enclosed in your package a letter to Mr. Fulton your neighbor, likewise one to Mr. Barney: as I did not know their given names, I merely put their titles: tell them you will receive any thing they wish to send me.—Also one to Rev. D. Wells, of New York, a correspondent of mine. I received a letter from him by the Mary Wilkes, appointing me the agent for the Presbyterian Mission at Settra Kroo. I received things at the same time for the Mission at Settra Kroo, and have them in my store until an opportunity offers to send them down. So, dear father, if you will write me even when you forward his letter, and direct [it] to his care, he will most likely find an early opportunity of sending it out to me. And now, my dear father, I close by wishing that He who conducted Israel through the Red Sea, may protect, defend, and bless you, and be unto you at all times as the shadow of a great rock in a weary land.

Your affectionate son,

G. R. ELLIS McDONOGH.

## Letter from a Georgian.

BELOW will be found another letter from our friend in Georgia. We do not agree with him in regard to the danger of allowing the colony to become independent. We do not entertain the fears which he expresses. The truth is this—the only influence we can exert in Liberia is of a moral kind; and even with our present relation to Liberia, we could not prevent them from pursuing the very course he mentions, were they inclined to do it. But we hope better things of them. We shall take measures to secure, in perpetua, the rights of newly arrived immigrants.

One thing more we think it necessary to say in laying this letter before our readers, viz: that we have no hope that our Government would ever be induced to take Liberia under its control or supervision—and we do not think their condition would be much improved by any such arrangement.

We want to see, and know, and show to the world what the colored man can do for himself and his race. The highest purposes are to be accomplished, and we trust that our colonists feel somewhat of the immense responsibility which rests on them in the case.

WELLINGTON, GA.,

May 27th, 1847.

REV. AND DEAR SIR:—Despatches from Liberia, as published in the May number of the African Repository, detail the apparent unwillingness, or indifference, of the good citizens generally, regarding the independence of that colony. After reflections on the subject, I am led to look on that measure, proposed by the Society, as somewhat precipitant and impolitic—much as a wiser forecast would indicate quite another rule as more auspicious to the rising welfare of the colored race; and that would be that the Government of the United States *should* take the Colony under its protection! and gradually aid to form her into a respectable Republic.

I am aware that, for the want of this very organic protection! and because of the exposed situation of that people without a sovereignty, and the inadequacy of the Colonization Society towards furnishing them with a national flag, which would command the respectful attention of other powers, the matter has been thought of. But yet in its infancy, and no vigorous ef-

forts having been made to enlist this Government in their favor, Liberia and its citizens should not be too early abandoned to themselves. It is to be the last resource, should no other means avail, that a helpless community—hopeless of national fosterment from elsewhere—should proclaim their identity by the code of nations, and assert their claims to nationality. Necessity having to thus dictate the plan, it should be cautiously adopted, and never accomplished until all other resources fail.

Our Government has been sadly wanting in its duty to *all* classes of its inhabitants, when its care is extended over American citizens *proper*, over the aboriginal population, and in no peculiar way manifested towards the descendants of the Africans!!! The plea for exercising a providence in one case cannot justify an improvidence of the other. The Indians had an original title to this continent, and hence our legislation in removing them to one section, affords the indispensable protection, flowing from the *exercise* of this surveillance. But again: the negro has a cultivator's claim, and when he be expatriated, does the obligations of our people in that collective capacity, which is their government, become finally dissevered? and no link of duty or sympathy is to be legitimately recognised, excepting by the precarious tenor of an irresponsible society, subject to individual will, to personal donations and bequests—owning its existence by no municipal law or constituting prerogative? This looks very much like an anomaly, indefinable by any rational rule of political ethics.

Because a vast section of our Federal Union hold slaves, is that a reason for keeping disconnected our Government from all relations whatever with Liberia? Cannot Congress, without touching slavery, take Liberia into the fostering or protecting care of the United States? I challenge any one to point out a solitary danger or harm from this course. To protect that distant Colony, with our ensigns, from British and French mystifications, or error—to extend a small share of national benefits also to her—then subsidiary government would not be abolition—would not be attacking slavery—in short, would have no more detriment or influence on that institution than *already* exists. And the idea of the good policy of colonization, extensively acknowledged, is a confirmation of the propriety of *temporarily* throwing our banner over that region.

Supposing this impossible, since our Government would have nothing more to do with this race, otherwise than what each State enacts respecting its domestic affairs and inhabitants, and thus rendering it ne-

cessary, in self-defence, for Liberia to become sovereign, and independent of the Society, while we may suppose the aid of the latter may continue, as its object was to colonize this people in the land of their ancestors, we may anticipate that the Liberians will not always be governed by the original plan of its organization; that, as independent men, they might have independent laws, some of which may regulate the introduction of new emigrants from hitherwards; and finally, it may be apprehended, interdict colonization, or so cripple it, as to render the *primary object, in some measure, abortive!* What a spectacle then would be presented, should the legislation of sovereign Liberia turn against receptions of ignorant and troublesome recruits (as they may be then considered) from these ports? A nation originating a special design of peculiar colonization, independently abrogating the principal intentment of its formation! Then for other colored persons, not colonized, the Society shall have to seek new abodes. Liberia, shut up in herself, open only to intelligence and wealth, (as there is no telling what laws that people may, in time, make as to this desideratum,) might nullify its incipient utility to the whole race in this country.

For these reasons, though I apprehend they may be erroneous, but still fear they may be ultimately realized, on the same principle operating there, by and by, that now operates in this country, by the recent act of Congress respecting passengers in merchant vessels, which has an eye towards diminishing pauper emigration or importation here. I am opposed to throwing Liberia upon herself, just at this time. She is mainly the property of the Society—of American donors. Her intent or destination was *specific—and her entire design is to perpetually receive emigrants from these States until the last, if desirous, have gone.* These emigrants are poor, and at first may prove troublesome to a better ordered society: That however cannot be remedied short of retrospective and prospective charitable and industrial preparations. *Discretion, growing out of independence, con-*

fided entirely to the Liberian Government, to discard any of them, would nullitate against its ORIGINAL FOUNDATION. I would not too hastily trust this power into independent hands. She is virtually the asylum of *all* the race yet in this country. This should be first engrafted on the constitution, and placed beyond the reach of contingency.

Without doubting the capacity of that people for self-government, or the policy of their independence, I would, rather than disconnect them with the Society, to which they owe their organization, put them under the salutary protection of the United States—ultimately to be declared a sovereignty. But this government should have no control over their domestic matters, or in any other respect control their regulations, excepting in *guaranteeing the right of emigration from hence—a Republican Government—and protection from foreign disturbances.*

I have diffidently thrown these hints together, that the friends of colonization may reflect and meditate on them; and our friends in Liberia, too, see what independence at present may be worth to them, without our national protection.\*

I fear, from the acclimating fevers through which every crew of emigrants have to pass, and the mortality, that this will prove, as it now does, evidently, a considerable drawback to colonization. Why had not some more temperate latitude, South, especially on the noble Orange River, been purchased for the object? Liberia lies nearly under the equator. Our colored people are here raised in a comparatively temperate region! *These things at the first plantation of the Colony, ought to have engaged attention.* But at present it appears too late—and with what the Society has planted, the race will have to make the best use, and wisely and cheerfully endure the situation of things; happy if at length a numerous, powerful and Christian people can find that refuge so long denied them!

Very truly yours, etc..

J. J. FLOURNOY.

Rev. W. McLAIN.

### Receipts of the American Colonization Society,

From the 20th of May, to the 20th of June, 1847.

#### NEW HAMPSHIRE.

Newport—From Rev. Jno. Woods, \$6 10, and collection in his church \$8, in part to constitute him a life member of the American Colonization Society.....

14 10

#### VIRGINIA.

Halifax C. H.—Contributions from Antrim Parish: Jas. Bruce, Esq., \$50, D. Cosby, jr., \$15, Rev. J. Grammer, \$20, Mrs. M. E. Grammer, \$2, by Rev. J. Grammer,

87 00

\* Has not the Executive of that Colony, by soliciting the protection or guardianship of Com. Read, on a mission of purchase of territory, evinced the need Liberia stands in of the attention of some friendly Government?

*Charlottesville*—From Mrs. Mary Jane Davis, per Rev. C. M. Butler.....

5 00

## INDIANA.

92 00

By Rev. B. T. Kavanaugh:

*Green Castle*—Jno. F. Farley, Dr. A. G. Preston, James Tolbott, Rev. Dr. M. Simpson, J. R. McCrea, Dr. H. D. Lee, T. W. Cowgill, W. McClure, J. Rawlins, W. K. Cooper, Mr. Turner, J. Cowgill, Prof. Nutt, W. Lowry, Mr. Morrow, Thos. Tolbott, W. Lewis, W. Tolbott, each \$1, Elam Preston, 93 cts., Rev. S. C. Cooper, cash, J. B. Hettley, each 50 cts., G. W. Hass, J. Kennelt, each 25 cts., J. J. Trounfelter, 40 cts.....

21 33

*Rockville*—Jno. G. Davis, \$1, Rev. W. Y. Allen, Hon. Joseph A. Wright, each \$5, Rev. W. Wilson, Dr. P. Q. Striker, Jos. Potts, Dr. James L. Allen, And. Foot, W. J. Weaver, W. C. Donalson, James Depeu, A. M. Puett, John Sirksweller, Mrs. M. Robbins, P. E. Harris, Geo. K. Stutt, each \$1, Samuel T. Maxwell, Rev. W. P. Cummings, W. M. C. Dod, R. M. Pilkison, Thos. H. Nelson, each 50 cts., R. C. Wilhollen, W. C. Striker, John Innes, each 25 cts.....

27 25

*Covington*—W. Hoffman, George Shockey, H. Abdill, Dr. C. Clark, Dr. S. T. Walker, A. Henderson, each \$1, N. Rice, 50 cts., Rev. N. Conklin, 25 cts., James Crain, 12 cts.....

6 87

*Ferrysville*—William Bell, \$2 25, Samuel Sturgen, J. N. Jones, H. Barnes, Captain Griffith, each \$1, Dr. J. S. Baxter, Miss R. Wech, B. Richards, A. Vickers, Geo. Smith, R. D. Killpatrick, Mrs. Ann Killpatrick, W. G. Forrence, J. S. Hemphill, each 50 cts., Mrs. Watson, Mrs. C. Roselery, Miss M. Sherphey, E. Jones, cash, Mrs. A. W. Jones, each 25 cts., Mrs. Jones, and Mrs. Dickson, each 12 cts....

13 00

*Newport*—D. A. Jones, \$5, B. F. Lowry, James Hopkins, A. J. Allister, M. P. Lowry, C. M. Culbertson, T. C. W. Sale, Mrs. A. Ransom, Ben. Shepherd, each \$1, D. C. Sanders, J. Edwards, Dr. J. S. Elliott, Mrs. Dr. Elliott, J. G. Crain, S. E. Welch, Dr. J. A. Bond, each 50 cts., Jno. Brindely, 25 cts....

16 75

*Clinton*—John Whitcomb, J. P.

Dole, J. R. Whitcomb, Alonzo Lyons, James McCulloch, O. M. Conkey, each \$1, W. James, Otis Brown, D. Bailey, John Payton, W. Brorrick, Dr. J. S. Palmer, each 50 cts., Mrs. Mary Whitcomb, Mrs. Jane Dole, Miss Margaret Whitcomb, Miss Susan Whitcomb, each 25 cts....

10 00

*Terre Haute*—Hon. A. Kinney, S. B. Gookins, Rev. Mr. Dodge, Z. Smith, each \$3, Hon. R. W. Thompson, Mrs. H. Thompson, each \$1, James S. Freeman, Mrs. S. Freeman, P. O. Sullivan, G. W. Cleppazer, Rev. A. Johnson, each 50 cts., J. C. Freeman, Anna Freeman, each 42 cts., M. G. Thompson, Fred. S. Thompson, R. W. Thompson, jr., Kate Thompson, each 12 cts. public collection, \$10 40.....

28 24

## GEORGIA.

123 44

*Langsbury*—From E. Atkinson,

10 00

Esq., per Rev. Wash. Baird....

50

*Covington*—Rev. Thos. Turner....

10 50

## ALABAMA.

*La Grange*—Prof. Henry Tutwiler,

5 00

Total Contributions..... \$245 04

## FOR REPOSITORY.

*NEW YORK*—*New York City*—By Capt. George Barker—Benj. H. Roach, to August, 1847, \$2, Hon. William Paulding, Chas. O'Connor, Dr. A. T. Hunter, to Jan. 1848, each \$2, sundry persons, \$54 50. *Palmyra*—T. R. Strong, Esq., to 1 May, '47, \$4,

66 50

*GEORGIA*—*Langsbury*—Edmund Atkinson, Esq., by Rev. Washington Baird, to 1 Oct. 1848, \$2. *Wellington*—John J. Flournoy, Esq., to Jan. 1849, \$3. *Covington*—John Cowan, Jr., per Rev. Thos. Turner, to Jan. 1, 1848, \$1 50.....

6 50

*MISSISSIPPI*—*Vernal*—Rev. Jas. H. Thompson, by Thos. Henderson, Esq., to 1 Oct. 1847,

5 00

*OHIO*—*Bloomington*—Dr. E. Crosby, to 15 Dec. 1847.....

5 00

*INDIANA*—*Rockville*—Rev. W. Y. Allen, per Rev. B. T. Kavanaugh, to 1 Jan. 1848.....

40

Total Repository..... 83 40

Total Contributions..... 245 04

Aggregate Amount..... \$328 44

# THE AFRICAN REPOSITORY, AND COLONIAL JOURNAL.

Vol. XXIII.]

WASHINGTON, AUGUST, 1847.

[No. 8.]

*Massachusetts Colonization Society.*

## ANNUAL MEETING.

THE Massachusetts Colonization Society held its sixth annual meeting, for the transaction of business, at its office, on Wednesday, May 26, at 12 o'clock, at noon; Albert Fearing, Esq., in the chair. The treasurer's account was received, and referred to a committee. The following officers were elected for the ensuing year, viz:—

*President*—Hon. Simon Greenleaf.

*Vice Presidents*—Rev. Leonard Woods, D. D., Rev. E. S. Gannett, D. D., Rev. Heman Humphrey, D. D., R. A. Chapman, Esq., Rev. William M. Rogers, Rev. William Hague, Rev. Charles Brooks, Rev. B. B. Edwards, D. D.

*Secretary, General Agent and Treasurer*—Rev. Joseph Tracy.

*Auditor*—Eliphalet Kimball.

*Managers*—Rev. Ebenezer Burgess, D. D., Rev. G. W. Blagden, Dr. J. V. C. Smith, Henry Edwards, Albert Fearing, T. R. Marvin, James Hayward, James C. Dunn, Hon. Abraham R. Thompson.

Adjourned, to meet at the Central Church, at 3 o'clock, P. M., to-morrow, for public exercises.

*Public Meeting*—The society met according to adjournment; the Hon. Simon Greenleaf, President, in the Chair.

After prayer by the Rev. William Hague, and a brief statement of the objects and policy of the Society by the President, the Secretary read extracts from the Annual Report:—Whereupon,

On motion of the Rev. Calvin Hitchcock, D. D., seconded by William Brigham, Esq., it was

*Resolved*, That the Report be accepted, and published under the direction of the Board of Managers.

After eloquent addresses by these gentlemen, by the Rev. Charles Brooks, and by the Rev. Drs. Waterbury and Humphrey, the meeting was closed with the benediction, by the Rev. Dr. Waterbury.

## ANNUAL REPORT.

REDEMPTION is the leading theme of the Law, the Prophets, and the Gospel. The redemption of Hebrews from the temporary bondage into which they might be sold to their own countrymen, is provided for and encouraged by several express statutes which God gave by Moses. In the spirit of these statutes, and with the recorded approbation of their author, Hebrew slaves of heathen masters were redeemed at public expense. The great argument by which the Law is enforced upon the conscien-

ces and hearts of the Hebrew people, is the fact, that God had redeemed them from Egyptian bondage.

It does not appear that individual Israelites were held as private property by individual Egyptians; but they were a depressed race, excluded from civil and social equality with the more numerous ruling race among whom they dwelt, and doomed to such servile employments as that ruling race saw fit to assign to them. This condition, God, in his holy Word, calls "bondage." And it was a bondage which so crushed their spirits and demoralized their character, that but two of the whole number of grown men among them proved capable of being elevated, by forty years' discipline, into fitness to enter their promised inheritance. Their deliverance from the house of bondage in Egypt, *their native land*, and their restoration to *the land of their fathers*, where they might be an independent, self-governing nation, knowing and serving him, God calls "redemption;" saying, "I will redeem you with an outstretched arm, and with great judgments;" and again, "The Lord hath redeemed you out of the house of bondmen."

Nor were they, generally, held as slaves, the private property of individuals, during their captivity at Babylon. They were merely, as in Egypt, subjected to the arbitrary control of the dominant race. Some of them were raised to high offices, and many of them acquired wealth. Yet, in the language of inspiration their condition in Babylon was called "bondage;" and their deliverance from it, and restoration to the land where their fathers had served idols till God punished them for it, and reclaimed them from it, by captivity, is called *redemption*.

When, in the fulness of time, the

Saviour appeared and accomplished in our behalf that mysterious work which the angels desire to look into, God, in his wisdom, saw fit to illustrate the nature of that work to our understandings, by classing it with these deliverances from temporal bondage; by calling the great benefit which he wrought out for us, "*redemption* through his blood."

These several works of mercy, then, in the judgment of him who is the author of them all, are so identical in their spirit and character, that they all deserve to have a name in common, which may point out their common nature; that thus, all who love either of them, may be taught to love the others also. He has therefore called them all works of redemption.

The three great objects of our society, as proclaimed at its formation and ever since pursued, are,

1. To redeem an oppressed race, or such of them as are willing to be redeemed, from their political thralldom in this their Egypt, their Babylon, and restore them to the enjoyment of political freedom and independence in the land of their fathers.

2. To favor the redemption of men from literal slavery, by affording facilities to "benevolent and conscientious masters," who desire to emancipate.

3. To diffuse, by these means, the knowledge of the great Redeemer, and of "redemption through his blood," among millions who sit in darkness.

Our enterprise, therefore, harmonizes entirely with every thing which God, in the Bible, calls redemption; and for that reason has a claim on the heart of every servant of the Redeemer; and no time or place consecrated to his service, can be too holy to be used for its promotion.\*

\* See Appendix, I.

We have therefore felt ourselves authorized, whenever convenience required it, to ask the attention of worshipping assemblies, and the use of pulpits, on the Sabbath; and gradually, as more correct views of our enterprise have prevailed, our request has been granted.

#### *Operations in Massachusetts.*

This change has been principally effected through the judicious and truly Christian management of our agent, the Rev. Dr. Tenney. He has, during this and former years, advocated our cause before 139 congregations in this State, and before nine ministerial associations; and in no instance, so far as we have learned, have these labors been followed by any unpleasant consequences. No party animosities have been revived, or bad passions excited. No pastor or people have regretted his admission to their pulpit, or been unwilling to have the subject presented again. We should add, that many of these lectures were designed to accommodate several congregations each, that many pulpits have been offered, which there has not been time to use, and some have been occupied by other advocates of our cause; so that the whole number of congregations opened to the presentation of our claims is not less than about two hundred. We have therefore, virtually, the testimony of about this number of Christian congregations to the fitness of this theme for the pulpit and the Sabbath. A mighty change, since the time,—but a few years ago,—when even our well wishers generally felt themselves obliged to refuse us a hearing; when not six pulpits in the State were open to us, and not a single ecclesiastical body would listen to an argument in favor of opening them, or of allowing us any other privilege. \* \* \* \* \*

*Agency of the Society in preventing the importation of Slaves.*—By act of Congress, the importation of slaves into the United States was forbidden after the first of January, 1808. But when slaves were landed on our shores, either by slave traders, or by our cruisers who had captured them at sea, they at once became subject to the laws of the State in which they were found; and in several of the States, the laws were such and so administered, as to make them slaves for life, with little expense to the parties concerned. Slaves continued to be imported, and, by prostitution of the forms of law, made slaves for life, till, in 1819, the Colonization Society came to the aid of the government, by providing, for the victims of that horrid traffic, a refuge in their native continent. An arrangement for this purpose having been made, an agent of the Society, in April, 1819, demanded of the Governor of Georgia, the release of 34 recently imported Africans, who had been advertised for sale at auction for benefit of the state treasury. After a legal contest of three years, 18 of them were delivered, as freemen, to the care of the Society. These, so far as we can learn from a very complete collection of documents on the subject, were the first victims of the slave trade made free by the authority of the United States. Up to that time, the ingenuity of slave traders and their allies on shore had baffled every effort of government to suppress the traffic. But now the contest was decided. As Africans could no longer be made slaves after their arrival, it was of no use to import them. For a few years, attempts were occasionally made to smuggle them into the country; but after the seizure, emancipation and colonization of a few hundreds, the traders became discouraged and gave up the business.

*Understanding with the Government concerning the support of Recaptives.*—It is doubtful whether the constitution and charter of the Society authorize the expenditure of its funds on recaptured Africans, as they can hardly be called "free people of color of the United States;" and it is certain that, in the beginning, no such application of its funds was contemplated, either by the Society, or the government. It was the part of the Society, to furnish a civilized spot in Africa, such as did not then exist, where the rescued victims of the slave trade might be landed and live, without danger of being seized and sold again. The expense of settling them there was to be borne by the government. An act of Congress of March 3, 1819, authorized the appointment of an agent for recaptured Africans, to reside in Africa, and appropriated funds for their support. Further appropriations were made in subsequent years.

February 25, 1828, Mr. McDuffie, from the Committee of Ways and Means, reported a bill to abolish this agency, transfer the property belonging to it to the Colonization Society, and pay the Society fifty dollars for the support of every recaptive delivered to its agents; and for other purposes. Mr. McDuffie, it is well known, belongs to that class of politicians who defend slavery as a good institution, that ought to be perpetual, and who have always been our most decided and unrelenting opponents. His bill, therefore, may be considered as proposing the most unfavorable terms which honorable enemies could find it in their hearts to offer. The bill, before passing, was amended, by striking out the part abolishing the agency, and retaining that making an appropriation for the support of recaptives.

*The Recaptives of the Pons.*—

The agency is still continued, under the act of 1819; but the appropriations are entirely exhausted. When the 756 recaptured Africans were landed at Monrovia from the barque Pons, in January, 1846, Dr. Lugenbeel, the agent, had but one thousand dollars in his hands for their support; and the government has added nothing to it since. We doubt whether any feeble civilized community in America, or in Europe, would consent to receive and permanently provide for such a company of naked, starving savages, at a lower rate than that proposed in Mr. McDuffie's hostile bill—fifty dollars each, or \$37,800 for the whole. Fifty dollars each is not a high price for the food, raiment, house room and medical attendance which must be furnished immediately, and continued till they can earn their living, and the house lots and farms which must be given them when they need them; and we see not by what right the government of the United States can land them at Monrovia, with only one dollar and thirty-two cents each to meet all these and all other charges, any more than at any small port in France or England.\* Yet they were received; their immediate wants were supplied; their future welfare was provided for; and thousands of dollars were diverted from the treasury of the Society to meet the expense.

We trust that Congress has failed to do us justice only through neglect, in the pressure of business, and that the deficiency will soon be supplied. Certainly, our government cannot refuse to meet the equitable claims of those without whose aid it found itself unable to stop the importation of slaves into the United States, and without whose continued aid it still is,

\* By law, no person is allowed to land foreigners at Boston, without giving bonds to indemnify the city against their becoming paupers within ten years.



and is likely to be, unable to provide for those victims of the slave trade whom its cruisers may rescue at sea.

\* \* \* \* \*

#### APPENDIX.

I. REDEMPTION OF SLAVES.—The redemption of slaves was one of the purposes to which the early Christians devoted the funds raised by contribution on the Sabbath. Cyprian, bishop of Carthage, raised contributions amounting to more than four thousand dollars, to assist the Numidian Christians in redeeming some of their number who had been reduced to slavery by the neighboring barbarians. In a letter accompanying the remittance, he says: "And when the same apostle, (Paul,) tells us that 'as many of you as are baptized, have put on Christ,' we are bound, in our captive brethren, to see Christ, and to redeem him from captivity, who has redeemed us from death; so that he who delivered us from the jaws of Satan, and who now himself dwells and abides in us, may be rescued from the hands of barbarians; and he be ransomed for a sum of money, who has ransomed us by his blood and cross." The idea, then, that redemption from slavery and redemption by the blood of Christ have in some respects a common nature, so that we may reason from one to the other, was recognized in the time of Cyprian, who suffered martyrdom in A. D. 258. Still earlier, Ignatius, Bishop of Antioch, wrote to Polycarp, of Smyrna, concerning Christian slaves: "Let them not be anxious to be redeemed at the expense of the Church, lest they be found slaves of their own lusts." It would seem, therefore, that in Western Asia, it was not uncommon for churches to redeem such of their members as were slaves in their own neighborhood. The thought of thus redeem-

ing *heathen* slaves, generally, seems never to have occurred to them; as the task would have been immeasurably beyond their ability. See *Neander's History of the Christian Religion and Church*, Vol. 1, pp. 255, 256, 269.

II. LETTERS FROM COLONISTS.—*Extracts of a letter from Mr. E. J. Royce, dated New York, May 25, 1847.*

MR. TRACY—Sir: You request me, through Capt. Barker, "to make some statements about business in Liberia, and Liberia generally." \* \* As briefly as possible, I will delineate.

Business of every description is remarkably good in that country, better than in this. If those engaged in them will persevere to make them so, prudent men, engaged in agricultural and mechanical pursuits, may hope very soon to grow rich; both of which have been too much neglected, because it was so easy to make a handsome living at something else. Our honorable Governor and some other gentlemen have gone extensively into agriculture. The late successes of some of our citizens in the producing and exporting to advantage some coffee, ginger, arrow-root and Guinea pepper, together with a herd of other things, have induced and are inducing many to engage in farming. \* \* \* Mechanics of various orders were wanted last fall in Monrovia at \$2 50 and \$3 per day, and could not be found to answer the demand. Our currency is camwood, worth \$60 per ton on the coast, the basis of our paper money. Palm oil and ivory, too, are staple products, and will bring the cash when we get hold of them, either to export or to sell on the coast. Which products are abundant, particularly the former of the last two mentioned. It is doubtlessly known that every man gets a farm, with an addition to it if he have a family. \* \*

Sir, I have been opposed to Colonization most of my life, (not having considered the merits of so many good men, too intelligent to be duped, and too noble and rich in money and virtues to engage in an artifice, or be deceitful,) because I believed evil men selfishly concocted the plan, that the slaves might be more contented, and the future possession more secure to the masters, by sending away a surplus free population to Africa under the guise of philanthropy. \* \* \* I have steadily had my mind fixed upon a foreign land, since my early youth; a land of African government; for there I believed our elevation would take place. But you would ask, how did it happen that I went to Liberia, when so great an aversion and objection towards the Colonization scheme existed? I answer: after losing my wife, and selling property on note and mortgage, &c., I went to acquire a knowledge of the French language, preparatory to going to St. Domingo. During my stay, I became acquainted with a fellow boarder, who by some means learned that I had some money. He said if he were I, he would go to Liberia, for he could make so much and so much by an investment in such and such things which he told me. I informed him that I would never turn traitor to my people for gain; having reiterated what I have already told you as to my objections. But further, I told him I could not live there. But he said he had lived there three years; and many other things, which I believed. Afterwards I came to this city, saying that I would take a little adventure to Liberia. If I thought that I could not live there, I would return, to go to St. Domingo. But the longer I staid, the better pleased I became with the country. And, no matter what my former opinions were, or those of others, I saw

that Africa presented more inducements than any other land for the general amelioration of the African race. In natural resources and beauty, it is second to none. About health, abstemiousness is, in my opinion, in all things, a very sure guaranty of life and health. In proof of my believing that others can live, I have just returned from the West with my two children, bound for Liberia. There we shall be patriotic; for patriotism is fostered by so many causes. May heaven's blessing rest upon the best of human agencies for our elevation in the scale of intellectual, moral and religious virtues.

I am, sir,

Your humble servant,

E. J. ROYE.

We subjoin extracts from another letter. Its author, Mr. S. S. Herring, emigrated from Virginia, in 1833, aged 12 years; his father, mother, and five children having been emancipated for that purpose. His education, therefore, must have been acquired in Liberia. The letter is dated "New York, May 25, 1847."

"To me, Liberia is an endeared home, and one which I would not give in exchange for any other place with which I have any acquaintance. This, however, I confess, is attributable to the peculiar advantage and privilege which the colored man may enjoy there, together with its adaptedness to the accommodation of our race, having been the home of our forefathers, and now the happy abode of all who appreciate an impartial freedom, the which, I find, and have often been told, is not to be enjoyed by the people of color this side the Atlantic.

"I am happy to say that I think any man who appreciates freedom and liberty, and who has any patriotism, esteem for his race and love of country, could not fail to be satisfied in becoming a citizen of Liberia.

For he would find that a great many of the reports that are now in circulation in this land are totally spurious and false, such as an intense and burning heat bidding defiance to circulation a certain part of the day; and the dreadful effects of the acclimating fever, scarcely allowing one to escape death. All this is absolutely false. The deaths during acclimation are about ten to twelve per cent., as Dr. McGill said at the Colonization anniversary; and that is mostly in broken constitutions. Our thermometer is seldom, if ever, over 85, ranging generally from 75 to 80. You can therefore judge very correctly of the amount of heat. A more pleasant climate could not be desired as to my part, and I have resided there fourteen years.

"I will not fail to notice one very distinguished advantage which we have; that is, we raise two complete crops a year, consisting of rice, Indian corn, sweet potatoes, yams, &c., also a great variety of vegetables. Agriculture, however, has been too little attended to; a lucrative and profitable trade having occupied the attention exclusively of such men as were able to engage in agriculture so as to make a development, and therefore make it interesting. Otherwise, we might now have been able to export African coffee, which is equal to the best in the world, by ship loads. An interest in the agricultural pursuit, however, has been waked up throughout the Colony, and every merchant especially, and citizens in general, have turned their attention to coffee planting, and the growing of such other products as answers immediate use; so that I flatter myself that we will be able to export coffee within the next five years.

"I regret much, sir, that our brethren in America do not make it an object to get to Liberia now, while there are vacancies and enterprises

unexecuted, so that they might assist in erecting the great edifice of a republic, while there is opportunity for them to do signal honor to their race. I am seriously apprehensive that there will be much regret experienced by them in future, and that their offspring will complain of their inattention to their future welfare. In fact, I have heard these serious complaints made since I have been here; and I conceive it to be an awful one. We are desirous to have an increase of population, not that we are not able to defend ourselves against the ingress of natives or aborigines of the country, but because we are anxious to swell Liberia into distinguished importance, or say, our race into importance, which I fear abolitionism will be a long time accomplishing, if ever. I am an abolitionist in principle, but not precisely in policy; thinking, as I do, that colonization promises more and has done more than any other system gotten up in America, for the benefit of the colored man. The least proof which we can offer to substantiate this fact is, that no Liberian ever returns to this country to reside, though all could do so were it their choice.

Yours, respectfully,

SAMUEL S. HERRING."

*Another man who knows.*—Mr. Benjamin Van Rensselaer James, a colored man, born in Elizabethtown, N. Y., sailed from Baltimore, October 31, 1836, and arrived at Cape Palmas December 25. He went out in the service of the American Board of Commissioners for Foreign Missions, as a missionary printer. The report of the Board for 1837, states that "Mr. James, without much suffering or apparent danger, had been carried through the fever, which seems to be the inevitable lot of the stranger, and had before him a fair prospect of life and usefulness." He

remained at Cape Palmas, superintending the mission press, and at times employed also in teaching, till January, 1844, when he removed to the new station at the Gaboon river. His health having declined, he returned to the United States, and arrived at Providence, with his family, in May, 1845. He was at Cape Palmas during all the difficulties between certain missionaries and the government of that colony, and was one of the colored men in the service of the Board, whom the laws of that colony subjected to enrolment in the militia; though as a foreign resident and not a citizen, he was excused from training. He has had a good opportunity, therefore, to understand many things, and his judgment is of some value. Our last news from him is in the *Liberia Herald* of March 19, 1847, and is as follows:

*Notice.*—The second term of the *School* under the patronage of the N. Y. Ladies' Society for the promotion of education in Africa, will commence the second week in March.

The patronage received from the friends of this Institution, during the past term, has been peculiarly gratifying to the Principal, for which he tenders them his sincere thanks; he would also improve this opportunity to acknowledge the sum of \$20 contributed in cash, work, and plank, by the parents and guardians of the scholars, for fitting up the school room.

*Course of studies.*—Spelling and Defining, Reading, Writing, Geography, 1st and 2d Book, (Goodrich;) Arithmetics, written and intellectual, (Smith and Colburn's;) Grammars, History, Composition, and Declamation. Instruction in Needle Work twice a week by Mrs. James. Terms, \$1 per quarter.

N. B. This very low charge is only to defray the expenses of the buildings.

The school is open at all times

for inspection of those who feel disposed to give us a call.

B. V. R. JAMES.

*Monrovia, Feb. 9th, 1847.*

*Objection Answered.*—"Colonization is a plan of the slaveholders, to get rid of their superannuated and worn out slaves, by emancipating them and sending them to Africa."

*Answer.*—Consider what Liberia is, and what she has done. Does all that look like the work of "superannuated and worn out slaves," whom their masters have sent away to avoid the expense of supporting them? But happily, we know the ages of the slaves who have been emancipated and sent out. Beginning in 1843, and looking backward over the list of those from Virginia, we find as follows:

William B. Lynch emancipated 18 slaves, aged from 41 down to two years. Average, 15 7-9 years.

Thomas Hall emancipated 16, aged 60, 50, 42, 40, and from that down to one year. Average, 25 5-8 years.

J. McFail emancipated 7, aged from 45 down to three years. Average, 24 1-7 years.

Mr. Atkins emancipated 11, aged 50, 48, and from that down to five years. Average 17 9-11 years.

John Smith, senior, emancipated 60, aged 75, 56, 55, 55, 51, and so down to infancy. Average, 19 9-10 years nearly.

John Stockdale emancipated 32, aged 62, 60, 52, 50, 50, 45, 40, and so down to 4 years. Average, 24 5-8 years.

Of these 144 emancipated slaves, only fourteen,—less than one in ten, were 50 years old or upwards. The average age of the remainder was 17 4-13 years.

These six emancipations are taken just as they come on the census. If we should go over the whole roll of emi-

grants, the results would be just about the same. The reasons why any old people are sent out are, first, to avoid the hardship of separating families; and secondly, because their masters wish to emancipate *all* their slaves.

[From the Liberia Advocate.]

**Colonization as viewed in connexion with Divine Providence.**

"There's a Divinity that shapes our ends,  
Rough hew them how we may."

THE sentiment embodied in the above quotation, is in accordance with the experience of all ages, as well as with the volume of inspiration.

We lay our plans, and seek to carry them out into execution, and results are arrived at, in some instances auspicious, and in others, disastrous, but in either case unanticipated and unforeseen.

When our efforts to accomplish plans for the amelioration of the condition of our race, are crowned with ultimate success, in a way we thought not of, and to a degree beyond our hopes, we may without presumption conclude that the smile of Heaven has been upon them.

Now, let this test be applied to the Colonization scheme. It shrinks not from the application, but in the fulness of success which has so far crowned the enterprize, the friends of the cause may find reason to rejoice in the assurance that their benevolent designs were coincident with the plans of a kind Providence, and have secured the approbation of Heaven.

We do not know what amount of success was anticipated by those who originated this great enterprise, but of this we are assured, that the actual condition of the Colonization cause at this hour, is far beyond, in prosperity, what any man had a right to expect from the outlay of money and of effort which have been expended upon it, and this we feel bound to ascribe to the fostering care of Divine Providence.

We are aware that some persons

will deny the fact above asserted, and, of course, reject the inference which we have drawn from it; and they will tell us that the number of actual colonists is small compared with what it might have been, and the point attained far below what might have been expected. Now we are willing to admit that greater numbers might indicate a more specious prosperity, but to our mind it is evident that such specious prosperity would only cover up from view internal weakness, and the seeds of premature decay and dissolution.

When the earth is, as in a moment, covered with a sudden vegetation, we look for a decay as rapid as the development has been speedy; the growth of a night, lives but for a day, but the germ that slowly and reluctantly seems to yield to the fertilizing influence, is yet that which contains within it, the elements of strength and durability. The mushroom disappears, while the everdaring oak is but commencing its existence, and silently, but surely, striking its deep roots deeper still, and spreading its branches on every side wider and wider still, and looking forward to long ages of vigorous and enduring beauty.

The Colony has not had an astonishingly rapid growth, and we rejoice in the fact, and we rejoice in the existence of all those causes which have combined to prevent it from having a rapid growth, and in these we recognize

*The Over-ruling hand of Provi-*

dence.—Concerning much that has tended to retard its growth, and in regard to those who have been active in opposition, the Colony may apply the language of Joseph, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive."

Every difficulty, and every trial, which it has passed through, was needful, and has answered a good purpose, and especially is Colonizationism indebted to the efforts of Abolitionists for much of the good that has been, and that yet may be accomplished, and we would say to them on behalf of the Colony, "Go on, gentlemen, abate not one jot of your zeal against this glorious cause; your efforts have hitherto been overruled for good, and the same Providence is still watchful over the interests of Liberia, and will never permit its light to be put out in darkness."

If, however, we should address them in view of their own interest and duty, we would say, Brethren desist, and leave the work of opposition to the common enemy, lest haply ye be found to fight against God.

It is thrice happy for Liberia that misrepresentation has sought to blight her prospects, and to retard her growth. Had it been otherwise, and had the colored population of our country realized but to a very limited extent, the immense and unspeakable advantages which Colonization presents to them, they would have rushed forward to avail themselves of those advantages, with an eagerness and precipitancy which would have proved ruinous to the permanency of the Colony, and we might this day be mourning over the failure, instead of rejoicing in the success of this great and glorious cause.

The progress of truth like that of light is, and must be, gradual. It

was to have been expected that opposition, bitter and unrelenting opposition, would be brought to bear against the effort on behalf of suffering humanity. Thus it has ever been, but "Truth is mighty and must prevail," and already we see the clouds rolling away, and the darkness disappearing, and the grand and glorious cause of African Colonization standing forth to view as the cause of Philanthropy, Religion, and at once of Rational Philanthropy, of sound Christian policy, and of that expansive benevolence which characterizes the religion of Jesus.

The intelligent portion of the colored population of our land, among whom we rejoice to say are to be found not a few who are the salt of the earth, are awaking quite fast enough to the true state of the case. They are rapidly enough making the discovery where to find their real friends. And our hope is, that the Colony will attain to all those elements of strength which shall ensure its perpetuity and its permanence before the tide of emigration set towards it with that force which one day will most assuredly be the case, and which, if happening prematurely, might ensure its destruction instead of promoting its prosperity.

The God of Providence has hitherto watched over this glorious cause, and our prayer is, that He may continue to bless the efforts of its friends, and to overrule and control the opposition of its enemies, so that Liberia shall be the radiating point from whence the light of science and of Religion shall go forth to cheer and bless, and gladden the heart of poor benighted Africa, and realize the hopes of the Patriot, the Philanthropist, and the Christian, who have banded themselves together in the sacred cause of African Colonization. E.

[From the Southern Churchman.]

*The African Mission.*

WE gladly embrace every opportunity afforded us, of bringing this mission before the young men of our communion to enlist their services, and before our old men to secure their liberal contributions in its behalf, because we do not believe there is any other which God in his providence presses so strongly on our attention.—We wish to see every mission of our Church, which is spreading truth without any compromise with error, prosper and flourish; but whatever else may flourish or fade, we trust Episcopalians will never lose their interest in the spiritual welfare of the African race; on the contrary, we think that our interest in it should go on and increase, till the Gospel is fairly established in their native land, and in their own hands is found adequate to its own support and perpetuation. When that is done, the duty of American Episcopalians will have ceased; but until it is done, they should not spare either labors or treasures—they should not count either their life or the money dear unto them.

With this feeling and conviction, we give the following extracts from one of our African missionaries to a friend. The letter was designed only for private use, but may do good spread upon our pages. The writer is the Rev. Mr. Hening, from whom we published last year an excellent letter on the mission in general. His object in the present communication, as will be seen, is to enlist recruits in the inexpressibly glorious, though somewhat perilous service of the Great Captain of our Salvation:

“One of our number, Mrs. Patch, the assistant of Mrs. Paine, was

taken from us last February. A few days after her decease, our brother, Rev. Mr. Messenger, whom we had so recently welcomed, fell a victim to the acclimating fever, and now the Rev. Dr. Savage, so long and so faithfully devoted to the cause, is about to leave us. He makes his final remove to America, with the hope of repairing in some degree a constitution worn down by diseases, aggravated, if not induced by the climate. There are now but two ordained missionaries in the field: these, although able to remain at their posts, are much enfeebled by the influences of the climate. These visitations—shall I call them sad?—of an Almighty Providence, have fallen heavily upon our mission. Their effect has been to leave several important posts unoccupied—to remove to stations which have become vacant, and thus to scatter our small band along a line of coast 50 miles in extent, without that concentration of action, and that mutual counsel and sympathy, so necessary to the success of our missionary operations. Under such circumstances, we earnestly entreat, that our force may be strengthened by the addition of at least *four ordained missionaries*, and one physician.—The latter is much needed, as the station which I occupy is removed 50 miles from all medical assistance.”

“In alluding to the deaths and removals which have occurred in our mission, I have presented only the dark side of the picture.—It has its lights as well as its shadows. In the midst of many depressing difficulties, we can turn to the rich spiritual blessings which have rewarded our labors, and find in them the assurance, that our work is owned

and blessed by the Lord. Never, since the foundation of our mission, have the schools been in so prosperous a condition. They are not only filled with boarding pupils, but many of these, rescued from the darkness of heathenism, are living and rejoicing witnesses to the truth, that 'the Gospel is the power of God unto salvation.' While such is the cheering prospect at all the stations, my own (thanks to Almighty God) has partaken largely of the blessing. My school at present numbers *seven converts*, nearly one-half of the male pupils. The walk and conversation of all has been such as becometh the Gospel, while there are to be found in the little band some lovely specimens of Christian character. This of itself would be abundant cause of devout gratitude to God, that his word preached in simplicity and purity had not returned unto him void. But this is not all: these youthful disciples are not only faithful Christians, but have already become active and zealous promoters of the truth. Neither taunts, nor ridicule, nor threatened persecutions can turn them aside from their course. Here, then, are encouragements to persevering effort. Let the church be aroused to a sense of her duty, let her give freely to this work of her treasures, and her sons of *their lives*, and who could estimate the rich abundance of a harvest preceded by so bright a promise."

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**ENCOURAGEMENT TO MISSIONARY EFFORTS.**—We find in an exchange paper the following statements derived, it would seem, from a source entitled to confidence and credit—a missionary in Western Africa. They indicate, with sufficient clearness to animate our faith and encourage our zeal, that the Divine Providence and Spirit are both preparing the way for the early introduction of the

Gospel into that benighted and injured land. We trust that no seemingly untoward and dark dispensations in regard to *our own mission*, just at the present time, will be permitted to weaken our faith in the Divine promise, or confidence in His gracious and merciful Providence, that "Ethiopia will soon stretch out her hands to God." There is undoubtedly a rich reward in store for us, if we fail not in our trust, and faint not in our work and labor of love:

"A missionary, laboring in this ill-fated land, says, 'A strong effect has been produced on the minds of the heathen in Africa, by the efforts that have been made, at such an expense of life, to send them religious instruction.' As an illustration, he says, 'When they have heard of the sickness of the Missionary Society's agents, they have assembled for prayer, that God would spare the life of his servant whom he had sent among them. The whole country of Frantee and Ashantee, and a long line of coast, are entirely open to missionary operations. There is not a town, of any considerable importance, and there is not a kingdom into which we might not have full and free access, had we men to go and occupy them. We have had at the mission house at Cape Coast, and other places, men who have travelled hundreds of miles to solicit teachers—men who had never before seen a European—men who had never before heard the truths of the Gospel, but on whose hearts the Spirit of God had so far operated as to create deep dissatisfaction with their own system, and an intense desire to be instructed in the truths of which they had but vaguely heard from those who had travelled from the coast to their own country. When I first took my stand in Africa, I was an object of suspicion to



all parties. I found that almost every word was reported to the King of Ashantee, and we were most strictly watched for six or eight months. I could not, at first, take my stand and preach in the streets of Coomassie the unsearchable riches of Christ, but I was afterwards able to do this Sabbath after Sabbath. I could protest against their ancient customs,

their bloody rites and ceremonies, with the fullest confidence, and no one opposed me. The question generally asked was, does the Book of God forbid these practices? If I answered in the affirmative, it was sufficient. Every one acquiesced in the truth of that. The King himself never attempted to justify human sacrifices.'"

*Resolutions adopted by the General Association of Massachusetts,*

AT THEIR SESSION, JUNE 23, 1847.

"WHEREAS, the American Colonization Society has established, on the western coast of Africa, the Colony of Liberia, which, notwithstanding some errors of management, and some unavoidable calamities, has been, on the whole, successful and useful, furnishing a satisfactory home to several thousands of free colored people and emancipated slaves, excluding slavery from the soil which it occupies, expelling the slave trade from several hundred miles of coast, preventing wars, and promoting the extension of civilization and Christianity among the natives ;

"And whereas, though the free people of color in the United States have an undoubted right to remain in this their native land, and to receive kind, courteous and Christian treatment, yet, as their actual condition is, in many respects, disadvantageous, and, notwithstanding all that they or we can do, is likely to remain so for an indefinite time to come, while such of them as are of suitable character may improve their condition and increase their usefulness by emigrating to the land of their fathers—

"Resolved, That such of them as desire to emigrate ought to be encouraged, and, if they need it, aided in their enterprise.

"And whereas we are informed that several hundreds of slaves have the offer of freedom on condition of emigrating to Liberia, and that the said slaves are desirous to avail themselves of that offer—

"Resolved, That while we reaffirm all that we have said in former years, condemning the institution of slavery, and deprecating its continuance; and while we do not admit that any condition ought to be annexed to the offer of freedom, yet, in the judgment of this Association, such slaves as have the said conditional offer, and choose to accept it, ought to receive such assistance as they need for that purpose.

"Resolved, That it be suggested, as heretofore, to pastors and churches friendly to this work, to aid it by taking up collections in behalf of the funds of the Massachusetts Colonization Society, on or near the anniversary of our national independence, or in such other way, or at such other time, as each may find most convenient."

*Means of Promoting Emigration.*

WE desire again to call attention to the plan adopted by the Kentucky State Colonization Society to convince their colored people that Liberia is the most desirable place for them. We hope their example will be followed by others.

When we last heard from our agent there, he had secured some three or four persons who will sail for the Colony by the first opportunity, remain there a year, then return and report the facts to their friends. We anticipate much good from this course.

On page 483 of Dr. Alexander's history of Colonization we find the following account of a similar agency, in 1834:

The State Colonization Society of Kentucky, for the purpose of satisfying their people by the most unexceptionable testimony of the actual condition of the Colony, determined to send out, this year, a special messenger, for the single purpose of observing with minuteness all that was necessary for an emigrant to know. The person selected was Joseph Jones, of Winchester, a colored man, who proceeded upon his mission, and after an absence of more than a year, returned with his report of the land. Mr. Jones was a very superior man of his class, a member of the Methodist Episcopal Church, over forty years of age, "a man of great observation, intelligence and candor." He bore this recommendation back from Gov. Pinney: "Mr. Jones' conduct whilst here has been blameless, and a pattern for others, and I trust he will find favor before God and man. If the section of country from which he came can afford us one hundred men possessing the spirit of enterprise and patience and perseverance which he has evinced so far, they will bless the colony by their presence." Upon his submitting his report to the Board, they unanimously resolved that they were fully satisfied with the manner in which he had performed the services expected from him, that he was entitled to the thanks of the society for the great amount of useful information which he had, with much toil and labor, acquired, and that the Board recommend him to the kind and respectful consideration of all persons friendly disposed to African colonization, as a man of excellent character, of a clear and vigorous understanding, and possessed of those qualities which make a man useful to society. They also requested Mr. Jones to accompany their agent to the principal places in the State, for the purpose of giving information with regard to the Colony. He was a sincere, modest man, had no set speeches or studied narrative to give, but spoke without remuneration, and from his heart, about the country he had visited, and which he had deliberately chosen as his future home—for, as a proof of his own conviction of the many advantages which Liberia offers to the free colored man, he had determined to return and connect his destinies with those of his countrymen in the Colony. It will be found that one such man as Joseph Jones has done more actual good to his kind than a whole army of abolitionists.

## Missionary Influence of Colonization.

THE following passage occurs in the Report of the former Superintendent of the Methodist Missions in Liberia:

"The Society at New Georgia prospers, and the school is doing well. At a meeting of several days' continuance at this place, it was hoped that many souls were converted—and among them several natives. Our hearts yearned over them, while we adored the goodness of that God who thus convinced us, of a truth, that He is no respecter of persons, but that, in every nation, he that feareth God and worketh righteousness is accepted of him. A sweeping reformation has also gone through the town of Caldwell. Old hardened sinners, of whom their fellow citizens had but a faint hope, have humbled themselves under the mighty hand of God, repented and forsaken their sins, and are now rejoicing in hope of the glory of God. Besides this, several natives have also been made the happy partakers of God's converting grace. Here let me remark, for the purpose of undeceiving a certain part of our friends in America, that though some of our native converts are right *out of the bush*, yet that many of them are individuals who have been residing in the families of the Colonists—have been taught by them the knowledge of the Christian's God—have witnessed their pious examples, which have proved to them saviours of life unto life, and owe, in a great measure, their salvation to them as instruments in the hand of God. Away, then, with the notion, that the colonization scheme does nothing for the

native African—that the missionary enterprise is confined to the emigrants, and that the natives benefit nothing by it. Let me stop the mouths of these gainsayers, by proclaiming the names of Johnson, Williams, Davis, Devaney, Phillips, Tulliver, White, Willis, &c., &c., American colonists, in whose families native boys and girls have grown up under godly instruction and pious example, and are now converted to Christianity, and members of Christian Churches in Liberia. Let me add, that in this respect, salvation has come, too, to the mission houses within your mission in Africa, and boys attached to our families and institutions have been born of God. Millsburg—what shall I say about this spot? The wilderness is blossoming as the rose. The solitary place is becoming glad, and rejoicing for them who have been sent to cultivate the hitherto barren field, and to diffuse light amid the gross darkness; and, thank God, the darkness is comprehending the light. O, sir, think what the Lord has done for us here. A society of eleven members, as reported little more than a year ago, has now grown to sixty-three. The White Plain's Manual Labor School has been owned and blessed of God. We have among us converted to God, Africans, named J. O. Andrew, N. Bangs, John Clark, P. P. Sandford, &c., &c., and these already begin to recommend this holy religion to others." We might follow this report throughout all the settlements in the Colony, in all which, the same hopeful appearances are manifest in their religious aspect.

## Colonization.

## LETTER FROM A MINISTER OF THE GOSPEL IN TENNESSEE.

———, EAST TENNESSEE,  
July 5th, 1847.

BROTHER McLAIN:—I was once inclined to oppose the Colonization Society, on the ground, 1st: That it aimed at too little and was too slow in its operations; and 2d, That while it accomplished *partial* good, it perpetrated a *general* evil. But experience has taught me that it is based upon the great principles which govern men, and which will insure success. It takes things as it finds them, and makes the best of a bad case. Its ostensible aim is sufficiently high and noble. It has been able as yet to take but the first step towards reaching it. And such is the nature of its influence that it will not be likely to accomplish its object until the last son of Africa is removed. If it create a vacuum, by removing those already nominally free, its tendency is to have others flow in and fill up that vacuum. It need only stand at the fountain head, and bail out the existing waters; other streams will be thus invited to pour their contents into that fountain, and thus the last drop will be removed; and the faster it bails, the faster will this happy result follow. It is emphatically the friend both of the black and the white. Of the former, it benefits those who are removed, those who remain, and those

who have kept their first estate in Africa. Of the latter, it benefits both saint and sinner. It benefits the Christian, by affording him an *opportunity*, if he feel it to be his duty, to colonize his slaves. It benefits the sinner by holding before his mind a benevolent object. It lays claim to the noblest feelings of the patriot, and of the whole-souled philanthropist. Its tendency is good, only good, and that continually. If it has not accomplished all that its friends desire, what agency has? If it has been made the *occasion* of evil, it is not to be blamed on that account. The law which was ordained to life, is the *occasion* of the death of all who are damned. And the Gospel, which saves all who are saved, is the *occasion* of the greatly increased misery of all the lost who hear it. But it is difficult to see that it could be seriously perverted in any instance. Those who would oppose its noble object from sinister motives, would be more likely to be influenced in process of time in this way than in any other. Any scheme which has not Colonization connected with it, is delusive in the highest degree, and must be most disastrous in its results upon both white and black.

Yours, truly,

Rev. Wm. McLAIN.

[From the Colonizationist.]

## Some Colonization.

A Mr. FITZGERALD, a colored man, has been travelling through the northern parts of Ohio, Indiana, Illinois, and most of Michigan, delivering lectures on the subject of home Co-

lonization. He, with a few others, have projected the scheme of founding a colony of free colored people in Oceana county, Michigan.

On our tour to the north in July

last, we met with Mr. F. at Logansport, in this State, and had repeated conversations with him in regard to the plans of his colony. They are briefly these: He proposes to raise a sufficient sum of money to purchase a portion of territory in Oceana county, rather upon the joint stock principle, and begin the settlement of the colony at some favorable point; and then enlarge, by the purchase of surrounding lands, as emigrants may join them, until they shall have so far filled up the country as to gain political control over the public offices of the country, and to represent themselves in the State Legislature. This plan, he thinks, will have a tendency to make his people feel the importance and responsibility of taking their own concerns into their own hands, and of thinking and providing for themselves. Should the scheme succeed in gaining control over one country, and do well, they intend to extend the same system into others.

Mr. Fitzgerald is a man of more than ordinary intelligence, and seems to have bestowed much thought upon his project, and has doubtless made out as good a scheme as could well be devised in any system of *Home Colonization*. He attended our lectures on *African Colonization*, and became deeply interested in the subject. He confessed to us that he had been greatly misled by the enemies of our cause, both in regard to the operations of our society, and the condition of the colonist in Liberia. He professes to be much opposed to the movements of abolitionists, and declared, in a public address, in our hearing, that he had rather be a slave under a Virginia master, than to be under the dominion of modern abolitionists.

We were not inclined to discourage Mr. F. in his enterprise, but

told him we were disposed to regard his movement as *one step* towards a proper course—that when he found his scheme would result in a failure, he would then be persuaded to try the superior system of African Colonization, which is now demonstrated to be the only hope for his people.

To carry out a scheme of Home Colonization, to a sufficient extent to encompass the colored population of the *free States* only would cost an amount of money so great that it puts it entirely out of the question, if there was no other difficulty in the way. For the *lands* in any of the free States where settlements have begun, would cost from \$1 25 to \$10 per acre. Whereas, in Africa, where our colonies own nearly as much land as the whole of Indiana, all paid for, a portion is *given* to each emigrant, gratuitously;—while any amount can be bought, in addition, for but a few cents per acre. Michigan lies far to the north, encircled by immense lakes, and in a very insalubrious clime for the colored man. The laws of that State are but little more favorable to the colored man, than in other free States. The people of Michigan, would no more tolerate *large colonies* of colored people, within their limits, than those of Ohio. There never has been an instance where a *distinct* community was formed in the bosom of any country, differing essentially from the great mass of the people, that was found to dwell in peace and harmony with them. The Indian reservations and the Mormon troubles, fully show this in our country. The colored people of these States will sooner or later find, that whether dispersed over the country, or living in communities of their own, they will never rise to a proper level while they are kept in contact with the dominant Anglo-Saxon race.

And however we may deplore the fact, it is beyond the power of any combination of men to make it other- wise, until there is a change wrought upon our natures, which requires the agency of our Maker to perform.

#### Native African Christians.

OUR readers will doubtless be glad to see what kind of Christians are growing up among the natives of Liberia. As interesting specimens, we copy the following article from the *Baptist Missionary Magazine*, published at Boston:

**BASSA MISSION.**—*Conversion of Kong Koba and Kmanyo.*—The following account of the early life and conversion of Kong Koba, or Lewis K. Crocker, whose name is familiar to our readers, was written in reply to some inquiries addressed to him from the Rooms, and is dated at Fairfield, Little Bassa, December 21, 1846. The other letter is dated in this city, April 9, and is addressed to the children of the Bassa Mission School in Bexley. The writer, Kmanyo, more generally known here by his adopted name John K. Wesley, came to this country last summer with Mrs. Crocker, whose low state of health at the time required his services as an attendant. Since his arrival, Wesley has been carefully provided for by Christian friends, and is now in the office of a Christian brother, who has kindly undertaken to teach him the art of printing. We publish these communications both for their own interest, and as illustrative of the character of the Bassa mind. No correction is made in the sentiment or method, and only here and there a slight change of a word or letter. Kong Koba, we may add, is now a preacher, and during the past year, as he informs us, has travelled with his "brother Vonbrunn through and through the Bassa country to feed

(their) brethren, mothers, fathers, and sisters with the word of life." *Ought not Kmanyo to be a preacher too?*

#### Letter of Kong Koba.

When I first heard of religion, it was from the mouth of one of my own countrymen, who staid at Monrovia for a number of years. He told me that he was informed by the Congo people at New Georgia, that God has prepared a fire for the wicked in another world, and happiness for the good. When I first heard it I believed it, as I believed that I must die. And since I heard it I have never forgotten it, though it was told me by one who was careless himself for his never-dying soul. Yet I was hardened in mind for several months. After a while, I began to satisfy myself with vain thoughts, &c.

I remained in this state for a number of years; then my father gave me to a gentleman by the name of Nuter, (a man who was killed in Governor Buchanan's war with Gei Tumbe.) While I was with this man, I recollect one night I felt great uneasiness about my soul; during the night I wept bitterly. The man inquired what was the matter. I knew not what to tell him; for I thought during this time there was no man on earth who could comfort me. I asked the man the same night to give me permission to go out and see my mother and father, (for Mr. Nuter then was in my father's town.) He granted me the permission. When I went, mother asked me what was the cause of my weeping. I knew not what to say,

for I thought it was unnecessary to tell her how I felt, knowing she could not relieve this burden from my mind. A few days after, I went with my companions Sawe da and Gma to cut palm nuts. While we were there, I asked them what they thought of dying. They said, "Nothing more than that we shall go to the same place where others have gone." But whither, they could not tell. Then I began to weep, and wept all the time we were there. When they had cut the palm nuts we went home, and they laughed at me a great deal. And being afraid of their laughing at me, I tried to put everything away as regarded seriousness, and it went away by degrees. O that there had been a Christian in town to lead me to the Lamb of God, which taketh away the sins of the world! However, "it is the Lord's doing, and it is marvellous in our eyes." Though I concealed my seriousness, yet within me was a great burden, that caused me to weep sometimes while alone.

I remained in this state for several years; and my father again gave me to another gentleman, now King, Mr. J. C., who, though a Christian, yet made no mention of it to me, except in my prevention from working on the Sabbath. I remained with him four months, then I went away from him to my father's town, where I remained for a considerable time, till the death of one of my father's head women. At this time Messrs. Crocker and Mylne, accompanied by Mr. N. Harris, came to my father, and asked him to call some of his subjects together, and hear what they were to say to him. Accordingly my father called some of his men together, (I think twenty men were gathered in a kitchen,) and father told them to say what they had to say. And through an

interpreter we understood Mr. Crocker to say, God had put it into the hearts of good people in America to send them to Africa, to teach the Africans God's will and Christianity. After Mr. Crocker had said this, father asked them what should be their pay annually. To this, Messrs. C. and M. said, God had sent them, and it was their delight to do good to others; and furthermore, they said, that if the King (my father) should send his children to their school, and send provision to them, it would please them a great deal.

To this my father consented, and during his lifetime, he did not fail in it. After father had told them that he was very glad as to this matter, they asked him to send his own son with them to Edina. Father consented immediately, and asked me to go with them. I told him I was willing to go with them, but I was not well at that time, and I told father to tell Messrs. Crocker and Mylne that I was willing to go with them when I should get well. They consented, and went to Sante Will's place. Here they remained for a number of days, till father and I went there. While we were there, Messrs. C. and M. asked Sante Will for some of his own sons to take to the school, and Sante Will gave them Zewio, his own son. I was glad that I had one who was my old acquaintance to accompany me to Edina. But to my own regret, I was taken sick again; so I could not go with them to Edina, and Zewio, Sante Will's son, went with them. I went back again to my father's town, and made it known to my mother, Zoole, and all my companions, that if it had not been my sickness, I had gone to Edina to the school. They were all glad that I did not go; for they entertained the belief that it was impossible for any African to live long if he "learned

book." So my brother Zoole and mother told father that I should not go at all to the school; but father told them that I should go; and there was a contention between them. And I staid with father for a considerable time.

One day, after I went to one of father's plantations, Mr. C. came to his town, and asked him for me. He told Mr. C. that I was in a plantation, and Mr. C. asked him to send for me. He did so, and charged the boy whom he sent after me, not to tell me for what purpose he sent for me, knowing if I got knowledge of Mr. C.'s being in the town, I would not come; (for at this time I entertained the opinion of my mother and brother Zoole, i. e. that I should die soon, if I should learn book.) The boy went to the plantation, and told me that father had sent for me. I asked him for what purpose he had sent for me. He said, he knew not; but one thing he knew was, that one white man was in the town. I was sure that it was Mr. C., and I asked mother what might be done with regard to my going with Mr. C. She was not willing at all for me to go with him; however, she told me that I might go to the town, and promise to go with him in future. Accordingly I went to the town. Mr. C. was very glad to see me, and asked me to go with him. I told him to ask father, and he did so. Father was willing for me to go with Mr. C., but I said mother was not there; so I could not go with him at the time; yet I promised to go with him in future. So Mr. C. went away again to Sante Will's place.

After ten or eleven months, I went with father to Sante Will's place. Here we saw Mr. C. and Mr. M., who had lately gone up there (Sante Will's town) from Edina. Both of them again asked father for me, and

he told them to ask me. They did so, and I asked them that I might go and see mother. They were willing, and I went to see mother. I told her that I was willing to go to the school and learn book. She was not willing at first, but when she saw she could not persuade me to stay, at last she consented reluctantly, and I went back again to Sante Will's place. From thence I went to Edina, February, 1837, with the Rev. Wm. Mylne, who treated me the same as if I was his own son. While I was with this gentleman, I was sent to school to Elder John Day, who, and Mr. M. took great care to instruct me in the way of salvation. They taught me that Jesus Christ, the Son of God, had died for the sins of the world, and that whosoever believeth in him should not perish but have everlasting life.

They also told me that all have sinned, and all have fallen short of the glory of God. At first I thought I had no sin, yet at the same time the thought of death was dreadful to me, and I thought there was something within me which made me to be afraid of death. I learned from my teacher that my sins were the cause of it. I began a little to be troubled about my sins. I thought I must begin to pray. I prayed a little and stopped, for I thought I was young, and that religion was only for those who were old. But when I saw that many of those who were younger than myself were dying, as well as the old people, I thought I must one day, soon or late, be in the hand of that God whose service I was then neglecting. Then I set out again to pray for the mercy of God; and when I continued in doing this for two or three weeks, I found what a miserable sinner I was. I thought I only was the greatest sinner that ever lived on the earth.



Then I resolved never to stop praying to God as long as I should live. After continuing in this state a few weeks, I found myself quite a different person from what I once was. I then hated those things that I once loved, and loved those things which I once hated.

*Letter of Kmanyo.*

DEAR YOUNG FRIENDS :—Having a leisure moment, I have determined to write a few lines to you, as I know you will be glad to hear from me ; and will be interested in the good report. Through the great and most undeserved goodness of our Heavenly Father, I who have so long resisted the Spirit of God, loving darkness rather than light, am now secure from the tyranny of the devil, through our Lord and Saviour Jesus Christ. How good is the Almighty, that he did not cut me off in the midst of my sins. Oh the length, the depth, and the height of the love of God ; what comfort of love, that passeth all understanding ! I think you will like to know how I obtained this spiritual blessing ; and I shall be glad to tell you. A few months ago, I was asked if I loved the Lord. My dear friends, I could not look up and around, but my head was bowed down for sorrow. Oh wretch that I am, who shall deliver me from the body of death ! Then the Spirit said unto me, My son, give me thy heart, for I came into the world to save the contrite and broken-hearted. Then I remembered all the precious promises which are contained in the New Testament, which our Saviour promised that he will fulfil : “ Come unto me all ye that labor and are heavy laden, and I will give you rest. Knock and it shall be opened unto you, ask and it shall be given unto you. He that cometh unto me, I will in no wise cast out.” Then I began to feel as Jacob did, I

will not let Thee go till Thou hast blessed me. I will not stop till I obtain the spiritual blessing. Oh Lord, I know not what I should ask of Thee. Thou only knowest what I want ; give to me the desire to be Thy child, what is proper, whatever it may be. I only present myself before Thee, this is all that I can do. And in the morning I went into the office, and when I was setting types, my mind began to be enlightened. I began to feel the influence of the Divine Spirit, and after dinner the light increased more and more. My feelings divided into two ; one encouraged me to go and tell Mrs. Crocker what the Lord had done for my soul, another urged me not to ; and I did not go till the next day. Perhaps some of you will ask why I did not go. I will tell you the reason. Because our Saviour said many should come in his name to deceive people. And the apostle said we must try every spirit, whether they are of God. In the evening I came home, and went into my room and kneeled down. Here I poured out my petitions before my Father which is in secret. Lord, if thou hast chosen me to be Thy chosen vessel to bear Thy name before my heathen people, I am willing with all my heart, according to Thy will. I prayed ; and when I ceased, the light that was burning looked new to me, everything in my room seemed pleasant to me. I can see with new eyes, hear with new ears, and understand with new heart. Dear friends, here I exclaimed the praises of the Almighty and his Son Jesus Christ.

“ How glorious is our Heavenly King,  
Who reigns above the sky.”

Glory to God in the Highest, peace on earth, and good will to men. Oh I wished I had a thousand mouths

to praise my Redeemer. Worthy is the Lamb which was slain, to receive power, riches, honor, and glory. Oh, said I again, I wish I had more souls to give my Redeemer. What an easy thing it is to become the child of God, if we ask in faith. I reviewed all my past time astonished, and know not what to wonder at most, my own wickedness or the long suffering of the Almighty.

I have visited many Sabbath schools since I came to the city, and an-

swered the questions put to me. The scholars were glad to see me; many of them save their little mites, and put them into the contribution box, to send the Gospel to the heathen; even to you. I have a great many things to tell you about this great country, and I hardly know which to begin with; also I don't want to write you anything to divert your mind from your God, but what will bring you to the Mercy Seat. I am, your friend,

JOHN K. WESLEY.

### Thoughts on Colonization,

BY REV. J. N. DANFORTH.

IN studying the developments of God's Providence in the world, nothing more impressively strikes the mind than the fact, that great evils have led to the discovery of corresponding remedies. The evil of universal ignorance, which was completed by the influence of the middle ages, found its remedy in the art of printing, an art which has essentially altered the state of the world. The want of commerce among the nations of the earth, a real evil when seen by the reflected light of this improving age, was supplied by the discovery of the mariner's compass, which has had its full share of efficiency in modifying the relations of men towards each other. The absurdity, equalled only by the effrontery of certain practices at the commencement of the 16th century, done under the sacred garb of the Christian religion, first provoked the spirit of reformation, which rising with the exigency of the times, gathered strength as it rose, and eventually dealt such a blow to the reigning power of earth as forever humbled, if it did not annihilate it. The destitution and misery of human beings in prisons and dungeons

first awakened the benevolent spirit of Howard, who flew like an angel of mercy to relieve their sufferings.

The vulgarity and profaneness of a knot of idle children led to the establishment of the *Sabbath School*, which has filled the world with its beneficent influence, and is destined to bless unborn generations, while it has placed the name of *RAIKES* high on the scroll of sacred fame.

The severity and oppression of a foreign government roused the spirit of resistance among the colonies, and a new nation sprang into existence with full powers of self-government, of maintaining her independence, of resisting foreign aggression, and of fulfilling all the ends of a government based on equal rights and a popular representation. Such an example as ours must have had its effect. It was not so much military, as moral forces that gained the victory. There was the shock of armies indeed, but there was also the more powerful collision of opinions and sentiments, which struck out light on subjects interesting to communities and nations. The flame of liberty was caught in Europe, not as an irregu-

lar and electric influence, seizing at random upon the popular feelings, for it took possession of enlightened bosoms. It was interwoven with principles; it rose with its auspicious light above the smoke and confusion of party politics; it was softened by its contact with benevolent hearts; it was sanctified by the presence of religion. It went hand in hand with truth and justice and mercy, and its vital energy was soon felt in a movement, which startled the slumbers of the world, over a system of oppression as unjust, as cruel, as ferocious, as ever disgraced earth, or provoked Heaven. I need not say that I mean the slave trade—that foul blot on *our* page of the world's history; that deep dyed record of civilized guilt; of ingenious barbarity; of systematic, remorseless robbery; that league of policy and power on the part of all nations to crush one ignorant and defenceless people to the dust. To maintain such a traffic, required the extinction of all the finer feelings of the human heart; the prostration of justice, the violation of mercy, the annihilation of every principle of honor and humanity; in fine, it was and is a work twice cursed. It curses him that takes the slave, and the slave that is taken; the tyrant and the victim; the thief and the plunderer; yes, it is three-fold, the thief, the buyer, and the bought; all, all are cursed. In 1787, four years after the declaration of peace between this country and Great Britain, Wilberforce brought forward his plan of prohibition of the slave trade.

It was but copying the example set in 1772 by the house of Burgesses, of Virginia, who petitioned the King of Great Britain against the importation of slaves, because, say they, "it greatly retards the settlement of the colonies with more

inhabitants, and may have in time the most destructive influence;" they express their fear that the slave trade "will endanger the very existence of his Majesty's American dominions."

Refusal of the Crown to sanction the acts of the colonial legislature prohibitory of the slave trade, was one of the grievances set forth.

At length the friends of humanity, whose cause was espoused by such men as Pitt, Fox, Burke, and Sheridan, with noble eloquence and powerful argument, triumphed over all opposition, when in 1807, after a hard-fought battle, the slave trade was entirely abolished in the dominions of Great Britain. This, however, was but a partial remedy. The evil still exists to a fearful extent; and since the wisdom and power of man and of nations have failed to provide an effectual remedy, we must trust in God with a stronger faith and more lively expectation.

It is very easy to see that it only requires the full development of the colonial principle by actual possession of the coast of Africa, to annihilate this nefarious traffic. The evil is not to be removed by imperial edicts, or legislative enactments, or by expressions of popular indignation, however loud and just, or even by the thunders of hostile navies. All these have been defied, counteracted or eluded. The last resort of governments—physical force—is laughed to scorn by the practised pirate, as he winds through the secret channels of that indented coast, and favored by the darkness of night, congenial to his work, escapes to sea, and bounds over the billows with a fleetness, which for the most part renders pursuit by an armed ship vain and hopeless. Or if the pursuit be commenced, there is no alternative of mercy for the wretched African, unless that he

mercy to find a grave at the hand of his oppressors beneath the surges of the ocean. What foreign force cannot accomplish, can be effected by peaceable possession. "Wherever the influence of the Colony of Liberia extends, the slave trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place." Wherever a civilized jurisdiction is established on the African coast, the slave trade is destroyed. Just in proportion to the establishment of colonies, a permanent cordon is formed, which the atrocious slave trader will in vain attempt to pass. Now, this mighty evil is not to be removed at once: an instantaneous stroke of legislation or of armed force is not to do it, but like other great evils, we are to meet it with the steady, certain remedies, which a kind Providence has so evidently pointed out, and so plainly bids us use. In other words, we must add an hundred fold to the means and energies of the Colony.

"Nothing has tended more to the suppression of the slave trade in this quarter," says the same British naval officer, "than the constant intercourse and communication of the natives with those industrious colonists." There is no principle more certain, than that a fair, wholesome, legitimate trade, possessing within itself the means of its own permanency, must inevitably take the place of the foul, cruel, unlawful, unnatural traffic in flesh and blood. Universally, when the natives have seen the superior advantages of the former, they have gladly adopted it, while they have indignantly rejected the latter. Thus we may assure ourselves, as well for the ordinary laws of political economy, as for those of nature, that the products of the soil and not the staple of human life, will be bartered and ex-

changed for foreign importations. When it is known that that country produces rice, palm oil, canwood, ivory, gold dust, dye woods, yams, and in general the abundant and delicious fruits of tropical climates, with a soil, which under slight cultivation, will yield two crops in a year, can any one doubt as to the ultimate success of agriculture and commerce? Here will be a market for the world, and the industry, and the wealth, and the commerce of the world will be stimulated to a more vigorous and enlarged action.

This view of the subject will conduct us by no difficult transition to the consideration of the practicability of civilizing Africa.

I would not before a New England audience maintain this argument so much for the purpose of conviction, as of illustration. That the African mind should, after the abuse and oppression of so many centuries, exhibit any traits of vivacity—any susceptibility of cultivation, is perhaps a cause of wonder. That so much intellect, such natural and moral capabilities, as certainly distinguished the Africans, should be exhibited at this day, is only convincing proof of the essential energy, the wonderful elasticity of those powers which the God of Nature has planted in the human constitution. Let us not forget that Africa has produced a Hannibal and Jugurtha in war: in the drama a Terence: in fabular literature an Æsop: in queenly accomplishments a Sheba and a Candace: in theology an Origen, a Cyprian, and an Augustine, whose names have come down to posterity with the honorable appellation of *Fathers of the Church*; that the most elegant and useful translation of the Scriptures, the Septuagint, was made in Africa: that even in the heart of that country there have been found men of let-

ters; in a word, as if to shame the incredulity of Christian nations, that history herself, when she would lead us to the cradle of the arts and of civilization, takes us to a frontier country of Africa, and there shows us Egypt, "the basest of the kingdoms."

The evidence given before the British Parliament, when at the close of the last century, the affairs of Africa were thoroughly sifted, proved the high capacities of the African mind; the vigor of the memory of the natives; the genius for commerce; the beautiful workmanship in gold, iron, leather, and other articles; the manufacture of cloths; the brilliancy of their dyes, and the activity in supplying the ships with provisions. It was also testified that for the most part, the natives were peaceable in their dispositions, gentle in their manners, cheerful and hospitable. There is at this time a tribe near Cape Palmas on the western coast, called Kroo-men, who possess fine athletic forms, and who have never suffered themselves to be made slaves. Like the Swiss and Savoyards, they seek employment abroad, are often engaged to navigate ships and boats, and after obtaining the reward of their toil, return to their homes. There is also a tribe in Fernando Po, an island 40 miles from the coast, crowned with a wooded summit, abounding with the best of water, and such valuable wood as oak, ebony, and satin wood. The color of the natives is a dark copper, with long, lank hair, and well proportioned muscular limbs. They possess a steady independence of character, and have never been slaves; like the Chinese, they are slow and cautious to receive visitors, but fearlessly board foreign ships. Agriculture is pursued to a considerable extent among them, the products of which are exchanged for value received.

In the rich resources of Africa, especially as pointed out by the recent discoveries of the Landers, there is everything to inspire hope, and to justify the most sanguine expectations concerning the renovation of that continent.

Our colony has been prospered beyond any of which history informs us. The first slight adversities, incident to all new enterprises, having passed away, the system is now moving on with increasing power and success. Upwards of twenty expeditions have been fitted out, each of which has given strength to the colony. A regular government is instituted—laws are administered—churches and schools established—a press in operation—commerce flourishing—agriculture improving—2,500 emigrants happily and profitably established there, and thousands submitting voluntarily to the government of the colony, while the fame of this new and prosperous people is awakening the attention of other and more distant tribes. Indeed the Spirit of Mercy seems hovering over that continent, for by recent unpublished intelligence from its more Southern portion, in the District of Lattakoo, the success of the Gospel among the natives is surprising, and for a distance of 400 miles, visited by the missionaries, a loud and earnest call was heard for the bread of life, and for the distributors of that bread to come among them. Thus one green spot after another shall spring up in the desert, until the whole shall bud and blossom as the rose. Much, much has been done; enough indeed, to answer the most ardent expectations of the friends of the society, and to confound the sinister calculations and predictions of its inveterate enemies, of which it has a few, a very few left; just about enough to keep up an animated interest in the great

question of Colonization; and which few perhaps could not well be spared, lest their death should be followed by a stagnation of the public mind.

In regard to the extensive colonization of Africa, there are honest doubts in the minds of some as to the sufficiency of the means to accomplish the end. I refer to doubts which are not the offspring of a dis-tempered, infuriated fancy, but which naturally arise in cool, candid, and inquiring minds, and therefore deserve attention. If the question be whether the *present* means be sufficient, but one answer can be given, in the negative. But we seek to increase the means. We expect to rouse the nation to this work. We are sure that it is rapidly rising to it. We are confident New England will do more this year than she has ever done, and that you might as well attempt to repress the flow of the ocean's tide, as the progress of the natural sentiment on this subject. The work will gather strength every year. God will provide the means for the completion of that which has been so evidently blessed by Him. This our faith would teach us, but we may appeal to another source of proof: Experience. Why! the Old World has been turned over since the commencement of the 16th century, and a New World called into existence with its teeming millions. The progress of our own nation in the last 200 years puts at defiance all calculations about the application of means to ends. And what was the origin? A couple of humble, sickly colonies, planted at long and gloomy distances from each other, with frowning skies, a deadly climate, and uncongenial, hostile natives to distress and destroy. But the two colonies soon became thirteen, and the thirteen colonies have at length grown to twenty-six independent States, all constructed upon strict colonial principles by emigration. Objections on the score of the vastness of the object come ill from the mouth of an American, who is at all acquainted with the history of his country, or with the history of causes and effects. Is the difficulty in the want of money? Already the great results which exist have been produced by an expenditure of only about \$150,000—a sum not double the amount of exports from the colony in a single year. There is abundance of silver and gold, whenever the people shall direct its application. Four years' sales of the public lands would produce money sufficient to remove the whole black population. We need only to consent to be taxed as we are, after the extinguishment of the public debt, for one year, and the sum of twelve millions is raised. Is the difficulty in transportation? How have fifteen millions been transported *from* that country? Avarice has done it. And is the avarice of wicked men stronger than the liberality of Christians? Cruelty has done it. Can not kindness do more? Treachery has done it. Shall not the humane and steady policy of a great nation do more? Shall the accursed industry of tyrants and thieves, who have found the means of depopulating Africa of its millions, surpass the diligence of 13,000,000 of free republicans? Why should slave ships be more successful in the work of destruction than emigrant ships in the work of renovation? The real question, after all, is, what is obligation? What is our duty? Let us discharge this, and leave the consequences with God. He can open paths that are shut to the shortsighted view of man. Our duty to Africa demands the most strenuous exertions to introduce civilization and Christianity into that neglected country. Our duty to our country, to our

whole country—for we be brethren—demands that a wide channel be kept open for the superabundant colored population. For if the ratio of increase of the white and colored population in Eastern Virginia, for example, shall continue to be in the future the same that it has been in the past, the number of blacks will in 40 years be 722,000, exceeding the number of whites by nearly 273,000. With the increase of their power they will stand up for their liberty, and a war of extermination on one side or the other must ensue. But in such a contest it can never remain doubtful who would be the victors and who the vanquished. I touch not the morality of the question. I take facts as they are, and must be, constituted as our Government is. For the course the National Government would take in such an emergency, I refer you to the fact of the instantaneous action of the War Department on the reception at Washington of the news of the Southampton massacre. The first emotions of the high functionaries of the Government is a trembling solicitude for the lives of their own families, and the measures they would adopt cannot be matter of conjecture. Self-preservation, the first law of our nature, must, in every issue with the oppressed and unfortunate slaves, act with tremendous force against them. And whether New England should fly to the rescue, or look on in silence, the events of that dreadful day would clothe that page of our history in the deepest mourning. I can conceive of nothing more dreadful, except it be the fantastic and sanguinary theory of immediate, unconditional emancipation, which, with a total ignorance of the real constitution of society in the Southern States, and a reckless disregard of the peculiar relations between the master and the slave, would

sacrifice the peace of the former and the last hope of the latter, for the sake of its own impracticable ends.

My countrymen! I abhor slavery with a detestation as deep as fires any New England heart. I abhor it not the less because New England ships, New England sailors and New England merchants have participated in fastening it on the country. But I abhor more the extravagant remedy, which, instead of alleviating, would add fury to the disease, and spread devastation and death over the whole face of Southern society. Shall I set up my opinion, however gladly it would embrace the theory of instant emancipation, if practicable, against the combined opinion of the wisest, the most judicious, the most intelligent, the most illustrious American minds, both among the living and the dead; an opinion deliberately formed, solemnly expressed, and so firmly abided by, that it has gone forth to the world as the sentiment of this nation? But perhaps the abolitionists will say, give us arguments, for we cannot be influenced by names. Well, then, to the argument. He tells you the slaves have the right to their freedom. I grant it. That is his premise. What is his conclusion? That they, *therefore*, ought to be immediately introduced into the possession of that right. I deny it. The fundamental error of abolitionists consists in confounding the distinction between rights in the abstract and rights in exercise. The former are immutable, and cannot be affected by circumstances. The application of the latter must depend on a great variety of circumstances, or there is an end to peace, order and government in the world. Example, however, will best illustrate the point of the argument. It will not be denied that the inmates of a lunatic asylum have the natural right, as human beings, to

their freedom. But the change in their circumstances requires that they should be denied the exercise of this right. The peace and safety of the community, as well as their own advantage, render indispensable the imposition of certain restraints. The reason of this imposition being removed, their rights are restored to them.

All men have a natural right to the enjoyment of their food. But if a hospital be filled with patients, in the perilous crisis of a wasting disease—the cholera, for example—the physician, who is best acquainted with the disease, may perceive that death would be the consequence of taking food. He therefore denies it to them. He is a cruel man, say the abhorrors of all bondage. You deny them their rights. You do well. Give them their rights. What then? Why! they will kill themselves. Let them do it, then, says our immediate, universal liberator. Do your duty. Leave the consequences to God, or to take care of themselves, or whatever may become of them, but do your *duty*. That is the very question. What is duty? Is it duty to choose a greater evil for the sake of getting rid of a less? Duty to rush into a sea of danger and trouble for the sake of pursuing a beautiful phantom? Duty to sever that golden bond—the union of the States—and to dye the star-spangled banner of your country in the blood of the South?

The obligations of duty as well as the exercise of rights, depend on circumstances. What is my duty in one set of circumstances may not be in another. What is my duty to-day may not be my duty to-morrow. Nay, it may be a sin to-morrow. For example—and I will put a strong and desperate case—let us suppose a ship at sea, with a number of slaves on board, totally ignorant of any one

principle of the art of navigation. They have a natural right to their liberty. It is a sweet-sounding word—a pleasant idea. They resolve to rise. They put to death the crew. They trample the blood of their murdered victims on the fatal deck, and cast their dead bodies into the sea. And what have they gained? Liberty! They have got their rights, and the ship is drifting upon the rocks, to be wrecked and shivered to fragments, and the wretched insurgents go to the bottom.

And these are the tender mercies of immediate emancipation, which would involve the master and slave in one common ruin, drive the ship of state upon the rocks, and destroy the peace and prosperity of the country. Oh, if I could present to you the picture of the fond father, and the anxious mother, and the beautiful daughter—the last, as was the fact at the mournful season of the Southampton massacre, imploring her father's slaves to spare her—and the mother, pressing her darling infant more closely to her bosom, in the apprehension of impending danger, I know I should find sympathies in your hearts for the suffering South. But I forbear. In regard to the state of the question, so important to be well understood, it is not, what is the *least possible time* in which the slaves can have their freedom? But, what is the *least possible time consistent with the greatest general good*? This is the ground on which the American Colonization Society takes its stand, and rests its defence; in this position she is supported by the public sentiment of this nation; from this position the Society, with most scanty means, has operated with unprecedented power and success upon Africa and our own country. Sustained by this principle, she expects the continuance of the co-operation



of the wise and good, and ultimately to triumph.

She does not set herself above the laws of the land, and by abjuring their authority, and defying their penalty, destroy her only hope and power to benefit the suffering African. She seeks to create a law in the public mind, which, kindly and beneficent in its nature, shall eventually be paramount to every code, that may contain in it the elements of oppression. Strange that the designs of such an institution should ever be suspected. The opposition to it, such as it is, has been made on directly opposite grounds. In the South it has been stigmatized as a plan to deprive the masters of their slaves; in the North as a plan to rivet the chains of the slave. In regard to the first, there might be some degree of plausibility in the apprehension, since, in point of fact, the influence of the Society on emancipation has been great. But the last reason is ridiculous. Why, what is it that rivets the chains of the slave? The *presence* of the free black, not his absence. The slave sees his manumitted brother in the apparent enjoyment of liberty, while in reality he is a wandering idler, without an object, and without a motive to any elevated pursuit—his employment, perhaps, theft, or to do mischief among the slaves. The slaves would like to be rovers too, instead of regularly discharging their daily task, which, so far as my observation in the Southern States has extended, is a comparatively light one. To repress this disposition, it becomes necessary for the master, for the sake of his own safety, and the peace of his possessions, to circumscribe the slave in privileges, which he would otherwise enjoy. Now, every man, whoever he is, white or black, who is weaving this vision of liberty, and spreading it

before the mind of the slave, without *doing* something for him, without making it operate practically to his benefit, is only riveting his chains—he is the cruel oppressor, who feeds the ear of the poor slave with promises, and breaks them to his expectation. Honest and generous hearted men, I doubt not, there are in New England, who do not think with us. Their views are formed under the impulse of noble sensibilities; I will add more—they may be the result of high and correct reasonings on human rights, and God forbid that I, in whose veins flows the blood of a patriarch and soldier of the Revolution—who can say, *I had a father at Monmouth and Saratoga*, and who was taught by him to swear upon the altar of my country that I would cherish her liberty to my latest breath—God forbid that I should attempt to diminish the value of that liberty, or to depreciate the dignity of the rights of a freeman. But my means of making the enjoyment of these rights and that liberty universal, may be different from yours. We all ardently wish for the same end:—the universal reign of civil and religious liberty. In selecting the means for attaining this end, we must view the whole ground. Not merely means, but the right means, must be applied—not only the right means, but the right means in the best time and circumstances. Does the analogies of God's providence afford any light on this subject? What is its constitution and course touching the removal of great evils? Not only, as was remarked in the commencement of this address, have they pointed to their remedies, but those remedies have exerted the power, not by an instantaneous stroke, as of a magician's wand, but by a gradual, renovating influence, which, in still further accordance with the line of God's providence, has given

to different minds and different generations, the privilege and pleasure of participating as instruments in the work of reform. Already has the instrumentality of the American Colonization Society, aided by the State and County Societies, under the blessing of God, wrought great changes on the subject of slavery. Great as these changes are, the work is only preparatory. It has showed *how* the thing can be done; it has pointed out the means. It now calls upon the American people to increase those means, so that they shall bear with augmented vigor upon the great end.

There is one view of this subject which, of itself, is sufficient to awaken the most devoted attachment to this cause.

I allude to the aspect which it presents of a missionary enterprise. What the cause of missions has done for the world let history tell. Wherever the missionary has labored, in the true spirit of Him who was the great apostle of Heaven to dying men, there the moral face of things has been

changed—peace, order and domestic felicity have sprung up—the powers of superstition have been destroyed—the cruelties of heathenism have been done away—truth, like the light of heaven, has dissipated the darkness of error—the temples and altars of idolatry have been overthrown, and the sweet and healthful spirit of Christianity has been diffused far and wide.

This light has at length risen upon Africa. There the pure Gospel is now preached—there, may we hope, will it prevail, until that shall be fulfilled which God has promised—for which prophets have sung—for which the Church has prayed—for which the martyr's have died—for which the soul of the Son of God travailed in that sublime hour, when the world's redemption was achieved, and we will sing—

Waft, waft, ye winds his story,  
And you, ye waters, roll,  
'Till, like a sea of glory,  
It spreads from pole to pole;  
'Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

### Receipts of the American Colonization Society,

From the 20th of June, to the 20th of July, 1847.

NEW HAMPSHIRE.		NEW YORK.	
Charlestown—George Olcott, Esq.,		By Thomas McMullen:	
\$10, Rev. J. Crossby, \$1, Rev.		Albany—Collection taken up in	
J. D. F. Richards, \$3 50.....	14 50	the First Presbyterian Church.	35 50
Walspole—From Rev. John Cole,	5 00	PENNSYLVANIA.	
	19 50	Washington—Collection on 4th July	
		in the Presbyterian Church,	
		by John B. Pinney, pastor....	35 00
VERMONT.		VIRGINIA.	
By Rev. Seth S. Arnold:		By Rev. C. W. Andrews:	
Townsend—Contribution of the		Shepherdstown—Collection in the	
Congregation in.....	4 37	Trinity Church on the fourth of	
		July, 1847, from sundry persons,	
CONNECTICUT.		viz: E. J. Lee, Esq., Alexander	
New London—Hon. Thomas W.		Boteler, Esq., each \$5,	
Williams, donation towards the		young ladies in Mrs. Phelps	
\$20,000 land fund.....	250 00	school, \$3, Mrs. Henry Boteler,	
		Mrs. M. J. Morgan, W. L. Webb,	
MASSACHUSETTS.		R. H. Lee, Esq., each \$1,	
By Rev. Joseph Tracy:		Sundry persons, \$2, C. W. A.,	
Milton—Moses Webster, Esq., to		\$4.....	25 00
constitute himself a life-member		Millford Mills—From "A Friend	
of the American Colonization		in Virginia,".....	50 00
Society.....	30 00		

<i>Mount Pleasant</i> —Rev. D. M. Wharton, on account of his subscription, per Wm. C. Ellison, Esq. ....	19 00
<i>Alexandria</i> —From Christ Church, Alexandria, by Rev. C. B. Dana, .....	10 40
	<hr/> 95 00

## NORTH CAROLINA.

<i>Greensborough</i> —Sundry collections, by Rev. Thomas C. Benning. ....	7 28
<i>Pioneer Mills</i> —Collection on 4th July in the Presbyterian Church, by Rev. Daniel A. Penick. ....	5 00
	<hr/> 12 28

## GEORGIA.

<i>Americus</i> —Rev. James R. McCarter. ....	1 00
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## KENTUCKY.

By Rev. A. M. Cowan:—	
<i>Franklin Co.</i> —A. P. Fox, Thos. S. Page, each \$10. ....	20 00
<i>Fayette Co.</i> —M. T. Scott, F. Davis, each \$20. ....	40 00
<i>Madison Co.</i> —David Irvine. ....	5 00
<i>Mason Co.</i> —Wm. Hodge, Wm. R. Richerson, Dr. Sam. K. Sharpe, Lewis Collins, each \$10, A. M. January, M. Ryan, Wm. Huston, John Armstrong, Wm. Cruttenden, Richard Collins, Rev. R. C. Grundy, H. Waller, each \$5, James Artus, E. B. Coon, each \$2. ....	84 00
<i>Louisville</i> —Rev. E. P. Humphrey, Dr. C. W. Short, Mrs. James Hughes, Mrs. McFarland, Mrs. E. Cassady, Miss Mary Ann McNutt, each \$10, Rev. W. W. Hill, W. Richardson, S. Russell, C. Coleman, J. M. Rutherford, P. B. Atwood, S. Messick, D. B. Allen, L. Ruffner, Abraham Hite, A. Peter, Wm. Miller, Mr. Lithgow, W. E. Glover, W. F. Pettit, each \$5, James Fulton, \$3, Rev. B. M. Hobson, Samuel Cassady, each \$2. ....	142 00
<i>Ohio Co.</i> —Collections in No-creek Church, by Rev. A. H. Triplett, .....	5 00
	<hr/> 296 00

## OHIO.

<i>Xenia</i> —From Green County Colonization Society, viz:—From members and others, \$36 63, Female Colonization Society of Xenia and vicinity, \$17, Collection in Rev. R. D. Harper's church, \$10 37, Collection in Rev. H. McMillan's church, \$11—per James Gowdy, Treasurer G. C. C. S. ....	75 00
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<i>Buck Creek</i> —Collection in the Presbyterian church. ....	24 25
<i>Urbana</i> —Public collection. ....	11 67
<i>West Liberty</i> —Collection in the Presbyterian church. ....	13 48
<i>Newark</i> —Fourth of July collection in the First Presbyterian church, by Rev. Dr. Wylie. ....	20 00
	<hr/> 144 35

## INDIANA.

By Rev. B. T. Kavanaugh:—	
<i>Greenfield</i> —J. D. Walpole, Esq., \$5, H. Wooster, \$2, Rev. John Hager, Rev. A. D. Beasley, W. M. Doughty, J. Anderson, A. J. Hart, J. Foster, J. R. Bracken, A. W. Pattison, P. Guynon, H. Offit, Mrs. Walpole, Mrs. Crawford, Mrs. Offit, each \$1, Miss M. Sebastian, H. B. Ramsey, Charles Burt, A. Branham, S. Henry, each 50 cents, H. Branham, Mrs. Hart, each 25 cents, Mrs. Summers, 15 cents, A. Swoop, 12 cents, A. Chittenden, C. S. Church, S. Mother, each 10 cents. ....	23 57
<i>New Castle</i> —Hon J. T. Elliott, W. Henderson, Mrs. Sarah L. Murphy, Joseph Holland, J. W. Grubbs, N. Sharp, Mrs. Rebecca Murphy, Mrs. Margaret M. Grubb, Mrs. Hannah S. Elliott, S. M. Ward, cash, each \$1, Eli Murphy, \$2, Henry Shroyer, H. A. Bundy, Mrs. W. Henderson, Jesse Shelly, Rebecca Grose, Col. K. Berkshire, J. G. Welch, C. V. Duggins, Jesse Ice, each 50 cents, James Dorrah, Samuel Elliott, J. Allender, R. Shepherd, H. Alexander, Milton Wyman, Catharine Gilbert, Charity Welch, each 25 cents, Matilda Gregory, 12 cts. ....	19 62
<i>Knightstown</i> —Dr. George Riddle, \$5, Rev. John Dale, Daniel Mowner, John Lowry, each \$1, George S. Lowry, M. Peadon, C. A. Campbell, O. Armstrong, each 50 cents, S. W. Hutton, 25 cents. ....	10 25
<i>Winchester</i> —Jno. W. Cottom, Mrs. Elizabeth Cottom, D. J. Cottom, Mrs. Eliza Cottom, each \$1, J. Hull, R. O. Dormer, Silas Colegrove, Miss Susannah Eltzroth, Mrs. Kemil, Rev. J. Early, Rev. S. T. Stout, A. J. Rush, Beala McClelland, J. Eltzroth, N. Heaston, each 50 cents, J. Cranner, Miss Emaline Eltzroth, R. H. Towa, N. Garrett, John Cottom, each 25 cents, W. ....	

Fitzgerald, W. P. Norris, each 20 cents, M. Seagrove, Jacob Remir, George Hyatt, each 10 cents, Alfred Rossman, 5 cents.	11 50	CONNECTICUT.— <i>South Windsor</i> —Samuel T. Wolcott, Esq., for 1846 and 1847.....	3 00
<i>Muncietown</i> —Dr. S. P. Anthony, T. Kirby, each \$1, S. W. Harlan, T. G. Sample, Esq., Silas Morgan, J. S. Ferris, Mrs. C. Russie, W. S. Callis, J. Wachtell, cash, each 50 cents, J. D. Moler, 27 cents, cash, G. H. Baxter, Rev. L. Taylor, W. H. Perkins, each 25 cents, cash, Mrs. N. Callis, each 12 cents, cash, W. Gilbert, W. Grover, each 10 cents, Geo. Comerford, P. Justice, cash, each 5 cents.	8 47	<i>NEW YORK</i> .—By Captain George Barker:— <i>Albany</i> —A. R. McIntyre, to Jan. 1849, \$3. <i>Troy</i> —David Buel, jr., to Jan. 1848, \$8. <i>Utica</i> —Thomas E. Clarke, to Jan. 1848, \$8. <i>Buffalo</i> —H. B. Potter, to Jan. 1849, \$10. <i>New York City</i> —Sundry subscriptions, \$1.....	33 00
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Total Contributions.....	\$1,005 91	ILLINOIS.— <i>Paris</i> —H. J. Venable, to May, 1847.....	2 00
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	16 00		

# THE AFRICAN REPOSITORY,

AND

## COLONIAL JOURNAL.

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VOL. XXIII.]

WASHINGTON, SEPTEMBER, 1847.

[No. 9.]

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[From the Liberia Advocate.]

John McDonogh's People. No. 1.

NEW ORLEANS,  
June 9, 1847.

To the Rev. R. S. Finley:

DEAR SIR:—I have the pleasure to acknowledge the receipt of your esteemed favor of the 9th April last, informing me of your intention to publish another edition of my letter on African Colonization, and saying that you are very desirous of publishing at the same time, with it, an account of the present condition, state of happiness, and prospects of the servants I sent to Liberia, if I would favor you with a letter on the subject. To this, I will observe, sir, that it will afford me great pleasure in complying with your request, as far as in my power. The information I possess on that subject is, to me, of the most pleasing and satisfactory nature; it is derived from a correspondence with themselves, (receiving letters, generally as I do, by every vessel which arrives from that part of the African coast where they are settled, from them,) and conversations with various gentlemen, who have lately been trading there, who have seen them, been on their plantations, and in their houses; who had known some of them previous to their departure from this, and were the bearers of messages and letters

from them to me. In those letters (written by themselves, for many of them write, and write well—some of them having been my clerks here,) they state, as do the gentlemen who have seen them, that they are contented and happy—have plantations under cultivation, with good houses, various kinds of domestic animals. &c., &c., have every necessary of life (with the exception of clothing, which is scarce and dear in that country) in the greatest abundance; and scarcely any thing to wish for, or desire. That they enjoy good health, have had but little sickness since their arrival in Africa. That the climate is a good one for the black man, and the soil one of great fertility and richness. That, fruitful as is the Valley of the Mississippi, and North America in general, still it is not to compare in fruitfulness with that part of Africa, as their soil yields them two or three crops a year. They give me in their letters, long list of the vegetable productions of that country, which includes nearly every article raised in the United States, besides vast numbers of other tropical products, which our climate does not produce. In short, they say, sir, that Africa is one of the finest quarters of the world, and that noth-

ing could induce them to remove from it, or exchange it for a residence in any other country. Their letters also state, (for there are several men of business and observation among them,) that their country is destined in a few years to carry on, and support, a very considerable commerce. That the attention of the colonists is now turned to the opening of roads and rivers, into the interior, by which routes the products of the soil will be brought to the seaboard and exchanged for the manufactures of Europe and America. Since writing the foregoing, it strikes me on reflection, sir, that the publishing the original letters I have received from those people would have a better effect, and carry a conviction to the minds of men, stronger than any thing I can say on the subject. I therefore forward you with this fifteen of the letters received from those persons, to do with as you think proper. Those letters were received by the way of New York, Philadelphia, Baltimore, London, &c., and have the postmarks of those different cities on them, proving thereby their authenticity. Should you determine to publish them, you might (if you think proper, sir,) invite all persons desirous of seeing the originals to call on you, to see and read them. In concluding this letter, you will permit me to observe, that the principal object I had in view, (though I had several others,) in assisting those people to get to their fatherland, was that they might there become the humble instruments of tending to the honor and glory of our Divine Lord and Master—and I confess that their letters on that head fills my heart with joy and delight, in informing me that they strive day and night in making known His glorious name and Gospel among the heathen of that dark and benighted land. Some of them itinerating as

missionaries of the Gospel through; and among the native villages, with marked success and blessings on their labors of love; whilst others are keeping schools among them, for the instruction of their children.

With great respect, I am, sir,

Your friend and ob't servant,

JOHN McDONOGH.

—  
MONROVIA, LIBERIA,

March 8, 1811.

Hon. Mr. McDonogh :

DEAR SIR:—I with great joy send you these few lines, which will tell you where I am. I hope these may find you as well as they leave me—mother is quite well. I am staying with Mr. S. Benedict, and am doing very well for myself. I like this place very well, and don't want to return to America; but my greatest desire is that I may see you once more in this world. I have nothing much to say, as I expect you have had a good description of this place; for many of our people have been writing to you. My mother sends her love to you, and says she wants to see you very much, and that she would like to come over to America, but says she does not ever expect to see you again, in this life. She has been quite sick this three or four weeks back, but is better now. You will please remember my love to all your people, and take the same for yourself.

I expect you heard that we lost old uncle Peter, and also old uncle Richard has lost all his religion, and has turned out to be a great drunkard. All join me in love to you, and all. I have nothing much to say, but when I write again I shall try and send you some curiosities. I must close this by saying

I ever remain your

Most ob't and humble servant,

JOHN ROBERTS.

MONROVIA, up St. Paul's River,  
May 10, 1844.

*John McDonogh:*

FATHER:—We have received your letter of May, containing your health, which caused us to rejoice. I have been partly blind ever since I have been here, and I have the breast complaint, the complaint I had before I left America. Will you be so kind as to send me some mustard seed and some flax seed for stomach complaint. Father, will you please to send me a pair of spectacles nearly my age. I am very much in want of clothing; will you be so kind as to send me some coarse clothing and some coarse shoes.

I remain, with esteem,

Your most ob't and hon. serv't,

BRIDGET.

HERE, father, I write a few lines in love, and I am rejoiced to hear from you, and that you are in good health.

I am in good health myself, through the blessing of God, and I am from morning till sunset at work on my farm, clearing and planting. I have made a good clearing on my land, and have considerable corn planted, and will try, by the help of God, to stock it with coffee-tree plant. I have planted a large piece in rice. Father, I shall be much obliged to you if you will send me a stone or still mill; for I have tried to cut out a stone to make a mill, but could not.

I have written to my godmother and brother for some things—to be sent by some emigrant vessel bound for Monrovia. Father, you will please notify her to give it you, and you will direct it to me.

Julia Ann, my wife, and Jonathan, my son, send their love to you. They are in good health. Give my love to all my fellow servants.

I am very well satisfied in this

beautiful land of our forefathers. In this place persons of color may enjoy their freedom. In Africa, if a man is industrious and experiences the regenerating influence of the Holy Spirit, he will be happy here, and hereafter.

I subscribe myself a servant of God, and the friend of my fellow men. This leaves all well except mother.

I remain, with esteem,

Your most ob't and hon. serv't,

A. L. McDONOGH.

P. S.—Father, I hope that after you have finished your course, and performed the work assigned to you by the Father, that you may take your flight to Heaven and sit at the right of God, with Isaac and Jacob, where you will be forever blessed. I hope we shall meet there to part no more.

GREENVILLE,

May 21, 1844.

*Mr. J. McDonogh:*

DEAR SIR:—With much pleasure I embrace this opportunity of addressing you with a few lines after a long silence. I hope that these few lines will find you in good health. I received your kind letter by Mr. George Ellis, and the fine musket, also, which I am very thankful to you for. But I am sorry to say that I have not had the opportunity of rendering any service to your people, as you requested of me, and I hope you know the cause. They did not come to our place, they stopped at Monrovia: but I am told they are doing very well. They have all got their farms, and are living on them. I am glad you take so much interest in our colony, and I hope to see some of your people here yet. Mrs. Reed's people are much pleased with their new homes.

The health of the people of this

place is good. I wish there were some more Mr. McDonoghs in the world,—it would be good for the poor black man.

Respectfully,

Your humble servant,

EDWARD MORRIS.

—  
MONROVIA, LIBERIA,

August 7, 1846.

*My dear master and friend Mr. McDonogh:*

I take up my pen to write you a few lines, hoping that they will find you in as good health as I that write them, and that you may live a long number of years blessed by the Lord in every way, and to do more and more good on earth. Oh, sir, your kind letter to me, of January 2d, is received, and I read it with tears of joy, to think that you would write to one so low as me, and call me your dear son. I read it to all your people here, and it made us all to rejoice, and our tears to flow, when we remember you, and all your kindness, and that we should never see you any more in this world, but we trust we are only separated for a short time, to meet again and part no more.

You ask me to tell you all about this country, if it is a good country, and what we raise? I will tell you, sir, as well as I can. It is a fine country, the land is rich, and produces every thing but wheat. All kinds of garden stuff that grow in America, such as cabbage, peas, beans, cucumbers, melons, onions, and tomatoes—rice, Indian corn, cassada, fruits of all kinds, oranges, &c., &c. The country is healthy for black people. Our children are increasing in number. We are all as happy and contented as we can be, seeing that we are separated from you, our dear friend and father. We would not change this country for any part of the world. We have plenty of

every thing but clothing, which is very dear.

All our people send their love to you and all our friends with you, and inform you that their prayers are put up to the Throne of Grace, night and day, for blessings on your heads. I am in haste to write this, as the vessel that carries it sails to-day, but will write to you, dear father, again soon. Oh, my prayer to God is, that he will bless and preserve you long in life, and at death receive you into Heaven.

All from your faithful servant, and son,

JNO. AIKEN.

—  
MONROVIA, AFRICA,

November 11, 1846.

*John McDonogh, Esq.:*

DEAR FATHER AND FRIEND:—It is with love I write you this, and all our friends join me in their love to you, our benefactor and kind master. The letter you wrote to Mr. Smith for us all, we read, and it made us happy to learn that you and all the friends we left with you at home, are well. Sir, be pleased to give them our love, and remember that you share it with them. We pray always, giving thanks to the Giver of all good, for His blessings to you and to them. We hope that this letter will find you as it leaves us here, all in good health. You ask us how we are getting on with our farms? We are doing very well, sir.—Have plenty of every thing, such as yams, sweet potatoes, corn, rice, cassada, garden vegetables and fruits of every description in the greatest abundance. Fowls in plenty, of all kinds. Hogs and goats. Our horned cattle are now beginning to increase. We have now fences made to secure them. When they ran out in the woods we lost them. As we have now got our plantations cleared and in good order, and our houses



finished, we are beginning to plant coffee-trees, and hope to be able to crop from them in two or three years, at least for our own use. This, sir, is a great and very fine country. The land is rich, and yields every thing in abundance, if the seed is planted and taken care of by keeping it clean of grass and weeds. Any man who will use common industry, and even work half of his time, can raise more of every thing than he can use, and have much to sell besides.

We should like to see you, sir, once more before we die, but we cannot hope for this; but we trust we shall meet again in a happier state, and be separated no more: for almost all your people have joined the church of our blessed Lord, and are made happy. We thank God day and night, that He cast our lot under so kind a master as you, sir, who helped us with your riches to get here, to this free and blessed land of our fathers, where the colored man can be happy, if he will but love and walk with God. Our hearts overflow, sir, when we think of you and all you have done for us poor black people; but the great God whom you serve, whom you taught us to serve, has blessed you, wonderfully blessed you, and will continue to bless you through many days yet to come here on earth, and translate you when your days are ended, we trust, into His heavenly kingdom. All of which, we, your poor black friends here in Africa, pray for day and night.

I will now end this, and subscribe myself, your friend and servant, till death,

A. JACKSON.

MONROVIA,  
February 20, 1844.

To John McDonogh, Esq.:

MY DEAR REVERED FATHER:—  
Yes, my best benefactor on earth:—

Sir, I sit with emotions of much joy, to have these lines written unto you in answer to your kind letter of May first, 1843, which came safe to me notwithstanding the wreck of the barque Renown.

I assure you, sir, that on hearing your letter read it afforded me—yea, us all—an uncommon degree of joy. Particularly on reflecting upon what our good Lord has done for us, to provide us such a gentleman as you for our former master: one who, when we were sitting still, being contented with being the slave of a kind master; you considered our cases, read, and thereby found a place on earth where we could be free indeed.—You gave us our liberty, spent your treasures in giving or procuring us passages to this our now delightful country, and now condescend to write to us by the endearing appellation of dear children. It seems almost too much—it almost seems not to be reality. But we thank God that he ever put it into your heart to do us this great kindness. We are in our own free soil, where none can molest us or make us afraid. We are sorry that you do not seem pleased with our present location. We would have been glad at first to have landed at the place where we would have to settle ourselves; but when we got to Monrovia, the people there generally said, that as the Governor had made no arrangements for us at Sinoe or Blue Barra that it would be a deathly undertaking to go down there. The Governor then thought we had as well settle on the St. Paul, which, on seeing, we thought a fine place. The land on the St. Paul is good—and now, after we have spent our little all, to break up and remove to Sinoe or Blue Barra, would certainly be ruinous to us. I believe nothing prevents many of us, seeing you desire it, from removing but this.

Judge Benedict, our lieutenant-governor now,—who has been more friendly to us than any other,—in reading your letter, which we handed him for his perusal, seemed anxious for us to go down, saying, that as you have done so much for us we ought to go. Which advice many of us would have followed, but we are moneyless.

We have our fields planted with potatoes, cassada, &c. Very few have planted any coffee plants as yet, although it grows finely. Judge Benedict's farm of coffee is truly splendid—a good sample for us all. Mr. Wilson and Willis has made some fine sugar and syrup. In the whole we are delighted with the country. Mr. Benedict has taken aunt Eliza and her son John to live with him on his farm, has built her a fine house, and she will, and is doing well, if she only behaves herself properly. Aunt Philis is quite well, also Mr. Ellis, Lambreth and lady. They have quite a fine farm, and every convenience on it. Sister Rebecca, Matilda, Jack, George and wife, and aunt Polly, all beg to be remembered to you. At least, all of our people are doing very well. I do not recollect of our losing any one since you had the pleasure of hearing from us last. We rejoice to hear, also, from all of our old fellow-servants. Do tell them all howdy for us. Hoping that they will all so behave themselves to you, and try and serve the Lord, that he may open the way for them to get to these lands of civil and religious privileges. The box you sent aunt Phillis, with something in it for us, got lost in the wreck, but the pamphlets came safe, which we have read to our satisfaction. We are hopeful that they may be of much service in the United States, particularly to the holders of our race. The wealthier folks in Liberia live well and seem to enjoy

themselves very much. We have much religious enjoyment in the churches of different denominations, particularly the Methodists and Baptists. Other sects are fewer in number.

My husband unites me in love to you, and all friends. I have much more to say, but my sheet of paper is full, so I end by subscribing myself

Your very grateful servant,  
MARY JACKSON.

—  
MONROVIA, LIBERIA,  
May 31, 1844.

DEAR SIR:—I avail myself of this opportunity of writing you a few lines to inform you of my health, and of all my family. I am now in good health, and I hope these lines may find you the same. Dear sir, please to give my best love to all my friends, and tell them to try to meet me in Heaven, that is, if I never more see them in this world. Please to give my love to Fanny, Ellen, Aggy, aunt Hannah, Sophia, aunt Sain, James Thornton, Park Nowel, Henry Mann, George Carpenter, Jerry, and little Henry, and David Crockett, and Charlotte Gainard and Randolph Temple, and to one and all of my friends, and above all, please to give my love to Mrs. and Mr. Andrew Danford, and tell them I am well and hope they are the same. Please tell them I wish they would send me something, if it is only some molasses. I would have sent them some preserves, but I have not got the sugar. I would have sent you some, but the main means is wanting. I have received your seeds, and thank you very much for your kindness. I hope the Almighty may bless you for so doing, both in this world and in the world to come. Yes, I have reason to rejoice, for you have done more for me than my father. Yes, sir, for there are ser-

vants which have been serving their master for fifty years, who, instead of being set at liberty, are carried to the auction market, and there sold to the highest bidder. Yes, how many thousands have been served in that way. Sometimes when I think of that, I often say, how good the Almighty was to me. Yes, he was more than good to bless me with the luck to have such a master as you. Please read this in the presence of all your servants, and tell them to look and see for themselves, that there is not another such man to be found under the heaven as your master—no, there is none. I suppose you think that I am free, and that you are in bondage, that is my reason for so saying; no, God forbid it. If that is your thoughts, you must all remember that I have been under the servitude of the same master; and I am no stranger to his ways and fashions. Yes, I thought the Sabbath was one of the most burthensome days I ever wished to see; but I find it was for my good, and if the same is going on now, I say it is the most, best and important thing that can be carried on by you: yes, I say never let your servants have too much pleasure on the Sabbath day, for it brings on sin and ruin. I have found, since I have been in Africa, that my custody on the Sabbath was for my good. Yes, and more than for my good, for it first taught me the way to God, and then enlightened my understanding: so all of you servants pay attention to your master, and go to school and learn. If such should not be obeyed, I think a little punishing would not be wrong. I, myself, was sometimes missing out of school, when sometimes you would put me in the barn, but instead of putting me in the barn, you should have taken me out and given me a severe flogging for not attending to what I have seen the

use of, since I have been here. So if they refuse to go to school you must punish them, both old and young; for a man that is fifty is not too old to learn: but I suppose a man thinks himself too big to be among children. But if I, myself, needed understanding, I would go among dogs, if I thought they were capable of teaching me. So farewell, may God bless you and keep you, is my faithful prayer. Amen.

NANCY SMITH.

P. S.—My mother sends her love to you and all of your people. She is getting quite old, but firm in grace. George and Susan have joined the Baptist Church; also, Matilda and little Nancy. Old man Peter is dead, and Thomas Young has a bad sore foot, all the rest is well.

MONROVIA, LIBERIA,

March 26th, 1847.

MY DEAR FATHER:—When I wrote my other I expected the vessel would have sailed before this; but, as it has not, I again sit to write you—as it always affords me pleasure to do so—and, when I am writing, I feel somehow as though I were near and conversing: consequently I derive pleasure from it. I neglected to tell you in my other letter, that from the corn you sent in the "Lime Rock," in 1844, I raised more corn than has ever been raised by our farmers since the settlement of the colony, namely: forty barrels of as fine corn as you ever saw raised any where in New Orleans. I neglected also to inform you that I have a fine parcel of cocoanut trees on my farm, also the granadilla, a very delicious fruit, and the sugar apple, a very delicious fruit, sour sop, also another excellent fruit.

I send you a small box of coffee raised on my farm. You may find it a little more mashed than the coffee generally, as we have to clean it by beating it in a mortar; but you

will find it as good coffee as need be drank. Please give Lawer Hennen a little of it, and tell him it was raised on my farm from seed sown by me in a nursery, and drawn and set out. Julia, my sister, has had a fine son since I wrote you last—his name was “James Watts.”

Dear father, please be good enough to send me a grindstone and a corn mill, and the tools I mentioned in my other letter, as such things can't be got here. I have sent to New York once or twice for a mill, but can't get one out by order, and now I beg you to send me one. Mother joins me in love to Jim Thornton, Pa Noel, George Carpenter, Perry Fanny, and Ellen; she says tell Jerry Fanny and Ellen to recollect the advice she gave them before she left, respecting their duty to their master, and that they must seek the kingdom of Heaven and His righteousness, and all things shall be added to them. I have sent enclosed in your package a letter to Mr. Tuton, your neighbor;

likewise one to Mr. Banney. As I did not know their given name I merely put their titles. Tell them you will receive anything they may wish to send me. Also one to the Rev. D. Wells, of New York, a correspondent of mine. I received a letter from him by the Mary Wilkes, appointing me the agent for the Presbyterian Mission of Settra Kroo. I received things at the same time for the mission at Settra Kroo, and have them in my store until an opportunity offers to send them down. So, dear father, if you will write me even when you forward his letter, and direct it to his care, he will most likely find an early opportunity of sending it out to me. And now, my dear father, I close by wishing that He who conducted Israel through the Red Sea, may protect, defend and bless you, and be unto you at all times as the shadow of a great rock in a weary land.

Your affectionate son,  
G. R. ELLIS M'DONOGH.

[From the Liberia Advocate.]

### Liberia Anniversary Oration.

*Delivered December 1st, 1846, in the Baptist Church, Monrovia, by Hon. H. Teage.*

FELLOW CITIZENS:—As far back toward the infancy of our race as history and tradition are able to conduct us, we have found the custom every where prevailing among mankind, to mark by some striking exhibition those events which were important and interesting, either in their immediate bearing or in their remote consequences upon the destiny of those among whom they occurred. These events are epochs in the history of man—they mark the rise and fall of kingdoms and of dynasties—they record the movements of the human mind, and the

influence of those movements upon the destinies of the race; and whilst they frequently disclose to us the sad and sickening spectacle of innocence bending under the weight of injustice, and of weakness robbed and despoiled by the hand of an unscrupulous oppression; they occasionally display, as a theme for admiring contemplation, the sublime spectacle of the human mind, roused by a concurrence of circumstances, to vigorous advances in the career of improvement. To trace the operations of these circumstances from their first appearance, as effects from the workings of the human passions, until as a cause, they revert with combined and concentrated energy

upon those minds from which they at first evolved, would be at once a most interesting and most difficult task; and, let it be borne in mind, requires far higher ability and more varied talent than he possesses who has the honor this day to address you.

The utility of thus marking the progress of time—of recording the occurrences of events, and of holding up remarkable personages to the contemplation of mankind, is too obvious to need remark. It arises from the instincts of mankind—the irrepressible spirit of emulation, and the ardent longings after immortality; and this restless passion to perpetuate their existence which they find it impossible to suppress, it impels them to secure the admiration of succeeding generations in the performance of deeds, by which, although dead, they may yet speak. In commemorating events thus powerful in the forming the manners and sentiments of mankind, and in rousing them to strenuous exertion, and to high and sustained emulation, it is obvious that such, and such only should be selected as virtue and humanity would approve; and that, if any of an opposite character be held up, they should be displayed only as beacons, or as a towering Pharos, throwing a strong but lurid light to mark the melancholy grave of mad ambition, and to warn the inexperienced voyager of the existing danger.

Thanks to the improved and humanized spirit—or should I not rather say the chastened and pacific civilization of the age in which we live, that laurels gathered upon the field of mortal strife, and bedewed with the tears of the widow and the orphan, are regarded now, not with admiration, but with horror—that the armed warrior, reeking with the gore of murdered thousands, who

in the age that is just passing away would have been hailed with noisy acclamation by the senseless crowd, is now regarded only as the savage commissioner of an unsparing oppression, or at best, as the ghostly executioner of an unpitied justice. He who would embalm his name in the grateful remembrance of coming generations, he who would secure for himself a niche in the temple of undying fame; he who would hew out for himself a monument of which his country may boast, he who would entail upon his heirs a name which they may be proud to wear, must seek some other field than that of battle as the theatre of his exploits.

Still we honor the heroes of the age that has past. No slander can tarnish their hard earned fame—no morbid sentimentalism sully their peerless glory—no mean detraction abate the disinterestedness of their conduct. They bow to the spirit of their age: and acting up to the light afforded them, they yielded to the dictates of an honest conscience. While assembled here to-day on this festal occasion to commemorate the event for which the founders of our infant republic toiled, and fought, and bled, we seem to behold the forms of the departed ones mingling in our assembly; we seem to behold them taking their seats by the side of their venerable compeers yet spared among us; watching with an intense anxiety the emotions which agitate our bosom, and marking the character of the resolves which the occasion is ripening. Rest in peace ye venerable shades! And ye their living representatives—calm be the evening of your days. We honor you. And though no sculptured marble transmit your fame, a nobler monument shall be yours: the happy hearts of unborn millions shall be the shrine in which your

names will be treasured. In your high example; in your noble disinterestedness; in your entire subordination of every thought and act, and scheme, and interest to the heaven-born purpose of human regeneration and human elevation, we hear the language of encouragement.

Fellow citizens, on this occasion, so big with subjects of profitable meditation, when it is so natural that the mind should oscillate between the events of the past, and the prospects of the future, we can conceive of nothing more proper than the inquiry, how we can best execute the solemn trust committed to our hand: how we may challenge and secure the admiration and the gratitude of a virtuous and a happy posterity, by transmitting to them the patrimony received from our fathers, not only in all its original entireness, but in vastly augmented beauty, order, and strength. In a word, how we may best conduct so as to incite them to high and sustained exertions in the cause of virtue and humanity.

In order to impress your minds with the propriety of this inquiry, there is, I trust, no need that I shall remind you of the peculiarity of our condition. It will suffice that I remark, that should you succeed in rearing upon the foundation already laid; or, to drop the figure, should you succeed in establishing a community of virtuous, orderly, intelligent, and industrious citizens, this very peculiarity must enter largely into every consideration on the amount of praise to which you shall be held entitled.

Let us, then, for a moment, look back, that from the events of the past, we may derive hope for the future.

We have not yet numbered twenty-six years since he who is the oldest colonist amongst us was the inhabitant—not the citizen—of a

country, and that, too, the country of his birth, where the prevailing sentiment is, that he and his race are incapacitated, by an inherent defect in their mental constitution, to enjoy that greatest of all blessings, and to exercise that greatest of all rights bestowed by a beneficent God upon his rational creatures—namely, the government of themselves. Acting upon this opinion; an opinion as false as it is foul; acting upon this opinion, as upon a self-evident proposition, those who held it proceeded with a fiendish consistency to deny the right of citizens to those whom they had declared incapable of performing the duties of citizens. It is not necessary, and therefore I will not disgust you with the hideous picture of that state of things which followed upon the prevalence of this blasphemous opinion. The bare mention that such an opinion prevailed would be sufficient to call up in the mind even of those who had never witnessed its operations, images of the most sickening and revolting character. Under the iron reign of this crushing sentiment, most of us who are assembled here to-day, drew our first breath, and sighed away the years of our youth. No hope cheered us; no noble object looming in the dim and distant future kindled our ambition. Oppression—cold, cheerless oppression, like the dreary reign of an eternal winter, chilled every noble passion, and fettered and paralyzed every arm. And if among the oppressed millions that were found here and there, in whose bosom the last glimmer of a generous passion was not yet extinguished—one, who, from the midst of the inglorious slumberers in the deep degradation around him, would lift his voice, and demand those rights which the God of nature hath bestowed in equal gifts upon all His rational creatures, he

was met at once by those who had at first denied, and then enforced with the stern reply, that for him and for all his race liberty and expatriation are inseparable.

Dreadful as the alternative was; fearful as was the experiment now proposed to be tried, there were hearts equal to the task; hearts which quailed not at the dangers which loomed and frowned in the distance, but calm, cool, and fixed in their purpose, prepared to meet them with the watchword: Give me liberty or give me death.

On the 6th day of February, in the year of our Lord one thousand eight hundred and twenty, the ship *Elizabeth* cast loose from her moorings at New York, and on the 8th day of March of the same year, the pilgrims first beheld the land of their fathers, the cloud-capt mountains of Sierra Leone, and cast anchor in that harbor. A few days after they again weighed anchor, stood to the South, and debarked upon the low and deadly island of Sherbro. On the character of those who formed her noble company, I deem it unnecessary to remark. They are sufficiently commended to our esteem, as being the first to encounter the difficulties, and to face the dangers of an enterprise, which we trust is to wipe away from us the reproach of ages—to silence the calumny of those who abuse us, and to restore to Africa her long lost glory. I need not detain you with a narrative of their privations and sufferings; nor will I stop to tell you—though it would be pleasing for us to do so—with what happy hearts they greeted a reinforcement of pilgrims who joined them in 1821 by the *Nautilus*. Passing by intermediate events, which did the time allow it, would be interesting to notice, we hasten to that grand event—that era of our separate existence, the 25th day of April,

in the year of Grace, 1822, when the American flag first threw out its graceful folds to the breeze on the heights of Mesurado, and the pilgrims relying upon the protection of Heaven and the moral grandeur of the cause, took solemn possession of the land in the name of virtue, humanity, and religion.

It would discover an unpardonable apathy were we to pass on without pausing a moment to reflect upon the emotions which heaved the bosoms of the pilgrims, when they stood for the first time where we now stand. What a prospect spread out before them! They stood in the midst of an ancient wilderness, rank, and compacted by the growth of a thousand years, unthinned and unreclaimed by a single stroke of the woodman's axe. Few and far between might be found inconsiderable openings, where the ignorant native erected his rude habitation, or savage as his patrimonial wilderness, celebrated his bloody rites, and presented his votive gifts to demons. Already the proprietors of the soil had manifested unequivocal symptoms of hostility, and an intention to expel the strangers as soon as an opportunity to do so should be presented. The rainy season, that terrible ordeal of foreign constitutions, was about setting in; the lurid lightning shot its fiery bolt into the forest around them, the thunder muttered its angry tones over their head, and the frail tenelements, the best which their circumstances would afford to shield them from a scorching sun by day, and drenching rains at night, had not yet been completed. To suppose that at this time, when all things above and around them seemed to combine their influences against them, to suppose they did not perceive the full danger and magnitude of the enterprise they had embarked in, would be to suppose not that they were

heroes, but that they had lost the sensibility of men. True courage is equally remote from blind recklessness and unmanly timidity; and true heroism does not consist in insensibility to danger. He is a hero who calmly meets, and fearlessly grapples the dangers which duty and honor forbid him to decline. The pilgrims rose to full perception of all the circumstances of their condition. But when they looked back to that country from which they had come out, and remembered the degradations in that house of bondage out of which they had been so fortunate as to escape, they bethought themselves, and recollecting the high satisfaction with which they knew success would gladden their hearts, the rich inheritance they would entail upon their children, and the powerful aid it would lend to the cause of universal humanity, they yielded to the noble inspiration, and girded them to the battle, either for doing or for suffering.

Let it not be supposed, because I have laid universal humanity under a tribute of gratitude to the founders of Liberia, that I have attached to their humble achievements, too important an influence, in that grand system of agencies which is now at work renovating human society, and purifying and enlarging the sources of its enjoyment. In the system of that Almighty Being, without whose notice not a sparrow falls to the ground:

"Who sees with equal eye as God of all,  
A hero perish or a sparrow fall:  
Atoms or systems into ruin hurled,  
And now a bubble burst and now a world."

In the system of that Almighty One, no action of an immortal being is unimportant. Every action of every rational creature hath its assigned place in his system of operations, and is made to bear, however undesigned by the agent, with force upon the end which his wisdom and goodness have in view to accomplish.

On the morning of the first day of December, in the year of our Lord one thousand eight hundred and twenty-two—on that morning, just when the gloom of night was retiring before the advancing light of day, the portentous cloud which had been some time rising upon the horizon of Liberia, increasing and gathering blackness as it advanced, filling all hearts with fearful apprehension, burst upon the colony with the force of a tornado. The events of that day have marked it as the most conspicuous in our annals, and it is the anniversary of that day we are here assembled to celebrate.

And what, fellow citizens, are the particular circumstances of that most eventful day which more than the others awaken our exultation? On which one amongst them all is our attention most intensely fixed? Is it in that our fathers fought, and fought bravely, and strewed the ensanguined plain with the dead bodies of their savage assailants? Is it on the bloody lesson of their superiority which they taught in the hoarse thunder of the murderous cannon? Is it on that greater skill they displayed in the inglorious art of slaughter and death? I trust not. These trophies of their valor serve not to awaken exultation, but to call up a sigh of regret. It was as the possessors of far higher and nobler virtues they desired to be remembered; as such, we tenderly cherish the remembrance of them; and to exult over the fallen foe would be to grieve the pure spirit of those by whose arm the savage fell. Necessity, stern necessity, unsheathed their sword and forced them upon an alternative from which all the feelings of their heart turned with instinctive recoil.

But there is a circumstance connected with the events of that day, with which our hearts cannot be too deeply impressed, as it will serve on



each appropriate occasion as a check upon presumption. Think upon the number of the assailants, and compare it with the number assailed, and then say whether any skepticism short of downright, unblushing atheism, can doubt the interposition, in the events of that day, of an overruling Providence. Most emphatically does the issue of that contest declare—"The battle is not to the strong." The Lord was a shield around them, so that when their foes rose up against them, they stumbled and fell. To the interposition of an ever gracious Providence, manifested in no ordinary way, we owe the privileges and pleasure of this day.

At this epoch we date the establishment of the colony.

Having repulsed and sustained every external attack, and maintained its ground against the combined and concentrated forces of the country, it had now to commence its onward career. If there were any, who, because the colonists had repulsed the natives, supposed they had passed the greatest danger, and overcome the most formidable obstacles, they gave, in this very supposition, evidence of a deplorable ignorance of human nature and of human history. It is from within, that the elements of national overthrow have most commonly evolved; and the weakness under which nations expire generally, result from disease of the national heart. Luxury and ambition, oppression on the one side and insubordination on the other; these are the fatal elements which, with more than volcanic force rend to atoms the fabric of human institutions. A common danger, a danger equally menacing all, is almost sure to sink every minor and merely personal consideration, and to be met by a combination of energy, concentration of effort and unity of action; and in proportion as the pressure of

danger is great will there be want of scope for those passions which in a certain class possess such fearful and disorganizing potency.

From the period of their landing up to the moment of which we have just spoken, all minds had been possessed by an undefined apprehension of impending danger, and the first and the constant lesson which their critical position inculcated upon them was Union and Subordination. The pressure was now taken off, the angry cloud had passed away, the heavens shone bright and clear, the face of nature was calm and placid, and on every breeze was wafted the fragrance from the surrounding groves. All breathed freely. Each one had the time to look around him, to contemplate with calmness and composure the circumstances of his condition, and to select that particular mode of operation and line of conduct which was most congenial with his disposition. All were free—all were equal. Here was unbounded scope for the operations of the passions. Will they who have been declared incapable of enjoying liberty without running into the wildest excesses of anarchy: Will they now the gift is enjoyed in its largest extent, restrain themselves within the bounds of a rational and virtuous freedom? Will they connect those two ideas which are at one and the same time the base and the summit of all just political theories and which can never be separated? Will their liberty be tempered by just and wholesome law? Is it to be expected that a people just set free from the chains of the most abject oppression and slavery, can be otherwise than turbulent, insubordinate and impatient of the least restraint? It is among the things to be hoped, that they into whose minds the idea of political action had not been allowed to enter, will not, now political power be en-

trusted to their hands, rush into the wildest extremes of crude legislation.

Fellow citizens! the voice of twenty-four years this day gives the answer; and we are assembled to hear it, and let those who abuse us hear it; let them hear it and be forever silent when they hear that Liberty regulated by Law and Religion, free from superstition, from the foundation on which rests, the cement which unites, and the ornament which beautifies, our political and social edifice.

Let us now turn from those who preceded us and ask what are the peculiar obligations which rests upon us: what the particular duties to which we are called. Let us not suppose that because we are not called upon to drive the invading native from our door—that because we can lie down at night without fear—because the savage war-whoop does not now ring upon the midnight air, therefore we have nothing to do. No mistake can be more fatal. Ours is a moral fight. It is a keener warfare, a sharper conflict.

For after indulging to the utmost allowed extent in hyperbolic expression and figurative declamation, still we are forced to confess the work is but just commenced. The nervous arm of our predecessor marked out the site, and laid the foundation and reared the walls of the edifice. The scaffold is still around it. It is ours to mount it—to commence where they ended, and to conduct it onward towards a glorious completion. How shall we execute our trust—how shall we conduct ourselves so as to stand acquitted before the bar of coming generations, and obtain from them a favorable and an honorable verdict? By what means shall we secure and perpetuate our own prosperity, and transmit it an inheritance to our children? These

are questions which seem peculiarly appropriate to this interesting occasion. And let me congratulate you, fellow citizens, that you have the experience of others to guide you. The art of government is now elevated to the dignity of a science. The most gifted minds—minds which do honor to human nature, have been long turned to the subject; and maxims and propositions, which consecrated by time, had grown into the strength of axioms—maxims which had obtained universal assent and universal application—maxims which would have overwhelmed him who should have doubted them, with more than sacriligious turpitude, and sent him to atone for his presumption upon the scaffold, or in the gloomy depths of a dungeon—maxims the legitimate offsprings of ignorance and oppression, have been successfully explored, and the human mind disenthralled. That more than magical phrase in the hand of the despot, “the divine right of kings,” has lost its power to charm; and frequent examinations in the foundations of society have at length taught men the interesting truth, that the duties and rights of magistrate and subject are correlative—that government is made for the people, and not the people for the government; thus establishing the eternal truth first enunciated in the declaration of American independence, “That all men are free and equal.” The bare utterance of those ever memorable words by the immortal Jefferson, whilst it struck the fetters from the human mind, and sent it bounding on in a career of improvement, wrested the sceptre from the tyrant’s hand, and dissolved his throne beneath him.—“*Magna est veritas et praevalabit.*” Truth threw a strong and steady light where there was nought but darkness before, man beheld his dignity and his rights,

and prepared to demand the one and sustain the other. But I return.—**By what means shall we advance our prosperity.**

The first requisite to permanent advancement, if I may so speak, is order. Order is Heaven's first law. It is this which imparts stability to human institutions, because while like the laws of nature it restrains each one in his proper sphere, it leaves all to operate freely, and without disturbance. Here will be no jostling. When I say order, I mean not to restrict the term to the ordinary occupations of life; I extend the word to mean a strict and conscientious submission to the established law. It is said to be the boast of that form of government under which we live, that no man, however high in office can violate with impunity the sacred trust committed to his hand, and long insult the people by trampling upon their rights: that the distinguishing excellence of a republican form of government is, that under it, oppression can have no place. This opinion I am not disposed to combat; but as it is a fact, that a safe and constitutional remedy for all grievances of this kind is in the hand of the people, this circumstance alone should dispose every one to submit for a time to some inconvenience rather than apply a rash and violent corrective. I admit there are cases in which the minions of office become so intoxicated with a little brief power, that forgetting all men are free and possessing certain constitutional privileges, and forgetting also that they were elevated to office not to be oppressors but conservators—their haughty, vexatious and oppressive conduct becomes intolerable. In such cases as these, let the strong indignation of an outraged public, calmly but firmly expressed, awaken the dreamer from his vision of great-

ness, and send him back to re-enact his dream in his original obscurity.

Another argument for order and subordination lies in the fact, that the laws are in the hands of the people. Legislators are not elevated to office for their private emolument and honor, but for the nobler purpose of advancing and securing the happiness of their constituents: and they are bound, by the most solemn considerations, they are bound, to enact such laws, and such laws only, as are suited to the genius and circumstances of the people. If they betray the high trust committed to them, and enact laws either oppressive or partial, the corrective is equally in the hands of the people. They have only to apply the constitutional remedy. Here then is no apology for disorder. Order, then, must be our rule; for without subordination and prompt and conscientious obedience to wholesome law, there can be no security for person nor property. The bands of society would be untwisted, and the whole fabric exposed to ruin on the first popular outbreak. Be it, then, fellow citizens, our first concern to sustain her officers in the proper discharge of their constitutional duties; to secure obedience to the laws and to preserve them from violation with the same jealousy with which we watch the first encroachment of power.

I observe, in the second place, that union among ourselves is absolutely necessary to prosperity. The idea of prosperity and stability where disunion reigns—where the elements of discord are actively at work; the idea of prosperity and stability in such circumstances could only serve to mislead. Can that army in which faction triumphs among the soldiers and disunion and jealousy distract the counsels of the officers, hope to succeed in a campaign? Where each is

afraid of the other, where no one has confidence in any; where every one regards every other one with feelings not only of jealousy but of positive hostility, how can there be any hope to bring an unbroken front to bear with undivided force upon any single point? I would observe also that the complexion of the soldier's mind will be sure to be tinged with that of his officers. In every community there will be found some few to whom the mass will look up with uninquiring deference. Mankind generally are averse to the labor of thinking. This circumstance separates those who should be very friends, and men file off under different leaders as fancy or caprice may dictate. Each party ranges itself under the banner of a leader whom it invests with all perfection of the political sagacity and political integrity. To his semi-brutal followers his word is law; his decisions an oracle. Finding in him every attribute of perfection, they abandon the reins to his hand; yield up the glorious privileges of thinking and examining, and prepare to follow him with a blind and implicit obedience. This unworthy abandonment of the public interests; this surrender of a privilege to which every man is born, and which every man should exercise, is the capital of intriguing politicians and unprincipled political demagogues. And let me ask you, fellow-citizens, what scheme, however mad and absurd, which has been set on foot by these unprincipled leaders, has not had among the masses its advocates and adherents? Bad, however, as human nature is; alluring and fascinating as are the glitter and privilege of place and power, this confidence has not been always abused. We could easily point out instances in which the influence which this disposition we have been adverting to,

has given men, has been exerted wholly and exclusively for the public good. But we must take human nature as we find it, and as we find this disposition every where prevalent, that the duty becomes imperative on all who have influence to exert it for the public good. The root of the jealousies and divisions among public men, will, generally speaking, be found planted in the soil of selfishness and ambition; not in any real and sincere disagreement as to the proper measures for the public good. This, I admit, is always the avowed, the ostensible, but I am bold to say, not the real cause.

It is envy of place and emolument—it is ambition of power that array public men in a hostile attitude, and range their infatuated followers under their opposing banners. In the infancy of our political existence, let those amongst us who have credit with the people and influence over them, beware of so great infatuation. Let us recollect that all cannot govern; that from the division and order into which society naturally resolves itself, all even of those who are worthy cannot stand in the foremost ranks. Let us remember that we equally serve our country whether we sit in the gubernatorial or presidential chair; whether we deliberate in the hall of the Legislature or preside in the sanctuary of justice; that we equally serve our country whether from the shades of cloistered retirement we send forth wholesome maxims for public instruction, or in the intercourse of our daily life we set an attracting example of obedience to the laws. That we equally serve our country, whether from the sacred desk we inculcate lessons of celestial wisdom, exhibit the sanctions of a heaven descended religion, and the thunders of an incensed Jehovah, or in the nursery of learn-

ing unfold the mysteries, and display the glories of science, recall and re-enact the deeds and the achievements of the past, and call back upon the stage the heroes, the patriots, and the sages of antiquity, to kindle the ardor, nerve the virtue, awaken the patriotism, elevate and purify the sentiment, and expand the mind of the generous and aspiring youth. Humble as many of those offices of which I have spoken are esteemed to be: obscure and concealed from vulgar gaze, and destitute of the trappings of office and the glitter of fame, as most of them actually are, it is, nevertheless, fellow citizens, not within the reach of our judgment to determine which one of them exerts the greatest influence on the destinies of our race. True dignity, and I may add, true usefulness, depend not so much on the circumstance of office as upon the faithful discharge of appropriate duties.

"Honor and fame from no condition rise:  
Act well your part, there all true honor lies.  
He who does best his circumstances allows,  
Does well, and nobly: Angels could do no more."

It is the false notion of honor which has unhappily possessed the minds of men, placing all dignity in the pageantry of state and the tinsel of office which produces those collisions, jostlings and acrimony of contending factions which sometimes shake the fabric of society to its very foundations: it is by the maddening influence of this false notion that men, whose claim to respectful notoriety is inversely as their desire to be conspicuous, are sometimes urged to abandon their obscure but appropriate position in the line, and to rush into the foremost ranks. When men shall have learned wherein true honor lies—when men shall have formed correct ideas of true and sober dignity, then we shall see all the ranks of society

united as by a golden chain—then Ephraim shall not envy Judah—nor Judah vex Ephraim. Then the occupant of the palace and of the cottage—then the man in lawn and the man in rags will, like the parts of a well adjusted machine, act in perfect unison. Considering then the influence which in every community a few men are found to possess—considering also that each one of these influential men is sure to be followed by a party, we can hardly appreciate the obligation which rests upon them to abandon all jealousies and suspicions—to merge every private and personal consideration in thoughts for the public good, and to bring a mind untrammelled, and free from every party predilection, to a solemn deliberation on the great objects of public utility.

The education of our youth is the next subject to which I would direct your attention. "Knowledge is power"—is an old proverb—but not the less because it is old. This is the spring that regulates the movements of society—this is at once the lever and safety-valve of human institutions. Without it society will either not move at all, or, like an unbalanced enhelméd ship, move in a direction, and at a rate that must eventually destroy it. Education corrects vice; cures disorders; abates jealousies; adorns virtue; commands the winds; triumphs over the waves; scales the heavens. In a word, education lays all nature under tribute, and forces her to administer to the comfort and happiness of man. Nor is this all that education does. It ennobles and elevates the mind, and urges the soul upward and animates it to deeds of high and lasting renown. Education opens sources of pure, refined and exquisite enjoyment; it unlocks the temple of nature, and admits the awe-stricken soul to behold and admire the won-

drous work of God. An ignorant, vicious, idle community has the elements of destruction already in its bosom. On the very first application of a torch they will explode and lay the whole fabric in ruins. A virtuous, orderly educated people have all the elements of national greatness and national perpetuity. Would we be happy at home and respected abroad, we must educate our youth.

In professing to notice those things which are necessary to our prosperity, to the advancement of our prosperity, and the perpetuity of our prosperity, it is natural that you should expect that agricultural industry will be brought prominently into view. I think it may be safely affirmed that the virtue and independence of a people will be inversely as their attention is wholly given to commerce—that their virtue and independence is evermore to be measured by their pursuits of the wholesome and pleasing and primitive employment of husbandry. Go into the countries of Europe—examine their large manufacturing and commercial towns and cities. Then visit the rural, agricultural districts—compare the quiet, tranquillity, order, virtue, plenty of the latter, with the bustle, confusion, vice, and general dependence and poverty of the other, and you cannot fail to be struck, and deeply affected, by the frightful contrast. And wherefore? Is not commerce called the great civilizer of the world? Is it not the means by which nations become acquainted and hold communion with each other? Is it not by this means that the great and master minds of one nation commune with kindred minds of other nations? Is it not the channel through which improvements in art, in science, in literature, in all that adorns, dignifies, and ennobles human nature, flow on the wings of

the wind from country to country? Grant it. It is not my purpose to pronounce a wholesale anathema upon commerce. I appreciate its high importance in improving our race. It is excess I would discourage—it is the wretched deteriorating influence it will exert upon a people, when by absorbing their whole attention it keeps them looking constantly abroad to the neglect of the improvement of their own country. It is to this I would call your attention. Again. Let it not be forgotten, that if commerce imports improvements, it imports vice also. It offers the same facilities for the transmission of both. The same vessel that brings us the Book of God brings us also the Age of Reason; and in one and the same ship, we not unfrequently find the devoted self-sacrificing missionary, and that accursed thing which a celebrated orator, with characteristic energy, has styled—liquid fire, and distilled damnation!!

In the natural, or more properly the vegetable world, we have sometimes seen exotics outstripping in rapidity of growth the natural spontaneous productions of the soil. In this we have not a very unhappy illustration of the rank growth of imported vices. These baneful exotics, grafted on the tree of indigenous corruption, seem to receive and impart unwonted vigor from the contact; and the result is a fruit of the most disorganizing potency. An examination into the moral state of towns and districts wholly given to commerce and manufactures will fully sustain this remark. How, let me ask you, can there be order where the nature of the pursuits which engross all minds demand ceaseless hurry, bustle, and confusion? where to stop to breathe, is to be at once outdone, and where he who can move most swiftly amid the greatest

confusion is thought to be the smartest man ! In respect of virtue. Is it to be thought of except for the purpose of holding it up to ridicule, in a place where the vicious of all countries meet ; and where females of every class and character, far from the watchful eye of parental solicitude, are huddled together in one promiscuous throng, and dependent for their daily bread upon the freaks and fancies of unprincipled employers ! Lowell in America is, I believe, the only large manufacturing town where virtue is held in the least esteem. What shall I say of honesty and integrity ? where the lowest, basest arts are practiced for gain. Where all is intrigue and circumvention—where the maxim prevails, all is fair in trade—where each regards the other as lawful game—where one can gain only by the loss of the other—where, in a word, rascality is fair play, and villainy systematic—where, fellow citizens, let me ask you, where in such a community is there room for honesty ? Can the heart fail in such circumstances to become deadened to every feeling of humanity—steeled against every generous and ennobling impulse ? I will not venture to affirm that the result we have just noticed is universal. I admit with pleasure there are honorable exceptions—but I do affirm that what I have said forms the general rule.

But let us turn from these scenes of noise and smoke and deep depravity, and visit the quiet abode of the farmer and husbandman. What tranquillity reigns here, and order, and peace, and virtue ! Behold the farmer as he goes forth in the morning to his daily task. How firm and elastic his step ; how cheerful his sun-burnt countenance, how active his athletic arm ! Behold how cheerfully he labors ; how the fat vallies around him laugh with corn ;

how the spacious plants teem with grain, and the ancient forest fall beneath his resounding axe ! Follow him, when the labor of the day is over, follow him to his humble home. See him surrounded by an affectionate and industrious and frugal wife, unsophisticated by the vices and dissipations of the fashionable world, and by a prattling progeny blooming in health, and big with promise for future usefulness. No cankering cares gnaw his peaceful bosom ; no uncertain speculation disturb his quiet slumbers ; revolutions in foreign lands, damming up the channels of trade, cloud the serenity of his brow. Oh ! if there be a spot on earth where true happiness is to be found, here is that spot.

But we take a higher and a more extended view of this subject, and regard it in its bearing on political economy. And my first remark is, that no nation can be independent which subsists wholly by commerce. And here let it be observed once for all, that I use the word independent in a sense altogether distinct from sovereignty. I admit that there may be a temporary prosperity ; that so long as peace prevails amongst nations connected by commercial and diplomatic relations—so long as each acts in perfect faith, and maintains, in all their entireness, and in all their integrity, his treaty stipulations, there may not be a felt want of the necessities, or even of the luxuries of life. There may, perhaps, be a large influx of the precious metals. Nothing, however, could be more fallacious, than to regard activity as an indication of independence or permanent prosperity. For I remark, in the second place, that so uncertain are the operations of trade, so suddenly are its channels and outlets closed by misunderstandings and ruptures between rival nations ; so liable is it to paralyzing shocks from

intriguing cabinets and wily politicians, the operations of one year scarcely afford any ground for conjecture in regard to the operations of the next. Let us illustrate our position by an humble supposition.

Suppose the surrounding country should suddenly relent, throw wide its doo and shake its teeming wealth of gold and ivory and woods and gums into our lap; and the native African, patient of labor and of travel, should supply us at the most accommodating rates with all the coarser food for our consumption. Suppose vessels should flock to, (as under such circumstances, vessels would most assuredly flock to our shores,) offering us in exchange for the produce thus liberally poured in upon us, the conveniences elegancies, and luxuries of foreign countries. Suppose every man desert his farm, and betake himself to trading as the more easy and the more speedy road to wealth. There would certainly be great activity and great prosperity. But would we be independent? One more supposition, and the important and interesting problem is solved. Suppose the paths to the interior are suddenly blocked up by feuds among the tribes; all ingress cut off, and trade suspended. Where, then, are our supplies? Would we be able to return to our farms, and draw thence articles of exchange with foreign nations? By no means. In the mania for trade our farms have been deserted and like the land on which a curse rests have long laid fallow. Think you, fellow citizens, that our trade once gone, we would again behold the French, the Bremen, the American, and English flags floating to the breeze in our harbor. From that hour you might bid a long adieu to every white face but that of a missionary. Fellow citizens! our prosperity and independence are to

be drawn from the soil. That is the true highway to honor, to wealth, to private and national prosperity.

Liberians! do not disdain the humble occupations! It commends itself to our attention, ennobled and sanctified by the example of our Creator. "And the Lord God planted a garden eastward in Eden, and there he put the man he had formed. And out of the ground made the Lord God to grow every tree that is pleasing to the sight and good for food. And the Lord God took the man and put him into the garden of Eden to dress and to keep it." Never, never until this degenerate age, has this simple primitive patriarchal occupation been despised.

"In ancient times, the sacred plough employed  
The kings and awful fathers of mankind:  
And some, with whom compared, your insect tribes  
Are but the beings of a summers day,  
Have held the scale of empire, ruled the storm  
Of mighty war; then, with unwearied hand,  
Disdaining little delicacies, seized  
The plough, and greatly independent lived."

Thus sings the author of *The Seasons*, one of Briton's sweetest bards.

The last remark time will allow me to make under this head, is, that "Righteousness exalteth a nation, but sin is a reproach to any people." All attempts to correct the depravity of man, to stay the head-long propensity to vice—to abate the madness of ambition, will be found deplorably inefficient, unless we apply the restrictions and the tremendous sanctions of religion. A profound regard and deference for religion, a constant recognition of our dependence upon God, and of our obligation and accountability to Him; an ever-present, ever-pressing sense of His universal and all-controlling providence, this, and only this, can give energy to the arm of law, cool the raging fever of the passions, and abate the lofty pretensions of mad ambition. In prosperity et us bring out our thank-offering and present it with cheerful hearts in orderly, virtuous, and religious conduct. In



adversity let us consider, confess our sins, and abase ourselves before the throne of God. In danger let us go to Him, whose prerogative it is to deliver; let us go to Him with the humility and confidence, which a deep conviction that the battle is not to the strong, and the race to the swift, is calculated to inspire.

Fellow citizens! we stand now on ground never occupied by a people before. However insignificant we may regard ourselves, the eyes of Europe and America are upon us, as a germ destined to burst from its enclosure in the earth, unfold its petals to the genial air, rise to the height, and swell to the dimensions of the full-grown tree, or (inglorious fate!) to shrivel, to die, and be buried in oblivion. Rise, fellow citizens, rise to a clear and full perception of your tremendous responsibilities! Upon you, rely upon it, depends, in a measure you can hardly conceive, the future destiny of your race. You are to give the answer whether the African race is doomed to interminable degradation—a hideous blot on the fair face of creation, a libel upon the dignity of human nature, or incapable to take an honorable rank amongst the great family of nations! The friends of the colony are trembling, the enemies of the colored man are hoping. Say, fellow-citizens, will you palsy the hands of your friends and sicken their hearts, and gladden the souls of your enemies by a base refusal to enter upon the career of glory which is now opening so propitious-

ly before you? The genius of universal emancipation bending from her lofty seat invites you to accept the wreath of national independence. The voice of your friends swelling upon the breeze, cries to you from afar: Raise your standard! assert your independence!! throw out your banners to the wind!! And will the descendants of the mighty Pharoahs that awed the world—will the sons of his who drove back the serried legions of Rome, and laid siege to the "Eternal City"—will they, the achievements of whose fathers are yet the wonder and admiration of the world—will they refuse the proffered boon, and basely cling to the chains of slavery and dependence? Never! never!! never!!! Shades of the mighty dead—spirits of departed great ones, inspire us, animate us to the task—nerve us for the battle! Pour into our bosom a portion of that ardor and patriotism which bore you on to battle, to victory, and to conquest.

Shall Liberia live? Yes; in the generous emotions now swelling in your bosoms—in the high and noble purpose now fixing itself in your mind, and ripening into the unyieldingness of an indomitable principle, we hear the inspiring response—Liberia shall live before God and before the nations of the earth.

The night is passing away—the dusky shades are fleeing, and even now

"Second day stands tiptoe  
On the misty mountain top."

[From the Kentucky Colonizationist.]

Letters from Bassa Cove.

WE give the following letters a place in our publication, just as they were written. Mr. Moore will accept our thanks for them. Letters from the colonists are needed.

BASSA COVE,  
Jan. 18, 1846.

This leaves me well, and I hope you are the same. I was very glad to hear from you indeed, and more

asspeshel, becaus that wase the first letter that I reseved from you sace my arival in this countray. It semes to me that the pepel have forgot me altogether. I hope we will be abel to cepe up a regular correspondence with each other hereafter.

The firs thing that I will consider, is the condition of the collo-nay. From the information that I have reseved since my arival, I am hapay to say this is a very good countray, and any man may make a living in this countray if he will.

Let us notice the land. The land is good. The land in one mille of the ocion is good enufe to rase any thing most on it; and the father you go back the better the land is. The land is not very large timber, but very good. I have some timber in this countray four feet in diameter. But I do not think that is as large as timber in the U. States, tharefor I say it is not verry large. The land is verry well timbered—that is, thar is a plenty of it.

*Hillay Land.*—The land is not very hillay—it is as level as any countray, or as any part of the U. States as I have scene. Thar is a chane of mountains that runs from the norther extremety of Africa to the Cape of Good Hope. Thes ar verry large mountains. This I have from moderron travelers.

*Produce of Africa.*—There is palm oil, rice, casander, yams, potatoes, coffay, cabbish, water mellons, and many other things that I might name, sugar cane, &c. &c. Cattle, sheep, hogs, goats, and foulds of various kinds, &c.

*Crimes.*—Thar is indeed some crimes in this countray of a very bad natcher, but not a grate menay of them.

*Religion.*—This pepel is a religis pepel, there is no quëston about that. Thay ar a Church going pepel.

They go to meeting evry Sabbath. I had the pleshur of being at the last Anul Conferance at Monrovia, on the 9th instand, and I remaned thare for some days, and was verry mutch gratteside, hevving some verry abel ministers.

*The number of the settlements.*—Thar ar ten or fifteen settlements, but Monrovia is the largest—that also is the seat of government. We have legislatter every yere, commencing on the 5th of this month. The business is maniged very well indeed, this I am a witness to, I have been in the legislater and seen them myself. Myself and my mother's family—my mother is well, and my sister and two brothers; Asberry and mother, the pepel that came to this countray with us, the Majers thare is three men and two wimmen alive; Hopkins, two alive; Alexander Horland, mother and two of his sisters—he is dead; the most of his pepel did not die with the fever, some of theme was shot in the last ware with the natives. As for the pepel, they ar all employed in doing something. Thar is not any of the very lazy, by this do not understand me to say there is no lazy ones among us, for thar is. I expect to come to the U. States before long, if you think it advisabel. I am doing a littel of most every thing.

I am yours,

WESLEY HORLAND.

This letter is not all I will send, I will send another letter soon. H.

Mr. JAMES MOORE,

*Kentucky, Christian county.*

BASSA COVE,

Jan. 19th, 1846.

I told you that I would say something more in my next that would afford you more satisfaction, as it regards this countray. The next thing that I will notice, is the situation of the settlements. Monrovia

is the Cappel of the Colony of Liberia. The popolation of Monrovia is about one thousand men, wimmen and childring. This settelment is on a Cape extending in the Atlantick ocion, and it is a verry elevated place. It is bound on the north by the ocion, on the este by the Sent Pal's river, and on the west by the ocion. The buildings is made of wood, stone and bricks; the pepel that live here is those that follers merchandizing. The revenue is somewhere between eight and ten thousand dollars a yare. There is mechanickes also in the place of almost every kind, so thare is not much need of me moveing the different employments. There is also three or four settlements up the Sent Pal's river. These pepel are farmers, so they live without having any thinge to do with trading; these settlements is about 18 miles the fathis settelment; thar is some mishingnerry stations the other side of the settelments. Marshall or Junk.—This settelment is somewhere about 60 miles south of Monrovia, situated on the Junk river, bound on the south by the mane branch of the river, on the west by the Atlantick ocion, and on the este by the north branch of the said river. Ediner.—This is a fine littel settelment, 40 miles south of Marshall, situated on the north side of the Sent John's river; the pepel of this settelment is improving verry fast both wase; they ar the most of them farmers; this settelment is one that have been blest; they have never had a inserecshen sense the settlement of that place. It is situated on the north side Sent John's river, bound on the este by the Meehlen river, on the west by the ocion. Bexley.—This settelment is six miles from Ediner, on the north side of the St. John's river. Bassa Cove.—This little place is had more to contend with than the

most of the settelments; it hase bin consumed by fier by natives; but we have nothing to dred at this time. This settelment is the cappel of the country of Grand Bassaw. This is a verry fine settelment, and the best that I have seen since I have been in this countray. This settelment is one mile south of Ediner, situated on the south side of the St. John's river, bound on the este by the Benson river, on the weste by the ocion. Senoe.—This settelment is somewhere about 100 miles south of Bassa Cove. Cape Palmas.—This settelment is somewhere between 200 or 150 miles south of Senoe.

Monrovia settled twenty yares ago; the popolation 1,000, without the upper settelments; the upper settelments have between 5 and 600; Marshall 80—Ediner have been settled ten or fifteen yares; popolation between 75 and 120—Beeley have been settled six yares; it has somewhere about 150—Bassa Cove somewhere about the same—Cape Palmas have somewhere about 150 or 100.

This I think will answer for the settelments. As for myself, I am, by endevering, by the assistance of God, to do the best I cane. I am indevering to Preach the Gospel of Crist, and this I think nothing less than my duty. I am a member of the Methodist Church. I have not been sick two weeks since I have been in this countray, and if the Lord is willing, I intend to see yore face once more. I do hope you will advise me what to do in this respect. I would like to come thare verry well; but I do not know the law that you have among you as yet. I would be glad if you would wright me all the newse. Wright to my pepel for me. This levee me well.

I remane yours truly with respect,  
W. J. HORLAND.

Mr. JAMES MOORE,

*Kentucky, Christian county.*

[From the Spirit of Missions.]

*Missionary Intelligence.*

AFRICA.—Since our last number went to press, the long looked-for letters from the mission in Western Africa have arrived, bringing advices up to the 29th of October. They confirm the painful intelligence of the death of the Rev. E. J. P. Messenger, which as mentioned in a former number took place in March last, and likewise bring news of the decease of another faithful laborer in the Mission, Mrs. Catharine L. Patch, who died at Cavalla, in the same month. Our readers are referred to the letters and journals published in this number, for full and most interesting details of these afflicting events. While we mourn over these sad dispensations of a wise Providence, we cannot but “rejoice and give thanks” for the grace of God which sustained the dying Missionaries, and at the same time animated the zeal, and confirmed the faith, of their surviving brethren.

We desire affectionately and earnestly to ask the members of the Church of Christ, to be more mindful of the duty of intercession in behalf of Missionaries in heathen lands. No Christian man doubts the efficacy of such prayers, but alas! few act, in this respect, in accordance with their convictions. In addition to the death of two of our laborers in Africa, the letters just received make mention of the sickness and debilitated condition of others. We learn, with great concern, that the health of the Rev. Dr. Savage has become so seriously impaired, as to render necessary a termination of his connexion with the Mission. Much to the sorrow of his brethren in Western Africa, of whom he had been a most faithful and effi-

cient fellow laborer for several years, and as much to the regret of the Foreign Committee, he contemplates returning home this spring, without any hope of being able to resume his station abroad.

It is in relation to these events that the Rev. Mr. Payne, in one of his letters, just received, makes the following remarks:

“In reviewing the past six months I feel deeply that this period has been a season of severe trial to the faith of the Mission, and of the Church at home. I pray ‘that their faith fail not.’ I pray that it may ever keep in mind, that in proposing to establish a Mission in Africa at the first, the Church had distinctly in view that it was a land of sickness and death; that its Missionaries offered themselves for this work, ‘not counting their lives dear unto themselves, so that they might finish their course with joy;’ and that it is only by such sacrifices as have already been made, that the command of Him ‘who gave himself for the world,’ ‘Go preach the gospel to every creature,’ can be obeyed with reference to this large province of Satan’s empire.”

While these events have weakened the force of the Mission, all our letters speak most encouragingly of the prospects of missionary labor. The stations in Western Africa, give abundant promise of a blessed fruit; and, as a due regard to the health of our Missionaries demands that they should be allowed a leave of absence every three or four years, it follows that, in order to sustain our operations on that coast, even on their present scale, an addition to the Mission of at least four clergymen will be required

within the present year. May God put it into the hearts of some among those who are looking forward to the Ministry, to consecrate themselves to this work.

CHINA.—Bishop Boone, under date of July 23d, writes as follows:—

“With respect to our affairs, I can truly say, I have never been so encouraged in the Missionary work. I have three candidates for baptism, and a very promising state of feeling among several of my catechumens. I intend to try the catechetical system on as large a scale as possible; get up classes in each of our cures, and try to fix the great truths of the Gospel in the minds of hundreds. This will aid the brethren, and supply their want of a knowledge of the language; and the Creed and Ten Commandments once understood, will render sermons much more intelligible to the parties so instructed. The last has been one of the years of hardest labor and most anxiety of my whole life; but I have been but little among the people. I hope soon to be able to spend a portion of every day in their midst, preaching the truth.”

THE Rev. Samuel A. Taylor has arrived in the United States from Constantinople, having been compelled to resign his connexion with the Mission, in consequence of ill health.

CONSTANTINOPLE.—The following item of intelligence is copied from the Charleston Gospel Messenger. It is doubtless derived from a source entitled to credit, but the Foreign Committee have no knowledge of the events alluded to:

“*Mission in Turkey.*—The ‘Church Times’ (Baltimore) says the statements of his correspondent in the East may be implicitly relied on, and he states that a request has been presented to our Mission at Constantinople, to occupy the ground vacated by the Patriarch of the Chaldean (Papal) Church, whose see is at Moosool, in Mesopotamia; also ‘to provide for the instruction and reception into the communion of our Church, of several thousand Oriental Papists in another region, who have in a body desired to be delivered from the dominion and errors of Rome.’”

[From the Liberia Advocate.]

### John McDonogh's Letter.

We have been repeatedly solicited to republish the celebrated letter of this remarkable man—published in the New Orleans Commercial Bulletin, in the summer of 1842—detailing that splendid scheme of practical patriotism and philanthropy by which he educated and prepared for freedom and colonization in Liberia upwards of 80 slaves.

We have delayed doing so until we could obtain authentic information in regard to the condition and prospects of those people in Liberia;

desiring, if practicable, to obtain from Mr. Donogh himself another letter, giving his views on this branch of the subject.

In an interview had with him in New Orleans, in April last, he very kindly offered to furnish us for publication such a letter. In the mean time, in the most obliging manner, he gave us several letters addressed to him by his former servants, now free citizens of Liberia. These letters breathe a spirit of gratitude to their benefactor, “for having treated them

as a kind father, instead of a harsh master;" and they also express themselves as entirely satisfied with their new home, and pleased with their situation and prospects.

Mr. McDonogh is preparing another company of about the same number for emigration to Liberia.

We had the pleasure of attending Divine service with these people at the private chapel of Mr. McDonogh. We were accompanied by Mr. A. Hennen, Esq., of New Orleans, and the Rev. Mr. Sawtell, of New York. The service was conducted in an intelligent and edifying manner, by one of Mr. McDonogh's servants.

The persevering diligence, ardent zeal, and encouraging success with which this gentleman is, and has been for twenty years past, devoting himself to the spiritual improvement of his servants, deserves to be held up to the admiration of all our countrymen, and the imitation of those who have it in their power to do so.

We intend to enrich the columns of our next number with the letters above referred to, and to give some further information obtained from conversation with Mr. McDonogh concerning this noble and successful experiment.

This information should be in every household in America, and especially in the southern portion of it. We would be pleased to receive orders for *extra numbers* of the next paper before it goes to press. We would fill such orders, and forward them by mail or otherwise, as

directed, at two dollars a hundred. Indeed, such is our estimation of its value, that, had we the pecuniary ability, we would send it at our own expense to every minister of the Gospel, legislator, judicial officer, and planter in our country.

We received a letter a few days since from one of the officers of the Mississippi Colonization Society, and one of the earliest and ablest friends of the cause in that State, containing the following just and manly sentiments on this subject, viz: "What an efficient friend to colored men is John McDonogh! Will not others who can, follow an example that combines so much of personal interest—quiet in the operation, and humanity in the result?"

Few, I know, have the talents or advantages of independence and position which he possesses. But there are some every where, who by judicious management, might with advantage to themselves, send more or fewer well qualified colonists to Liberia, at periods by no means few or far between. Would that such were the case! How, then, would that interesting colony extend itself far along the Western Coast of Africa, a *cordon sanitaire* shutting out the man-stealer and the rumseller, those pestiferous exhibitions of the *Christian* character, which must render the Christian name odious even to barbarians."

We trust that these letters will be carefully and extensively read, and seriously pondered, and efficiently acted on.

### Regeneration of Africa.

A foreign correspondent of one of the newspapers, to illustrate European ignorance of America, tells of a traveller from the United States, who, somewhere in France or Ger-

many, was promised an introduction to two of his countrymen; but those countrymen of his, on meeting them, proved to be South Americans from the coast of the Pacific

ocean. Errors equally gross are not peculiar to Europe. They are habitually committed in this "most enlightened nation of the earth," when Africa is the subject of remark. For example, parents are afraid to have their daughters go as missionaries to Southern Africa, in the South Temperate Zone, where the climate is about like that of the mountainous parts of the Carolinas, because white people die so quickly—four or five thousand miles to the northwest, nearly under the Equator. Others think to prove that the mental capacity of the negro is equal to that of the European, by telling us of Hannibal and Augustine, of whom one was of Phœnician, and the other of Roman descent. As well might some African writer mention Washington and Jonathan Edwards as specimens of the native Indians of Mexico.

This habit of speaking, thinking, and acting concerning Africa, as if it were all one country, and all alike, is continually working out practical mischief. The statements that are perfectly true concerning Africa—that is, *Western Africa*, Sudan, Nigritia, the immense region where are Liberia, Sierra Leone, &c. Those statements deter white people from attempting to do good in regions where they might live and labor as safely as in most parts of the world; and on the other hand, the fact that white people can enjoy health at Capetown, which is about as far south as Wilmington, N. C., or Columbia, S. C., is north, leads some to doubt whether the statements concerning the climate of Guinea are true, and whether, after all, the civilization of that region must be the worth of colored men. A brief statement of well known facts ought to be sufficient to dispel these illusions.

The principal divisions of Africa,

according to the arrangement most convenient for our present purpose, are these:—

I. **NORTHERN AFRICA**; a narrow strip of land, between the Mediterranean Sea, and the Great Desert, in the latitude of Virginia, the Carolinas, and Georgia. Algiers is very nearly in the latitude of Richmond. The soil is fertile, and the influence of the sea breezes—and of the mighty Atlas and other mountain ranges, give it a better climate than is enjoyed by many parts of our southern States. The settlement of this country by Phœnicians, a Canaanitish race, is a matter of historic record. It is also proved by the Berber language, which is still spoken in some parts, by what appear to be remnants of the aboriginal population, and which Gesenius has shown to be identical with the ancient Carthaginian or Phœnician. After the fall of Carthage, it received a large Roman population, mixed doubtless with Greek. It was afterwards subdued and occupied by some of the Teutonic tribes who overthrew the Roman Empire, and still later, by Saracens from Asia. From the time of the Carthaginians, it has always contained some negro slaves, brought by caravans across the Great Desert from Sudan, and a sprinkling from the various tribes inhabiting the Great Desert itself. From these sources, chiefly, the present inhabitants are derived.

II. **EGYPT, NUBIA, AND ABYSSINIA; the Valley of the Nile.**—This region has been subject to all the great dynasties, African, Asiatic, and European, which have governed the Eastern world, and its population is derived from all its successive conquerors—from the ancient Egyptians, whose posterity the Copts are supposed to be—and from negro slaves, who have been there, with

the same banjos, dances, and other characteristics that now distinguish them, ever since the excavation of the oldest catacomb that has yet been explored.

These two divisions were the seats of ancient African Christianity; and it was confined to these regions. It never penetrated beyond the Valley of the Nile and the Roman provinces of North Africa.

III. THE SAHARA, OR GREAT DESERT; extending from the Valley of the Nile to the Atlantic ocean. This is an immense elevated table land, covered in some places with loose, moving sand, but more generally with gravel and pebbles, not water-worn, but sharp and angular. About one-third of the way from the Nile to the Atlantic, a tract of broken and somewhat mountainous land, extends across it from north to south, dividing the eastern third, which is usually called the Lybian Desert, and which extends northward in some places quite to the Mediterranean, from the western two-thirds, to which the name Sahara more appropriately belongs. Both divisions contain some hills, and numerous depressions, where water and vegetation are found. Such a depression is called by the Arabs a wady, and by the Greeks, an oasis, which is probably only a bungling attempt to write the Arabic word in Greek letters, and with a Greek termination; the *o* having nearly the effect of *w*, and the *a* broad.

These wadys and their inhabitants are probably much more numerous than has usually been supposed. The inhabitants appear to be derived from the same stocks as the people of Northern Africa and the Valley of the Nile.

IV. SOUTHERN MOGHREB.—This term we are forced to borrow from the Arab Geographers; in whose

writings the name Moghreb, or Maghreb, denotes all the Muhammedan region of Africa, west of the Valley of the Nile, including also, probably Spain, or a part of Spain.

We use the term southern moghreb, to designate a narrow tract of fertile land, extending along the southern border of the Great Desert, from near the Valley of the Nile to the Atlantic. It contains Bournou, and other kingdoms around the great central lake Tchad; Saccatoo, on a confluent of the Niger; Timbuctoo; and the Muhammedan tribes on and near the Senegal. It is probably the most populous region of its extent in Africa. Its inhabitants, as already implied, are generally Muhammedans. They have among them the knowledge of letters, and many of the arts of civilized life. They are, to some extent, a mingled people. Yet it is certain that many of them are of Berber origin, and others are descended from Arab tribes, the dates of whose successive migrations they confidently give, extending back almost to the time of Ishmael himself. But, living on the immediate borders of Sudan, and in constant intercourse with its people, both in peace and war, and especially in the way of enslaving them, there is doubtless a much stronger infusion of negro blood among them than is found farther north.

V. THE BELAD ES SUDAN of the Arab Geographers—that is, the *country of the blacks*; called by the Latin writers, *Nigritia*, and by the Portuguese voyagers and historians, *Upper Guinea*. It extends from the Atlantic on the west to Abyssinia on the east; and from Southern Moghreb on the north to the Zingian tribes on the south. For a more precise idea, cast your eye upon a map of Africa. The Atlantic coast of Sudan commences a little south



of Cape Verde, and extends southwardly and south-eastwardly, about 700 miles to Cape Palmas, and then eastwardly, 1,200 or 1,300 miles to the Bight of Benin and the Calabar river, where the coast turns again to the southward. From this turn of the coast, continue the line eastwardly, or perhaps south-eastwardly, nearly across the continent. In the central parts, this line should probably touch, and perhaps cross the Equator. The immense region north of this line, and south of Southern Moghreb, containing, probably, about two millions of square miles, is the Belâd-es-Sudan, the Country of the Blacks. It is all, so far as is known, habitable, and inhabited. It has been, from time immemorial, the home of the negro, where his form, features, complexion, and all his characteristics, are most fully developed. It appears to have extended northward originally, to the Great Desert; but the Muhammedan tribes have gradually encroached upon it, and formed what we have called Southern Moghreb from its northern parts. As the portions which remain are generally mountainous, and not adapted to the operations of the Moghrebite cavalry, the aboriginal negroes still maintain their independence. They are, however, and always have been, subject to the slave-hunting incursions of their neighbors on all sides, and of each other. The climate of the whole coast, of two thousand miles or more, is destructive to the lives of white men; and the interior, with few and small exceptions, has hitherto proved inaccessible. The people are Pagans, with a mixture of the Muhammedan superstitions in the northern parts.

VI. THE GALLA REGION.—From Sudan to the Indian ocean, and from Abyssinia to the Equator, the Galla tribes predominate. Some have in-

ferred from their language and physical characteristics, that they are of Malay origin, and kindred to the people of Madagascar. The coast itself, however, for some two thousand miles southward from the outlet of the Red Sea, is held by the Imaum of Muscat, the greatest slave trader, probably, in the world. The blood of its inhabitants is probably more or less mixed with that of all the Asiatic nations who have traded there, from the time of Solomon and Hiram to the present day.

VII. THE ZINGIAN REGIONS.—For a more full account of these, see the article on "Africa, South of the Equator," in the Repository for January. It was there shown that the natives of that whole region, with the exception of the Hottentot tribes, are of one race, and their languages radically the same. The general correctness of this conclusion has since been incontrovertibly established by the researches of the Rev. Mr. Wilson, missionary at the Gaboon river, and confirmed by those of the Rev. Mr. Krapf, a German missionary on the eastern coast. No affinity is known to exist between these languages and those of Sudan. In the people, the physical characteristics of the negro are less strongly marked, and some tribes are less dark in their complexion. Of this region, we must consider several subdivisions:

1. LOWER GUINEA, extending from Upper Guinea, about 1,500 miles southward, and including the Portuguese settlements in Congo, Angola, and Benguela. The general character of the coast is much like that of Upper Guinea. In other words—at a few points, some white men, whose constitutions are best adapted to the climate, may, with suitable care, and by occasionally recruiting their strength in their native air, live and labor for a considerable

number of years. The Gaboon river is well known as one of the healthiest points. Mr. Wilson also thinks well of the country around Cape Lopez, and the river Nazareth, though other accounts are unfavorable. Benguela, in about latitude  $13^{\circ}$  south, is decidedly unhealthy.

2. **THE GREAT SOUTHERN DESERT**, extending along the coast from Lower Guinea, from 800 to 1,000 miles southward. The southern part of this, however, belongs to the Hottentot, and not to the Zingian region. This coast is too barren to be very sickly. The desert, probably, does not extend so far inland as has usually been supposed. In some places, vegetation extends, in the rainy season, quite down to the coast. Numerous attempts have been made by traders to open commercial intercourse across this desert with the natives farther east; but, as yet, without success. Nothing can be done here for the civilization of Africa.

3. **THE MUCARANGA REGION**, extending from about  $5^{\circ}$  to  $25^{\circ}$  south latitude along the eastern coast. The coast itself is claimed, in the northern part, by the Imaum of Muscat, and in the southern part by the Portuguese. Its inhabitants, in some places, have a mixture of Arab blood, and perhaps of Malay, from Madagascar; but in other places, and generally inland, they are Zingians, of the Mucaranga class. Of the character of the climate, we are not so well informed as concerning the western coast. It is supposed, however, to be less pernicious, and the southern parts, especially extending into the Southern Temperate Zone, as far from the Equator as the southern parts of Florida and Texas, to be tolerably healthy.

4. **THE CAFFRE REGION**; extending from about  $25^{\circ}$  to  $33^{\circ}$  south, and therefore wholly in the Temperate Zone; mountainous and healthy.

Here are numerous missions, with good prospects of success.

VIII. **THE HOTTENTOT REGION AND CAPE COLONY**; the southern and southwestern portion of the continent. It is all, except a small portion of the Great Southern Desert, where a few wandering Damaras feed their flocks, within the Temperate Zone. It extends to latitude  $35^{\circ}$  south, corresponding with North Carolina and Tennessee; and is generally mountainous and healthy. Here, among the tawney and degraded Hottentots, and the tribes in which Hottentot, Caffre, and Dutch blood are intermingled, are numerous and successful missions.

We hope it will appear, from this brief survey, that Africa is not all one country, and that the various countries of Africa are not all alike. When it is said that Africa must be regenerated by men of African descent, the remark is not intended to apply to its northern and southern extremities, but to the vast central regions which contain almost the whole population of the continent. White men can live and labor at the two extremes; but how long will it take them to carry civilization and Christianity to Sudan from the north, through two thousand miles of barren deserts, and fierce fanatical Muhammedans; or from the south, through an equal extent of ferocious pagan Zingians? From the eastern coast it is not known that any civilized man has ever penetrated, or can penetrate to Sudan. Each of these regions is well worthy of missionary labor, and what is done in either of them, must contribute ultimately to the grand result. But in neither of these ways can we hope to reach and regenerate the heart of Africa for ages to come. For this, we must rely mainly on approaches from the western coast, where we can land upon the shores of Sudan

itself. Nor may the Zingians of the western coast—of Lower Guinea—be neglected till we can reach them from the south and east.

What, then, are the facts concerning those three or four thousand miles of Atlantic coast, through which alone we can have direct access to Southern Moghreb, Sudan, and perhaps half of the Zingians;—countries comprising, probably, half the habitable land, and much more than half of the inhabitants of Africa? It was 365 years on the 19th of last January, since the first European missionaries commenced their labors in Guinea. They were Roman Catholics. Their efforts were continued for 241 years, and not a trace of their labors remains. It is 111 years since the first Protestant mission was attempted. And we have no evidence that among all the millions of native African inhabitants there are yet a hundred Protestant Christians, whose conversion has not been directly or indirectly, a result of Colonization; while the native African communicants, in churches *directly* connected with Colonization, number more than six thousand. In schools not *directly* connected with Colonization, there may be some six hundred scholars—a large majority of whom, however, owe their privileges to its indirect influence. In schools connected with colonies, there are nearly or quite *eight thousand*. And yet Protestant missions commenced in 1736, and Colonization in 1787.

If we consider the diffusion of other civilizing influences, the disparity will be found still more immense.

That some white missionaries may live to be useful at well selected points on this vast coast, is doubtless true. They have done it, are doing it, and must continue to do it. Nearly all the Christianity connected with the colonies is the result of their labors, and of the labors of colored men under their guidance. That they can be extensively useful by founding missions among the native tribes, beyond the reach of colonial protection and support, perhaps the twentieth or thirtieth experiment may prove; but it has not yet been proved. No existing mission that can claim to be of that character, has existed so long, or done so much as some former missions, which, after all, it was found expedient to give up; and if they succeed, as we hope some of them may, it will indicate a great change in that part of the world, since Colonization began to exert its influence there.

We conclude, therefore, that while there are extensive regions in Africa, where white men may live and labor as well as in most other parts of the world, and while the labors of a few are greatly needed, if not absolutely indispensable in all parts; yet experience proves that far the greatest and most formidable part of the work of Africa's regeneration is best performed in connexion with Colonization.

#### Receipts of the American Colonization Society,

From the 20th of July, to the 20th of August, 1847.

NEW HAMPSHIRE.		RHODE ISLAND.	
Portsmouth—From Dr. Rufus Kittredge.....	10 00	Newport—From Thomas R. Hazard, Esq.....	19 00
VERMONT.		CONNECTICUT.	
By Rev. Seth S. Arnold:		East Windsor—Collection in Rev. S. Bartlett's church.....	4 00
Ryegate—George Cows.....	63	Fairfield—From Mrs. Elizabeth	

Sherman, to constitute Miss Eunice Lyon a life member of the Am. Col. Soc.....	30 00	Columbus—Donation from the Ladies' Colonization Society, by N. H. Swayne, Esq.....	23 00
	34 00		32 31
PENNSYLVANIA.		ILLINOIS.	
Philadelphia—From the Pennsylvania Colonization Society....	1,000 00	Petersburgh—From Rev. J. Hamilton, 4th July collection, by J. B. Crist.....	3 70
DIST. OF COLUMBIA.		Total Contributions.....	\$1,880 33
Washington City—Collection taken in Christ Church, (Rev. Mr. Bean's,) per John P. Ingle, Esq.	5 00	FOR REPOSITORY.	
VIRGINIA.		NEW HAMPSHIRE.—Portsmouth	
Big Lick—From Mrs. Sarah Betts, by the Rev. J. S. Bacon, D. D.	10 00	—Dr. Rufus Kittredge, for the Liberia Herald for 1847.....	2 00
Upperville—From several friends of colonization, by William M. Jackson, Esq.....	10 00	VERMONT.—By Rev. Seth S. Arnold: South Strafford—John Reynolds, Esq., to July, 1847, 75 cts. Norwich—Dr. S. Converse, to Nov. 1847, \$1 50.	
Kanaucha C. H.—From Miss Jane H. Summers and Miss Celena L. Summers, each \$25, by Hon. George W. Summers.....	50 00	Union Village—John Lord & Sons, to June, 1848, \$1 50.	
Fauquier Co.—Mrs. Orra Henderson, by Rev. John Towles.....	1 00	Newbury—F. Keys, to 16 May, 1848, \$1 50, David Johnson, to 16 May, 1848, \$1 50.	
Charlottesville—From Christ Ch., by Rev. R. K. Meade.....	14 00	Wells River—Edward Hale, Esq., to 16 May, 1848, \$1 50, Wm. S. Holt, to 16 Sept. 1848, \$1 50.	
Shepherdstown—Collection in 1st Presbyterian church, by Rev. J. T. Hargrave.....	6 00	Ryegate—Jas. Smith, to June, 1848, \$1 50, Geo. Cowls, to August, 1847, 37 cts.	
	91 00	Snow's Store—Nathan Snow, to Aug. 1848, \$1 50, Dea. Elisha Hewitt, to August, 1848, \$1 50.	
KENTUCKY.		Pomfret—Major Elisha Smith, to August, 1848, \$1 50, Dea. John Miller, to August, 1848, \$1 50.	
By Rev. A. M. Cowan:		Taftsville—Dan. Marsh, to August, 1848, \$1 50.	
Bourbon Co.—James R. Wright, G. W. Williams, John King, Henry Clay, jr., each \$10, A. H. Wright, D. P. Bedinger, W. Talbutt, C. S. Brent, D. Gass, Jane Steel, Wm. Marshall, each \$5, H. C. H., \$1 50, W. Wright, \$1.....	77 50	Post Mills—Erastus Bartholomew, to 16 May, 1847, \$1.....	20 12
Bath Co.—James Hill, Esq., \$80, \$80 of which is to constitute Rev. John Montfort a life member of the Am. Col. Soc., Rev. G. Gordon, \$5, Rev. R. F. Caldwell, \$1.....	86 00	RHODE ISLAND.—Newport—Thos. R. Hazard, Esq., to 31 Dec. 1850.....	6 00
Montgomery Co.—H. B. Todd, Dr. R. P. R. Caldwell, each \$2....	4 00	CONNECTICUT.—Thompsonville—Rev. Joseph Harvey, D. D., for Repository to 1 Feb. 1848....	3 00
Mercer Co.—Peter R. Dunn, \$10, Rev. D. Clelland, J. J. McAfee, each \$5.....	20 00	NEW YORK.—By Capt. George Barker: Rochester—Ebenezer Ely, Esq., to Jan. 1848, \$10, Hon. F. Whittlesey, to July, 1847, \$6.	
Sharpsburgh—From "A friend," to constitute the Rev. Peter Monfort a life member of the Am. Col. Soc.....	30 00	Canandaigua—Miss H. Upham, to Sept. 1847, \$6.	
	217 50	New York City—Collections from sundry persons, \$33 50..	55 50
OHIO.		KENTUCKY.—Paris—J. C. Lyle, Esq., to June, 1847, \$1 50....	1 50
Cambridge—Collection taken in the Rev. Wm. Wallace's church, Adamsville—Subscription in favor of the cause of colonization, per Rev. Wm. Wallace.....	6 31	Total Repository.....	88 12
	3 00	Total Contributions.....	1,380 33
		Aggregate Amount.....	\$1,468 45

# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

Vol. XXIII.]

WASHINGTON, OCTOBER, 1847.

[No. 10.]

### Intelligence from Liberia.

GOVERNMENT HOUSE,  
*Monrovia, June 28, 1847.*

SIR:—By the Brig "Haidee," which sails, I understand, to-morrow for the United States via Sierra Leone, I hasten to transmit to you copies of deeds for lands purchased from the natives since December last. These purchases comprise the entire territories of Poor River, Rock Cess, Sanguin, and Little Battoo, and a part of the territory of Grand Colah; and have cost the Society, exclusive of the expenses of the vessel and commissioners, sixteen hundred and sixteen dollars and fifty cents.

The commissioners returned late in April, since which time, in consequence of the great difficulty of assembling the natives at this season of the year, when they are all, more or less, engaged in agricultural pursuits, and the unfavorableness of the weather, which during the last five or six weeks, has been very rainy, with high winds—no further purchases have been made. The vessel, however, with a suitable cargo of goods, is now ready for sea, and will be despatched as soon as the weather becomes sufficiently settled.

Captain Murray, of H. M. sloop "Favorite," called on me a few days ago, for the purpose of as-

certaining the extent of our recent purchases, to insert them in the chart he has constructed of the Liberia coast. He also renewed his request that I would affix my name to his map, which, you remember, I declined doing in December last.

He kindly furnished me a copy of a letter addressed to him by Commodore Sir Charles Hotham, under date April 29th, 1847, in which the commodore expresses some surprise at my declining to sign the chart, and animadverts with some severity upon the manner in which the contents of Captain Murray's letter of December 8th, 1846, was communicated to the Legislature.

I am accused of misquoting and misunderstanding that letter. I admit that an inadvertency occurred in placing the inverted commas; but that I used language in any way altering the sense, as understood both by Captain Murray and myself at the time, I respectfully, but unhesitatingly deny. If you will take the trouble, sir, to examine my answer to Captain Murray, December 10th, only two days subsequent to the date of his letter, you will find that I used the same language, almost word for word, as contained in my communication to the Legis-

lature. Had I received a wrong impression, or misunderstood Captain Murray's letter, he would, of course, then and there have corrected me. Captain Murray and myself had two or three personal interviews, and conversed fully and freely on all the subjects contained in his letter, which he explained to me in the sense I communicated them to the Legislature. It is therefore evident that the remarks of Commodore Hotham are unjust, and uncalled for.

But to return; I confess I could not find anything in the commodore's letter, or in the arguments of Captain Murray, to convince me of the necessity or propriety even of signing such a map, at least at this time, while we are daily negotiating for territory. I, however, consented to submit the question to the consideration of the executive council, and to conform to their judgment in the premises. They unanimously advised that it be signed: therefore the following were inserted in the map:

"A map of Liberia, composed from the original title deeds, exhibited to Commodore Alex. Murray by Governor Roberts, in December, 1846, and June, 1847, drawn by M. Heath, master, acting of her Majesty's sloop 'Favorite.'"

(Signed) ALEX. MURRAY,  
Com'dr of H. M. sloop "Favorite."  
(Signed)

S. BENEDICT, M. C., } Witnesses to  
M. HEATH, } signatures.

"This map I admit to be correct at this date, June 14th, 1847. It is understood that the Liberians propose to purchase all the intermediate points lying between Cape Mount and Cape Palmas, and are now negotiating for a part of them."

(Signed) J. J. ROBERTS,  
Governor of Liberia.

(Signed)  
S. BENEDICT, M. C., } Witnesses to  
M. HEATH, } signatures.

Two originals were executed, one of which I have, and will send you a copy as soon as I can have one executed. I send you herewith a copy of that part of Commodore Hotham's letter, which refers to Liberian affairs.

I have the honor to acknowledge the receipt of your letter of April 12th, which reached me on the 20th instant by the U. S. Frigate "United States" from Porto Praya. We have been looking for the "Liberia Packet" for some days, and you can hardly imagine the disappointment of our people, on learning that her destination, though for a few months, had been changed. Many had ordered, and were expecting goods by her. Some eight or ten had made arrangements to visit the United States, and to take passage in the Liberia Packet.

I read in town meeting, several of which have been held recently to consult upon measures proper to be recommended to the convention, that part of your letter which referred to the Packet. The reasons there set forth, I believe, satisfied all of the propriety of the course. I have conversed with four or five of the delegates respecting the article proposed by Professor Greenleaf, and found each of them of opinion that the future relations of the Society with the Government here, including the rights of the Society to property in the colony, must be settled by a compact between the Society and the authorities here. I shall, however, at an early day during the session of the convention, bring the subject officially before them.

I regret much, and have spoken of the indiscretion in publishing some articles which have appeared in the "Liberia Herald." The remark that "the subject of independence originated with the Society, and that the Society was anxious to rid itself of the responsibility of sus-

taining these colonies longer, has, I believe, been made by one or two persons here; but that such an idea is general, I question much. Indeed I question whether the individuals who promulgated it believe it themselves.

I shall correct the impression, if indeed it exists, by an article in the newspapers.

I am happy to inform you that the immigrants by the Liberia Packet are doing remarkably well; but a single death has occurred among them, and that an infirm person, who died a few days after landing—all have passed through the acclimating fever. The general health of the colony is good. The trade with the natives is dull. It is gratifying, however, to state that the citizens were never more independent

than at the present time. All, more or less, are reaping the fruits of their agricultural labor. Our people are beginning in earnest to turn their attention to the cultivation of the soil.

Herewith you will receive accounts from the Colonial Warehouse for the quarter ending 31st March.

I regret that Gen. Lewis's health continues feeble.

Dr. Smith takes passage in this vessel for the United States, and will be able to give you particular information respecting the affairs of the colony.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

Rev. WM. McLAIN,

Sec. and Treas'r A. C. S.,

Washington City, U. S. A.

*Letter from Dr. Lugenbeel.*

MONROVIA, LIBERIA,

June 29th, 1847.

REV. AND DEAR SIR:—As there is now a vessel in our port, (the Brig "Haidee" of New York,) which is about to leave this place, for Sierra Leone, thence in two or three weeks for the United States, I hastily embrace the opportunity, thus afforded, to write you a short letter.

Yours of the 12th April was received on the 21st instant, the U. S. Frigate "United States" brought it from Port Praya. We all exceedingly regret that the "Packet" will not make another trip until next fall. It is a great disappointment to many persons; especially to those who expected to go to the United States in her—six or eight persons; among whom were the Rev. Mr. Benham and lady, and my student, Mr. Smith. The schooner "Mary Wilkes," from New Orleans, arrived at this place on the 14th of March, bringing eleven immigrants, two of whom returned to

the United States in the same vessel. The remaining nine are all in pretty good health, at present. They have all had several attacks of the fever; but, during the last three or four weeks, they have all been getting along very well. I expected that two of them would die—one a very old man from Illinois, whose age can be ascertained in no other way than by the circumstance of his distinctly remembering some of the events of the "times that tried men's souls"—the American Revolution. He could not walk, when he arrived, in consequence of chronic rheumatism; but he is now able to move about quite smartly. The other is a woman from Kentucky, who was very much dissatisfied, even before her arrival, and for several weeks after, but, by a little reasoning and a little scolding—a combination of soft words and hard words, I succeeded in persuading her out of the notion of dying; and she is now in good health and spirits.

In regard to the company who were sent to Bexley, in the charge of Mr. Smith, those who came out in the "Packet," I refer you to his report to me, a copy of which I herewith send; by which you will perceive that they were all doing well, when he left them—nearly five months after their arrival; except the man whom I have already reported to you as having died a few days after he was landed—not, of course, from the effects of this climate. Thus, you perceive that Mr. Smith is quite as capable of conducting newcomers through their acclimation as his preceptor, a little more so, I think. I am quite satisfied that the fatality among the immigrants by the "Rothschild," was not owing in any measure, to the want of skill or attention, on the part of their medical attendant. I think it is very probable that a greater number would have died, if they had been entirely under my care; for as they were situated, I am certain that my health would not have been sufficiently good to enable me to give them half as much attention as Mr. Smith gave them. By his unremitting attention, he succeeded in restoring several of them, who, as I have been informed by other persons, were apparently beyond recovery. In the treatment of the acclimating fever, and indeed of all other diseases, I regard him as second to no other medical man in the colony, myself included. He is mild, amiable, thoughtful, and intelligent. As respects the acquisition of medical knowledge, the exercise of sound judgment in his discriminations at the bedside of the sick, and the exhibition of urbanity of manners, I have seldom if ever, met with his superior among medical students. He is deservedly popular among the people, some of whom seem to prefer him to his preceptor. And if I thought that I had not suc-

ceeded in effecting any other good in Liberia, the reflection of having been instrumental in directing one such man in the way of usefulness, dignity and honor, would more than counterpoise the remembrance of all my sufferings and privations in Africa.

In regard to the affairs of the colony, I must refer you to the despatches of Gov. Roberts, who, I presume, will write to you by this opportunity. I may here simply state that the subject of the new constitution is that which has attracted much attention, for some weeks past. The constitution which was sent out by Professor Greenleaf, has been published, and copies have been distributed in the different settlements; and town meetings have been held in this place, and in some of the other settlements, for the purpose of examining that constitution, and of recommending such parts of it as the people generally desire, to the national convention, the session of which will commence next Monday.

In addition to the amount, which I reported to you, in a former letter, as having been received by Mr. Smith, for his practice, I beg leave to report twenty-five dollars more; which he has since received, and which amount you will also please charge to my account.

As it may be gratifying to the numerous benefactors of Mr. Ellis, who came out in the "Mary Wilkes," to receive information respecting him; permit me here to say, that I have no reason to change the favorable opinion which I formed of him, when I first saw him, as expressed in a former letter to you.

I have heard him frequently and feelingly express his gratitude to those persons and societies, through whose aid and influence he has been permitted to tread the soil of his forefathers. This is a trait in human character which I love to see,



gratitude for favors received from others—a trait which, next to love and humility, is the most commendable in the sight of both God and man.

I have had frequent attacks of fever, since my return; none of which, however, have been very violent. During the last six weeks, I have been getting along much better than previously, and as I have not had any agues yet, I begin to flatter myself that I am a little better Africanized than I was during my former residence.

Yours truly,

J. W. LUGENBEEL.

Rev. W. McLAIN,

Sec'y and Tr., A. C. S.

P. S.—Mr. Smith will leave in the "Haidee" for the United States; and I hope that he will arrive in time to enter the medical college.

J. W. L.

REPORT OF DR. SMITH.

MONROVIA,

June 1st, 1847.

DEAR DOCTOR:—I beg leave to present to you the following report, respecting the company of immigrants

of whom I had the charge at the settlement of Bexley. You are probably aware that, in addition to those who arrived by the "Packet," four persons, who came in the "Margaret Ann," were also under my medical supervision; making in all *twenty-eight persons*, all of whom are still living, except one man—Welford Hungerford—who was in the last stage of pulmonary consumption, when he arrived, and who died a few days after being landed, before sufficient time had elapsed for him to experience any deleterious influence of this climate. All the others had two attacks, or more, of the acclimating fever, while they were under my care—a period of four months and a half; and, although some of them were very sick; yet, as they were generally tractable, and obedient in following my directions and advice, they all recovered, in a reasonable time; and when I left them they were all doing well, and were all pleased with their new home in Africa.

With gratitude and esteem,

I am yours sincerely,

JAMES S. SMITH.

J. W. LUGENBEEL, M. D.

Colonial Physician.

[From the Liberia Herald.]

"Union is Strength."

THE caption of this communication has long since passed into a proverb; and not only may it be regarded as a truthful proverb, but as a philosophical axiom, applicable to all the relations of mind, as well as of matter—to all the diversified states or conditions of mankind; whether we regard it in a civil, political, or religious point of view—a truth which has been clearly tested in the experiments of natural philosophy, in the effects of moral efforts, and in the influence of political associations—in the spread of the benign influences

of Christianity among mankind, and in the preservation of the rights of communities and of nations. Perhaps in nothing is it more applicable than in the maintenance of the institutions of a republican government, in which the people live under the influence of laws enacted by representatives of their own selection. And especially is it applicable to the citizens of Liberia; for perhaps there is no government on the face of the globe, in which the *combined* influence of all the people, and their active co-operation in every measure

which will tend to the general welfare of the whole community, are more essential than in this infant Republic.

The people of Liberia are peculiarly situated. Here we behold a handful of men in almost a defenceless state, located on the border of a vast country, the swarming inhabitants of which are enshrouded in the grossest ignorance, and the most debasing superstitions. And here we observe a regularly organized government, still, however, in comparative embryo—the germ of what we hope may become a great and powerful nation—the nucleus of a vast political and religious empire, from which may radiate, far into the interior, of this land of moral and intellectual degradation, the elevating and ennobling principles of civilization, and the benign and heavenly influences of Christianity. And, in reviewing the events of the past history of these colonies, and in contemplating some of the probable events of the future, I am more than ever impressed with the conviction of the imperative necessity of united action, on the part of the people, in carrying out the great principles of equal rights and equal liberties—the basis on which the benevolent founders of the great enterprise of African colonization endeavored to erect the superstructure which we now behold; and which stands amidst the gloom of the midnight darkness which envelopes the minds of the millions of Africa's benighted children—a beacon-light to direct them to the port of freedom, and we trust to the haven of everlasting rest.

The year of our Lord eighteen hundred and forty-seven will doubtless form an era in the history of Liberia, pregnant with events of incalculable weight and importance—events equaled only by those of eighteen hundred and twenty-two, when the fires of civil liberty were lighted

up on the heights of Messurado, amidst the clashing of arms, and the savage war-cry of barbarous hordes; when a few resolute adventurers, seeking for a home and a country, were led to victory by a master-spirit, who lived, labored and died, for the welfare of his fellow men; and who, could his voice now be heard, in the deep-toned eloquence of his sympathising heart, would doubtless exhort the people to union of feeling, union of purpose, and union of action, in preserving the liberties and blessings of this growing Republic.

For several years past, I have observed the progress of these colonies with no small degree of interest; and I have regarded them as instruments in the hands of God in carrying out his wise designs relative to that unfortunate class of the human family, who have so long been the victims of oppression—bound down by the fetters of unyielding prejudice. But while I have thus viewed them, I have not been blinded to the conviction, that the ultimate success of the great enterprise, will depend on the conduct—the *united action*—of those who, in the order of a wise Providence, have emigrated, and those who may yet emigrate, from the land of their nativity, in which the light of civilization and of Christianity shines with resplendent lustre to this distant land, the great mass of the inhabitants of which are groping their way amidst the mazes of the grossest ignorance, and the delusive influences of the most absurd superstitions.

However lightly some persons may be disposed to regard the change which will probably be effected, during the present year, in the political relations of the citizens of Liberia, I cannot view it otherwise than as being fraught with consequences vastly important in their character—consequences which will extend to distant periods of time, and tell fa-

favorably or unfavorably on the welfare and happiness of generations yet unborn. And, while the citizens of this isolated Republic may justly claim the sympathy and forbearance of other and more powerful nations; they should not forget that on their own efforts will depend the success of the great undertaking, of preserving a civil and religious government in this land of darkness and degradation. By their own efforts the government must survive or fall. By their own efforts, "the wilderness and the solitary place shall be made glad; and the desert rejoice, and blossom as the rose;" or "echo shall awake from her home in the rock," and catch the wailing sounds of despair, produced by civil commotions and internal broils, and proclaim to distant lands the melancholy truth, that colored men are not capable of self-government.

Let them take warning from the fate of those nations in which ambition, envy, jealousy, and selfishness, smothered the fire of patriotism in the breasts of their political leaders.

The empires of Babylon, of Assyria and of Persia, and the commonwealths of Athens, of Sparta, and of Rome—where are they now? The weeping voice of history answers, they have fallen—have sunk into oblivion, where the ghostly shades of their departed grandeur flit about in sad lamentation of their former glory. And the history of some surviving kingdoms and republics, present striking evidences of the desolating influences of discord and disunion.

Let the citizens of Liberia, then, one and all, unite in sustaining the principle of a free and independent government; let every selfish feeling or consideration be subordinate to the public good; let them remember that in order to preserve their liberties, they must be *united*—that union and liberty must be inseparable; and that in order to maintain their station as an independent nation, they must look to the soil, as the mother of wealth, of comfort, and of independence.

A SOJOURNER.

Monrovia, April, 1847.

[From the Liberia Herald.]

#### The Cultivation of the Soil—the true road to Independence.

In the last clause of a communication which appeared in the Herald of the 16th ultimo, I cursorily directed the attention of the people of Liberia to the necessity of looking to "the soil, as the mother of wealth, of comfort, and of independence." And as this involves a subject of vital interest to the welfare of the people, individually and collectively, I deem it of sufficient importance to demand further consideration.

The citizens of Liberia generally are doubtless convinced of the truth of the position herein assumed; but any observer may be satisfied from ocular

demonstration, that they are not generally fully convinced of its vast importance. Mankind often assent to truths, of the real importance of which they are not altogether convinced. For instance, the doctrines of the immortality of the soul, and of rewards and punishments in a future state of existence, are generally recognised and acknowledged throughout Christendom—comparatively few persons pretending to dissent from these sacred truths; but no other evidence need be given of the fact, that the majority of men who live within the influence of the Gospel dispensation, in which these truths

are clearly brought to light, are not fully convinced of their weight and importance, than the almost total indifference with which they regard them. Again, if mankind generally were thoroughly convinced that an undeviating course of moral integrity—an uncompromising and unyielding observance of the principles of moral rectitude, in all the relations of life,—would be decidedly advantageous to them, in this world, as well as in the world to come,—a fact which few persons, if any, will pretend to deny; this world would present a scene of beauty and of loveliness, vastly different from that which now meets the view of the observer; and which causes the true Christian to feel sad and sorrowful, in view of the probable fate of millions of his race. Then, indeed, would the moral desert “blossom as the rose;” and peace and love and happiness would sweetly smile upon the “wilderness” of human life, and convert it into a blooming paradise, in which no engines of human destruction should be found, and no weeds of social and political discord could ever grow.

The human mind is so constituted—I might say so depraved—that, in most cases, stern necessity only will urge men to diligence and perseverance, in carrying out any measure either of present or of future utility. Men must be deeply convinced of the necessity or importance of a measure, before they will awake from the slumber of indifference, which stupifies the energies of the mind, and binds the body down to its own groveling feelings and propensities. Education may do much—has done much—towards throwing off the incubus of mental and physical indolence. Hence the difference which is presented between the appearance of the inhabitants generally of civilized and enlightened coun-

tries, and the barbarous hordes of heathen lands,—between the citizens of Liberia and the adjoining tribes of the aborigines of Africa,—and between the comfortable houses of many of the colonists, and the miserable huts of the natives. But, although education may arouse men to reflection, and to the proper exercise of their reasoning powers; yet necessity will continue to be, not only the “mother of invention,” but the principal propelling motive to industry and enterprise.

In regard, then, to the cultivation of the soil as the true road to independence, the question may be asked, are the citizens of Liberia generally fully convinced of this fact? If I may respond to this question, I will answer in the negative; for I cannot but believe that a full conviction of this important truth would result in a more extensive practical demonstration of a consciousness of its importance. The people generally have not yet been fully aroused to a conviction of the necessity and importance of greater attention being given to the cultivation of the soil. And, in view of the change which will probably soon be effected in the political relations of Liberia, the question may be asked, is it likely that greater necessity for more vigorous and persevering efforts, in this respect, will probably exist in future? This interrogatory I unhesitatingly answer in the affirmative. I have calmly and patiently endeavored to investigate all the circumstances relative to the contemplated change—all the probable events which may result from the assumption and declaration of the rights and immunities of sovereignty and independence on the part of the citizens of this isolated, and almost defenceless Commonwealth; and while I believe that the sympathy and forbearance of other and more power-

ful nations will be freely extended to the people and the Government of Liberia; yet, as many circumstances will no doubt occur to produce embarrassment in the affairs of the government—circumstances which have not yet been encountered, and which have not formed items in the calculations of many persons; the necessity for renewed energy and activity, will undoubtedly be presented.

Although more attention has been given to agriculture within the last few years than previously; yet comparatively few of the people are *regularly* and *systematically* engaged in farming operations. The extremely limited exportation of agricultural products is conclusive evidence of this fact. How many hundred pounds of coffee have yet been exported from Liberia? How many of sugar, ginger, pepper, arrow-root, ground nuts, and other staple productions? All of which may be raised abundantly, and in quality equal to similar productions in any other part of the world. The people must cultivate such articles for exportation, as well as for home consumption; and not depend on importations from foreign countries, especially of such things as can be easily raised within their own territorial limits. Heretofore, nearly all the luxuries, most of the comforts, and many of the necessities of life, have been imported; and what has been given in exchange for such things? Not the fruits of agricultural industry; but camwood, palm-oil, and ivory—articles procured entirely from the natives. This trade, however, is vastly on the decrease; if not in the quantity of these articles brought into the settlements, certainly in the profits realized by the system of barter between the natives and the colonists, and between the latter and foreign mer-

chants, or masters and supercargoes of vessels; and the people cannot much longer look to this trade as the principal means of subsistence. It must soon occupy an inferior station as a source of wealth, of comfort, and of independence; and the agricultural productions which I have enumerated, must become the principal articles of commerce.

The inhabitants of no country can be really independent, unless the internal resources of that country are equal to the necessities of the people—unless the productions of the soil are sufficient to afford the comforts of life to the people, or to enable them to obtain those comforts in exchange for the productions of their own country. And as the decree of the Almighty, which was given to our first parent: "In the sweat of thy face shalt thou eat bread," is still in force, and will continue in operation to the end of time; the necessity for industry and perseverance in the cultivation of the soil will continue until the drama of human existence shall have come to a close.

It is folly to say that such articles as I have enumerated cannot be raised in Liberia, in sufficient quantities to become profitable articles of exportation. The experiment has not yet been fairly tried. Let any individual cultivate an acre of almost any land in Liberia, in any of these articles as it ought to be cultivated—give that attention to it which farmers ought to give to their business; and if he does not get more than doubly paid for his labor, I will confess that I have been mistaken in all my observations and conclusions.

There can be but little doubt that everything which is absolutely necessary for human subsistence and comfort, together with many luxuries, can be raised in Liberia, with much less labor than would be re-

quired to procure the necessaries of life in the United States. And I am quite certain that, with proper management—by pursuing a regular systematic course of agricultural industry and frugality, the citizens of Liberia may, with no other means than those which almost every individual can readily procure, produce not only enough of such articles as are peculiar to tropical climates for their own use; but a large surplus for exportation; and thereby be enabled to enjoy the blessings not only of liberty, but of independence, in the proper acceptation of that term.

All the articles which I have named, except sugar, may be raised abundantly, with comparative little labor. Nor does this short catalogue embrace everything which may become sources of pecuniary income to the citizens of Liberia; although those are the principal articles which can be exported to foreign countries. The frequent demand for vegetables and live stock of different kinds by the officers and crews of vessels which visit this part of the coast, especially men-of-war, affords the people opportunities to dispose of such things at good prices, and to receive money in payment; so that

even if no money were received in exchange for exported articles, specie may always be the circulating medium among the people. In reference to sugar, I may add, that although it is not probable that this will ever become a profitable article of exportation; yet enough can be raised, and enough ought to be raised for home consumption, at less expense than it can be procured for from foreign vessels. The same remark is applicable to rice, the great staple of intertropical Africa; and with the exception of wheat and Indian corn, the best article of food which the earth affords.

Let the people of Liberia, then, direct their attention to the cultivation of the soil, as the principal road to wealth and independence—let them pursue a *regular, systematic, and persevering* course in agricultural operations; and without horses or mules, or donkeys, or any other beasts of burden, they may live in ease and comfort and independence. Then, indeed, “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

A SOJOURNER.

Monrovia, May, 1847.

[From the New York Observer.]

### Plan for the removal of Slavery.

“I never mean unless some particular circumstances shall compel me to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law.”—Washington.

In November of last year an article appeared in the New York Observer, and in some other papers, over my signature, proposing a “plan for the removal of slavery.” That article called forth several temperate and able notices, chiefly from the South and West; and also brought to the writer long and candid communications from citizens of slave States.

These notices and letters were in a kind spirit and generally approved of the plan, with some more or less material alterations in order to avoid objections and render it certainly practicable, as they supposed. After carefully considering all that I have seen in print, in reference to the plan, I am confirmed in my opinion of its benevolence, justice and practicability. Indeed, I regard it as the only feasible plan for the peaceable and equitable removal of slavery from these States.

This new mode of approaching the subject, i. e., by calm and respectful inquiry into the practicability, and even probability of the peaceful and equitable removal of slavery, is beginning to recal in the South as well as in the North, desire and confidence with respect to the result sought to be obtained. And I am persuaded that if the people of the North would agree to approach the subject only in this way, success would be greatly facilitated.

The plan I proposed was based on the following propositions:—

1st. Remuneration must be made to the owners, from the Treasury of the United States.

2d. This appropriation from the Treasury must be made constitutionally.

3d. The emancipated slaves must be removed from the country.

It remains to indicate how these three ends may be accomplished.

*First.*—The Constitution of U. S. must be so amended as to give to Congress the power to make the necessary appropriations. Let some one State originate the proposition to amend. *Secondly.*—By treaty or purchase let the United States procure on the west coast of Africa, sufficient territory for five millions of people, (including the present inhabitants there) to which the emancipated slaves may be transferred and settled as a colony, under the protection of the United States, which shall retain the legislative and executive authority, as long as is necessary, relinquishing it gradually as the colony improves. *Thirdly.*—Let Congress institute a national board of commissioners to estimate the value of the slaves of any State that shall make legal provision for the gradual emancipation of the slaves within its territory, to draw warrants on the national treasury for the payment of the same, and

to superintend their emigration and settlement in Africa.

To this plan only three objections of any weight have come to my notice.

1. That the North and the South will not agree to it. The North, it is said, will not consent to be taxed for the purchase of slaves: the South will not consent to the agitation of the subject in Congress, much less to legislative action upon it. But this is begging the question. Neither the North nor the South has been fairly and patiently interrogated.

The objection is a mere matter of opinion; and from my intercourse and correspondence, both North and South, I believe there is patriotism and justice enough in the North, and prudence and benevolence enough in the South, to control public opinion, and to obtain the necessary legislation in order to make the plan constitutional. Let the people of the North manifest a willingness to make a noble sacrifice, if they regard it as a sacrifice, towards removing the source of most of our national disquietudes, and much of our national expense and danger; and the South will feel and respond to such manifestations. Our country is not yet incapable of great and generous sacrifices and deeds, when patriotic and worthy ends are to be attained.

2. The plan is said to be impracticable on account of the expense. I do not understand the objection to go to the length of absolute impracticability in view of the nation's ability. But that the great expense compared with the end to be obtained makes it unreasonable to expect that the public mind can be brought to undertake the measure. I must believe that those who make this objection do not comprehend the profound yet unproclaimed apprehensions which generally occupy the mind of the prudent and thoughtful, both in the North and in the South,

with respect to the probable results of slavery, if it is allowed to advance without check or mitigation. Passing these over, I may allude to the fact that it has already been the occasion, if not the immediate cause, of an expenditure of treasure and life that would be cheaply redeemed at the sum which the execution of the plan would require. What further results may follow in the course of the next half century, few who have the ability have the will to conjecture. Because they see no wisdom in anticipating evils while there is no probability of preventing them. My object has been, to present the possibility at least, and thus to induce action. That the country is able to meet the expenditure, if it felt itself required to do it, there is no doubt. Suppose the country judged its honor and integrity required it to enter upon a war that would draw after it a debt of a thousand millions, would we pause to inquire into our ability? In the judgment of the wisest and best in the land, are not both the honor and the integrity of the country involved in the advance of slavery? Suppose it should cost a thousand millions of dollars to extinguish this fruitful source of evil, and thus consolidate this great confederation of free States which is the only depository of those benign and equitable principles and institutions which can render the world free and happy, would the results be dearly purchased? Certainly not.

3. It is said, it would be unjust to force the emancipated slaves to leave this country and go to Africa. A sufficient answer to this objection is, that, while in a state of slavery, force is and must be applied to their wills and actions in an infinitely worse form, and to a much more disastrous extent, than their compulsory removal to Africa implies. It is not sufficient to ask, *Why do either?*

Stern necessity requires the one or the other, when the inquiry is concerning the whole colored population. Perhaps the last remark may not prove to be true when the question comes to be placed before the whole slave population of a State. When they see that *all* can go in a body: husband and wife, parents and children, neighbours and friends; and go to the land which the great Father of all had assigned them, and from whence their ancestors were torn, perhaps for wise and worthy ends of Providence, that they might be made Christians, and then return again in a body to diffuse through Africa the light of the Gospel—when they shall see all this, and remember that their posterity shall be born free, and be happy under their own government, and in their own land, who shall say that compulsion must be used to remove them. Nay, will not their hearts leap for joy in prospect of settling in Africa, as now the heart of the poor, famished, down-trodden peasant of Europe, leaps when he feels the bound of the ship on her way to America? I cannot doubt their willingness to go under such conditions as the plan proposes.

I have spoken of the chief objections to the plan. But it has been suggested that the Colonization Society ought to be expanded so as to accomplish, perhaps, the same end. No man in the land honors the Colonization Society more than I do. I am indebted to it for the germ of all these suggestions. It was the Colonization Society that proved the practicability of colonizing our people of color in Africa. Some years since its influence procured legislative action in several States to aid in removing free people of color with their own consent. The plan I propose is an expansion of the Colonization Society under the authority of the general government with the



consent generally of the States interested, and at the expense of the nation. I do not desire to suspend or weaken the Colonization Society, but to increase its energy until it shall be absorbed in a general government movement which will be its own legitimate maturity.

I am persuaded that in the North, severity of feeling and judgment in the matter of slavery, considered in reference to individuals, is subsiding; and that there is a corresponding rising in the South of inquiry into all the bearings of slavery. The result is an approximation of conclusions in the two extremes of our country. The tendency of the common mind in both is, to regard the system of slavery as a moral, economical, social and political evil, which it is desirable should not be extended, but rather curtailed and finally extinguished. And there is every where in the South silent and, to the public generally, an unappreciable movement, which will bring the common mind to a healthy conclusion. There is a vast amount of moral and religious sentiment which is beginning to rouse the master to a sense of his duty, as a man and as a Christian, to his servants; and the consequence is that the religious instruction of slaves has greatly increased within a few years. The result of this will be that the laws forbidding masters to teach their servants to read, will gradually become obsolete, as conscientious men will become uneasy at forbidding men to read the word of God. The economical aspect of the question is beginning to present itself: and it will not be long before manufactures which are now increasing in the South will prove that slave labor is not the

most profitable. And this will be followed by the discovery that 1000 acres of cotton or sugar lands can be made to produce more to the owner by being divided and rented in small portions to the sturdy and patient European emigrants, or to those from our free States, than by cultivation by slaves; not taking into the account the dangers, annoyances, and other evils of a slave population.

While the national mind is beginning to look earnestly at the political aspect of the slavery question, the religious mind at its moral aspect, and the Southern mind at its social and economical aspect, every body asks,—*what can be done?* The plan is intended to give an answer to this momentous question. It says, let it be considered as a national affair, and let the nation undertake the removal; yet in such a way as shall do no violence to the Constitution, nor to the rights of any State; nor generally to individual interest; nor to the slave, beyond what necessity requires. Let this prospect be opened to the country, the States, the owners, and to the negro population, and then all peaceable elements will work with tenfold energy for the removal of the great evil. Delaware, Maryland, Virginia, North Carolina, Kentucky and Missouri would quickly take measures for the gradual preparation, emancipation and removal of their slave population, and other States would follow. And suppose it required 50 or 100 years for the completion of the plan, yet the results would be peace and prosperity at home, and a new Christian empire in Africa.

J. P. DURBIN.

*Philadelphia, July, 1847.*

*Notes.*—An eminent philanthropist, who has himself set 70 slaves at liberty, and provided them a good beginning in this world, has suggested to me a modification of the plan thus far, viz; *To remove only the increase of the slave population.* This would greatly reduce the expense of the execution of the plan.

## Condition of the free People of Color in the Free States.

WE had laid by for publication the action of the Illinois State convention on this subject, with some remarks of our own; but we find the matter so well discoursed upon in the *PRESBYTERIAN HERALD*, that we prefer laying our article aside, and inserting the following editorial from said paper.

In another column will be found an article from the *Liberia Herald* on the same subject in the *slave States*. Our readers will remember the message of Governor Smith, of Virginia, which has called forth this editorial from the editor of the *Liberia Herald*, who was originally from that State. The concluding remarks of his article are worthy the attention of the more intelligent colored people. The present condition of *Liberia* is such as to invite them thither. Their intelligence and influence might be beneficial. It were an honor to them to go under such auspices. But to go under any other circumstances, were no very desirable accession to their reputation.

## ARGUMENTS FOR AFRICAN COLONIZATION.

All the developments of society in this country are rapidly tending to work out and manifest this great principle, that the only safe and sure method of elevating the African race, and conferring upon them those civil, social, and political privileges which are the common birth-right of the human family, is to separate them from the Anglo-Saxon race. Some of the slave States are begin-

ning to feel that their presence is a burden which is almost intolerable, and are casting about them for some method to rid themselves of this incubus upon their prosperity, which so greatly impedes their progress in the march of improvement; whilst the free States in their vicinity are becoming every year more fixed and settled in their policy of prohibiting their introduction amongst them. Whether this desire to get rid of them on the one hand, and not to receive them on the other, be right or wrong, we undertake not to settle at the present time. It is, however, a fixed fact which cannot be changed until society is completely revolutionized in its present modes of thought and feeling, and as a fact it has to be met and dealt with by the philanthropist. He must frame his plans to meet the condition of society as it actually exists, and not as he would have it to be.

That the tendency of public opinion in the free States is such as we have described, is becoming every year more manifest, especially in those which border on the territory of slavery, and are exposed to the immigration of this class of population. A few of the States in the extreme parts of the Union that feel secure against any considerable influx of this population, may, for the sake of a show of consistency, place upon their statute books laws that recognise the civil and social equality of the colored man; but just let any large number of that class make their appearance among them, and assert their rights and exercise them, and those statutes will soon disappear. Those which are much exposed to the evil, are already beginning to take more decided action. Take the following resolution, which has just passed the Illinois State con-

vention, by a vote of 92 to 43, as an example:

"The Legislature shall, at its first session, under the amended constitution, pass such laws as will effectually prohibit free persons of color from immigrating to and settling in this State; and to effectually prevent the owners of slaves from the introduction of slaves into this State for the purpose of settling them free: *Provided*, That when this constitution is submitted to the people of this State for their adoption or rejection, the foregoing shall be submitted to them, to be voted on separately as a section of said constitution, and if a majority of all the votes cast for and against the same shall be for its adoption, then, in that case, the same shall form a section of the new constitution; but if a majority shall be against its adoption, then the same shall be rejected."

A Virginian who has lately been travelling in New England, thus bears testimony to the state of public opinion even there, where we would suppose that this feeling would not exist, if anywhere. He says:

"Freedom of a personal character to go and come, to drink, to idle, to commit mischief, they have; but freedom, social, and political, even the North refuses them. Accordingly, I told the abolitionists, 'if you will do for the blacks you have, what you say we must do for ours, we will furnish you the raw material to manufacture into citizens as we furnish you cotton to make calicoes.' In all conversations with abolitionists, the question was pressed, 'What are we to do with the slaves, if we emancipate?' Not one of any intelligence, professed any willingness to take them off our hands. Witness the trouble growing out of the celebrated case of Randolph's slaves. Northern people are passing them by. They will not take

them in any capacity into their houses, if others can be found. They are driven from omnibuses, hacks, cabs, and even portage. White men will not labor with them. The '*vox populi*' has decreed, 'You may reason, expostulate, harangue, quote the declaration, abuse the the South, even try by example to enforce your theories—but, after all, you had as well reason against the ukase of the Russian despot. The slavery of the negro race is a slavery to *color*.' There has never been just such another case. It is a great fact, as we believe fulfillment of of prophecy of nearly 5,000 years standing, and there is no use in fighting against facts. You cannot reason them into existence, and you cannot cavil them out of existence.

"So long, then, as you must sit, stand, walk, ride, dwell, eat, sleep *here* and the negro *there*, he cannot be free in any part of the country. His home is not here. Reasonable and thinking men North, as well as South, are seeing and feeling the true state of the case. Ten years ago scarcely a pulpit in Massachusetts was open to the agent of the Colonization Society, and now a large majority cordially welcome him. One of the marked fruits of abolitionism has been its suicidal influences. Its principles run directly to radicalism, and that of the lowest depth. Hence, while the speeches of men hired to abuse the South, have awakened on both sides great feelings—on the one of indignation, and the other of irritation—they have killed their own cause by the principles they were forced to adopt for consistency, and left the public mind and ear in just that excited state, that it is prepared, the better, for the reception of truth. The subject will be, must be, discussed. Increased acquaintance with each other will serve to correct the

erroneous impressions, as to both master and slave, left by abolition lecturers, and to open the eyes of the South to a proper view of its own interests."

As the free negroes become more intelligent, they will see and feel more deeply this state of things, and thereby become convinced that their best policy is to emigrate to a country where they will have none of these depressing influences operating upon them. We fondly antici-

pate the period when thousands of them will emigrate to their fatherland, paying their own passage, as the Germans and Irish are now pouring into this land from the countries of their nativity. And we think we can see in the increased favor now shown to this scheme both in the North and the South, the day star of hope rising over our own happy land, as well as over the benighted continent of Africa.

#### Plan of Dr. Durbin.

In another column will be found an article written by a distinguished clergyman of the Methodist Church, and originally published in the New York Observer. Whatever may be thought of the principles advocated, none can fail to admire the spirit manifested. We apprehend that generally through the South, his views will meet with favor.

The same sentiments have been expressed to us by friends at the South. In a letter lately received from a correspondent in Georgia, who, as a patriot and philanthropist, has no superior in that State, is the following sentence: "I have heard every body I ever spoke to on this subject, express a wish to let *all* their slaves go to Liberia instantly, provided the Government would pay their owners for them." He further says: "I am sure that a petition, for this purpose, followed by a determined move, and with the aid of eloquent and eminent legislators, at this very time would meet with aus-

picious reception. Perhaps I err. Still the effort ought to be made. An enlightened forecast would recommend to the national economy, the prudence of more effectually closing the *slave trade* on the Ocean, by strengthening the African Colony; and as a matter of dollars and cents, making so large a naval armament, with contingent expenses, unnecessary on that coast, it would be a congenial study for our financiers, and appropriate for legislation."

It will be seen that the plan proposed by Dr. Durbin is materially altered in the note appended to the article. We rather regret that he did not adopt the suggestion contained in this note as the basis of his article. A little calculation would then have shown, that the expenses of carrying into execution the stupendous measure, would be so very small, that the Government of such a country as this would never feel them.

The yearly increase of the slaves in this country may be set down, in

round numbers, at 47,000. This multiplied by their average value at or under the age of 21 years, and the expenses of transportation to Africa, would not be a sum which could not be paid.

But we do not propose to enter farther into the subject at the present time. We have inserted the article for the information of our readers, and doubt not they will give it some moments of serious consideration.

### *Second Voyage of the Liberia Packet.*

THE LIBERIA PACKET sailed from Baltimore on the 3d ult., with eighty emigrants for Liberia. Of these, forty were sent out by the American Colonization Society, and forty by the Maryland State Colonization Society. At 10 o'clock, religious services, appropriate to the occasion, were performed by the Rev. Mr. Payne, (a colored man,) the pastor of the Colored Bethel Church of Baltimore, which were attended by a very large collection of colored people, who seemed much interested therein.

The Packet had a full cargo of freight, and was unable to take all that was offered. She more than meets the most sanguine expectations of her projectors. If no untoward event occurs between this and the close of her first year, the managers will be able to declare a very handsome dividend to the stock-holders. The influence which she is exerting on the colored people, is also very encouraging. During the forty-eight hours previous to her sailing, some twenty persons in the city of Baltimore offered themselves as emigrants, of whose feelings or intentions on the subject, nothing had been previously known. The Maryland Society has

not sent out so large a number at once for some years. The friends of the cause are unable to assign any other reason for this great increase than the change wrought in the minds of the colored people by means of the Packet.

The following is a list of the emigrants which we sent out in this expedition, with various particulars connected with them. It will be seen that most of them are children, whose parents are in the prime of life: and that nineteen of them were free, and the others were liberated for the purpose.

#### RICHMOND, VA.

1. John Maxwell, bricklayer, aged 38
2. Polly Maxwell, his wife, " 35
3. James Maxwell, } his children, " 16
4. Elizabeth Maxwell, } " 14

#### LYNCHBURG, VA.

Liberated by E. H. Murrell, M. D.

5. Jack Murrell, farmer, " 50
6. Patience Murrell, his wife, " 48
7. Cabell Murrell, " 11

#### CLARKSVILLE, VA.

8. James Drew, Merchant, Book keeper, &c. " 60
9. Mary Drew, his wife, " 47
10. Peyton Drew, " 21
11. Sophia Drew, " 18
12. Rufus Drew, } his children " 14
13. Evelina Drew, " 11
14. Julia Drew, " 8
15. Ben. Lewis, Boot & Shoe maker " 28
16. Delia Lewis, his wife, " 24
17. William Lewis, } his children " 7
18. Mary Lewis, " 3

19. John Quinichett, Boot and Shoe maker	aged 40	EDENTON, N. C.	
WASHINGTON CITY.			
Liberated by will of Matthew Wright, deceased.			
20. Stephen Jackson, farmer,	aged 40	33. John B. Johnson,	aged 47
21. Nelly Jackson, his wife,	" 35	(who goes out to look at the country, and if he likes it, will return for his family.)	
22. Sarah Jackson,	" 17	PATTERSON, N. J.	
23. Ann Maria Jackson	" 15	34. Thomas Johnson,	" 27
24. Martha Jackson,	" 13	WARRENTON, VA.	
25. Veneran Jackson,	" 11	Liberated by Rev. James M. P. Atkinson.	
26. Josephine Jackson,	his children " 9	35. Cornelius Smith, farmer,	" 40
27. John Jackson,	" 7	36. Clarissa Smith, his wife,	" 25
28. Frederick Jackson,	" 5	37. Thomas Smith,	" 6
29. Frank Jackson,	" 3	38. Agnes Smith,	his children " 3
30. Julietta Jackson,	" 1½	39. George Smith,	9 mes.
31. Emma Dowden,	" 30	ALBANY, N. Y.	
32. Cornelius Dowden, her son,	" 5	40. Dr. Thomas Elkins, dentist,	" 28

### Third Voyage of the Liberia Packet.

WE expect the Liberia Packet will sail from Baltimore on her third voyage on or about the 1st day of January, 1848.

Emigrants desiring to go to Liberia at that time will please give us early information of the fact. Executors and others having servants in their care, who are destined for Liberia, are earnestly requested to have them ready by that time.

We should be pleased to send out in the Packet on her next voyage a large company. The interests of the cause in this country and the prosperity of the colony demand it. But at present we do not know where they are to be obtained. We earnestly request the attention of our friends to this subject. A little care

and effort to give the colored people information in regard to the present condition of Liberia and their prospects there, will not be unavailing. If the *Liberia Packet* could sail from every town and neighborhood in the country, she would do the work. But as this cannot be, we must beg our friends, as they value the prosperity of colonization, to diffuse the necessary information, and to stir up the minds of the colored people, and get us some good emigrants for our next expedition.

We will be under many obligations to our various exchange papers, if they will insert this notice two or three times, and also speak a good word on the subject to their readers.

### Resignation of the Rev. S. Cornelius.

It is with regret that we are compelled to announce to our friends in Connecticut and New Jersey, that the Rev. S. Cornelius, who has so

long and successfully prosecuted his agency in those States, has been constrained by circumstances to resign. We part with him with re-

gret. He has been so long associated with us, that he seems a very old friend and an indispensable helper. May health and happiness attend him, and may a kind Providence abundantly reward him for his labors of love in this cause.

It is not long since we parted with the Rev. J. B. Pinney, who for years had been the prince of agents. The editorial which we prepared on that occasion, was mislaid by the printer, and since that we have not trusted

our feelings to write another. Nor shall we now. Suffice it to say, we have found no one to fill his place. Nor do we expect to. "Ex quovis ligno, non fit Mercurius." He had talents, knowledge, and experience, for the work, which are probably not combined in any other person, and an energy and a perseverance, united with firmness and vigor, which enabled him, to a very great extent, to verify the language of Horace,

"Et mihi res, non me rebus, submittere conor."

#### *Expedition from New Orleans.*

It is proposed to send an expedition from New Orleans about the 20th of December, or as soon after as the emigrants can be gotten ready. This vessel will furnish a favorable opportunity for all persons in the South and Southwest who wish to go themselves, or send others to Liberia.

They are requested to give us early notice, that there may be no mistake. Those in Kentucky may communicate directly with the Rev. A. M. Cowan, or Messrs. Cassaday & Ranney, Louisville, of whom they can learn the time of assembling at Louisville, previous to embarkation.

#### *A voice from the North to Southern Colonizationists.*

BRETHREN:—The Repository and other publications must have informed you, in some degree, of the present state of opinions and feelings among us in respect to Colonization. For some fifteen years past, we have heard, considered, and reconsidered, everything, true or false, that could be said against the enterprise, its authors, its designs, its management, and its influence. And with the exception of some, who still doubt whether enough can be done to be worth the doing, and a few others who are of no account, we have very deliberately and decidedly

come to the conclusion, that the enterprise is a good one, and ought to be sustained. We have no expectation that it will ever accomplish all that we regard as desirable; but we believe it exerts a happy influence on the condition and prospects of all whom it concerns; on white and black, on bond and free, on those who go and those who remain, on America and on Africa. The resolutions lately adopted by the most numerous and influential body of clergy in Massachusetts, and published in the Repository for August, may be taken as a moderate and guarded expression of

the views which are very generally entertained by the pious and benevolent in New England. The views which have been adopted after so many years of discussion, are not likely to be shaken, or to be inoperative. We have settled the question *in theory*, and now we wish to put our theory into practice.

But in the practical part, you must take the lead. We cannot do it. The first step now to be taken is, to furnish emigrants. This we cannot do, and you can. The free colored people among us are comparatively few; a large proportion of them are unfitted, by the habits of city life, for emigration; and almost universally, they have been brought, and are yet kept, under influences hostile to our enterprise. Only a few of the more intelligent and candid of them can be induced to consider the subject. And we have no slaves to emancipate. We cannot furnish the emigrants. We cannot take the first step. We wait for you.

The free colored people among you are more numerous than with us. They are more accessible on this subject. They have less to fear—a large part of them have nothing to fear from the climate. For these and other reasons, emigrants can be found among them easier than among their brethren at the North. And many of you have people whom you intend at some time to send to Liberia. Some of you have expressed that intention; others doubtless entertain it; and all of you are accustomed to think well of such an

act, at least when suitably performed, under proper circumstances. Some of you have formerly offered to send out your people, or a part of them, but the Society could not receive them then for want of funds. Others have expressed their desire, but have withheld the offer, merely because they knew that the Society had not the funds necessary for their colonization. Others, doubtless, have felt the desire, but have said nothing, for the same reason. We take to ourselves our part of the blame for the state of the Society's treasury then; for we were not then ready to give as the object deserved. We were then, at best, doubting and considering. Now we have considered and decided; and we ask you to bring on your emigrants, and the estimates of the expense of colonizing them. Do this, and we will do our part to foot the bill.

Do not ask us to fill the treasury first, hoping that you will furnish emigrants afterwards. There are certainly some very important reasons why this Society, rather than almost any other, should receive its funds before making the contracts on which they are to be expended. But northern men cannot be induced to give to any considerable extent, even to an object which they approve, on a general presumption that the money will be wanted for something. Our givers are obliged to economise their resources; for the charitable claims which they wish to meet are greater than their means. They require specific calls. In the case before us, they need evidence—



not conjecture, but evidence—that so many dollars will be needed in so many months to colonize certain specified emigrants. They will then set down the colonizing of those emigrants as one of the things for which provision is to be made; they will begin to make calculations accordingly; and in due time the cash will be forth coming. Without some such specific call, they will just give us, now and then, as may be perfectly convenient, enough to show that they are on our side, and to keep the Society alive. So it is with kindred societies. They are obliged to show that they shall need certain sums for certain specified purposes. They show it, and the money comes. And a great part of what the Colonization Society receives, is given on the same principle—not from a general confidence in the goodness of our cause, but because it is known that certain sums will be wanted to meet certain specific demands.

Do not, therefore, expect us to fill up the treasury, merely because we know that the object is a good one. Bring on your emigrants as fast as the colony can safely receive them. Tell the Secretary at Washington, how many are coming, and when. Do it so long before the time of their departure, that he can give us suitable notice. Tell him what you can do towards the expense of their emigration, so that he can tell us what deficiency will remain to be made up from other sources. We shall then be able to know what we have to do,

that an enterprise which we approve may go on according to our wishes.

Bring on your emigrants, then, as fast as the colony can safely receive them. There need be no other limitation. If more are offered than can be safely added to the colony at once, it will be the duty of the Executive Committee at Washington to delay the departure of some of them. But up to that number, bring them on. Give reasonable notice that they are coming, and the funds shall be ready. We do not mean to say that we will bear the whole expense: for we know that you will act with your accustomed liberality in that respect, and the central and western States will do their part. But we, too, will do our part, and if need be, more than our part. We will exceed our proportion to almost any necessary extent, rather than that suitable emigrants should be detained for want of funds. But we must see the necessity. You must move first. You must show us the work to be done, that we may see it, and understand it, and set it down in season among our necessary expenses, that must be met.

Perhaps there are some among you who need to be informed as to the present condition of Liberia, and the fact that the Society is now in need of more emigrants, and who, under a knowledge of all the circumstances, would do much to supply the need. If so, you know better how to furnish them with the requisite knowledge than we do. Courtesy requires us to leave it to you. Economy requires it: for it

is a work that lies around your own door, and you can do it much easier than we. It may, in some cases, be a work, the mismanagement of which might do mischief. You are better able to discern such dangers, and guard against them. You understand such cases, in all their bearings, much better than we, and can manage them better. That work belongs to you. In all probability, there are cases in which it ought to be done, and we leave it on your hands.

Of course you will not understand

us as saying any of these things by way of reproach. We only wish to inform you, so that you cannot fail to understand, of the change that has taken place among us: to let you know that we are now ready to perform a duty, concerning which we have for some years hesitated, doubted, or disbelieved. We wish to do this, that you may understand where the responsibility rests, for taking the next step towards making our enterprise what it deserves to be.

NEW ENGLAND, Sept. 1, 1847.

#### *Despatches from Liberia.*

IN the present number our readers will find intelligence from Liberia of a much later date than any heretofore published, and yet not of a very late date. At the time the letters were written, every thing was in a

prosperous condition. In addition to our various letters, we have received the *Liberia Herald* and *Africa's Luminary* for April, May, and June, from which we extract some items of news not void of general interest.

#### *To the friends of Colonization in Virginia.*

IT is often very convenient for persons having funds for the American Colonization Society to send them to Richmond. Since the death of the late Treasurer of the Virginia State Colonization Society, B. B. Brand, Esq., that Society has had no Treasurer, and persons wishing to pay money in Richmond have

been at a loss to know how to do it.

The American Colonization Society has therefore appointed James C. Crane, Esq., of Richmond, their receiving agent, to whom any moneys may be paid either for the Colonization Society, or for subscriptions to the African Repository.

#### *Letter from Professor Tutwiler, of Alabama.*

LA GRANGE COLLEGE, ALA.,

May 6, 1847.

MY DEAR SIR:—Enclosed I send you \$5 for the Colonization Society,

and my only regret is, that it is not more; for there is no benevolent object of the day to which I contribute more cheerfully. There are three

parties who are almost certain to be benefited by these contributions. 1. Those who are removed. 2. Those from whose midst they are removed, and 3. The natives of benighted Africa. Surely any one of these objects ought to be sufficient to call for our aid and sympathy. Some seem to be discouraged at the tardiness with which emigration goes on, but this seems to me to be rather cause of congratulation. If the thing were popular, crowds of emigrants would be poured into Liberia, and such a mass of ignorance and vice would be infused into its go-

vernment, as would lead to its certain overthrow. *Festina lente* ought to be the motto of its friends. In connection with this, it has occurred to me that the abolitionists, without intending it, have been aiding in this great work. It is thus that God makes 'the wrath of man to praise him, and the remainder of that wrath he will restrain. Go on in your work of faith and labor of love, and you will not lose your reward.

Yours truly,

HENRY TUTWILER.

Rev. WM. McLAIN,  
Washington City.

[From Africa's Luminary.]

#### Natives of Africa.

**ATTACK BY NATIVES—TOWN AND FACTORIES BURNED BY THE ENGLISH.** We find in Africa's Luminary of June 9, the following account of a disturbance originating with the native tribes, and ending in loss of life, and the interference of H. B. M. vessel of war the Rollo. The account is furnished by a correspondent, and is dated "Monrovia, June 10," while the paper is dated June 9. There is no reference to it in the editorial column. The fray occurred at Timbo:

On Wednesday, the 2d instant, "Prince," chief of the Timbo tribe, came down to the beach, accompanied by a number of young men armed as his body guard, for the purpose of making prisoner of a man of the tribe of Fishmen, for some little offence he had committed. His tribe refused to deliver him up: so Prince rushed into the house in which the man was, arrested and brought him out. The Fishmen rescued him. Prince's guards then rushed to regain him, and in the scuffle they came to blows, and from blows to firing at each other. One was instantly killed on each side, and two or three wounded, but Prince did not succeed in regaining the man.

The sound of war bells and the firing of guns caused an alarm to the neighboring towns, and men and boys came armed to see the cause, and to their surprise found their chief and the Fishmen at war; they unhesitatingly joined in the affray and overpowered the Fishmen, who were compelled to retreat to the barricaded English factories, (which had as factors persons of their own tribe,) about two furlongs from Fishtown, the place of action. The Timboes pursued them thither, and compelled them to retreat from one factory to the other, (there were several,) until they got to Captain Murray's, which was the last and near the landing; they here took a firm stand, and as night had come on the two parties retired; the former into the factories they had taken possession of, and the latter to Captain Murray's. Captain Murray the day previous had landed a large quantity of goods for palm oil, among which was a quantity of powder, guns, and iron pots. The Fishmen, having recourse to those things, were enabled to make a stand. The pots were broken up in small pieces for shot.

Captain Murray at the same time was at anchor off Timbo, and having a quantity of Kroomen on board, sent them on shore to protect his factory. At the dawn of day on the 3d, the Timboes renewed the attack, and a general fight commenced and continued until about 8 o'clock, when the Fishmen and Kroomen perceived that the Timboes were continually receiving reinforcements, and becoming so numerous that if they remained longer they would not be able to make a retreat; they therefore abandoned the factory and retreated to their canoes at the landing, and while launching them the Timboes came down upon them, fired and wounded seven of Captain Murray's Kroomen and several of the Fishmen. There were killed in the fight four Fishmen and two Timboes.

After the Fishmen had left the place the Timboes returned to the factories and plundered them of every thing that could be carried off, and broke up all that they could not carry away. While the Timboes were thus engaged, a number of manna people, with some Timbo bushmen, came up and turned upon two factories belonging to J. B. McGill, merchant, Monrovia, and carried off a large quantity of goods. The Timboes that reside near the beach acted friendly toward McGill's factors, and showed no disposition to disturb them.

The "Eliza Frances," a colonial craft, owned by McGill, arrived there a few hours after the affray. The factors, considering their lives in danger, embarked with what goods they had remaining; she being loaded with oil could not take off the oil that was in the factories. It was deposited with persons not engaged in the affray. The "Eliza," on her way up from Timbo to "Grand Colah," met an English man-

of-war, the "Rollo," on her way to Timbo, the commander being informed of the affair by despatch from Captain Murray. On my arrival off Grand Corrow I saw from the Eliza that the town at Timbo was on fire, and from the direction, it appeared to be all the towns along the beach. I landed at Grand Colah and received information while there that the commander of the "Rollo" had landed his men, with the warrior of Trade Town, "Boyed," and a number of his men who had gone down for the purpose of pursuing the Timboes into the bush, and burnt all the towns along the beach, including the English factories and the factories of Mr. McGill, and his palm oil which had been left there. Mr. McGill expects to despatch his craft down in a few days to ascertain the fact respecting the burning his property.

**THE SCHOOLS.**—Mrs. Williams gives the following account of the school at Millsburg:

I do not know what I can write about my school that will be interesting; it is still going on in the usual course, only it has an advantage now of an additional teacher, which allows us opportunity for paying more particular attention to each individual than one could alone. We are taking special care to have them learn thoroughly what they go over in their books, as well as work of all kinds.

We have two classes in grammar, two in geography, one class in Smith's, with atlas, and one in Mitchell's small geography, and two in arithmetic. The first classes in grammar, geography and arithmetic, are scholars from the neighborhood; the second classes are partly children of the neighborhood and two of the boarding scholars (the two little Vey girls.) These two are now in the history class also. The classes I have mentioned read in the Bible

once a day ; study definitions (except the two Vey girls) with orthography, and write on paper. Nearly all the rest of the school are learning to write on slates. We have another class which began lately to read lessons in the Bible in school, though they long ago used to read some in it in their leisure hours.

The lowest class we have are learning to read in short words in a primer. The girls improve very much in disposition and behavior. They have become generally kind, affectionate and cheerfully obedient.

Mr. Edward C. Peal writes, respecting the boys' school at the same place :—

My school numbers thirty-six. Most of the scholars attend pretty regularly, but being engaged in agriculture their parents are sometimes obliged to detain them to assist them in their labors, especially as the majority are widows. They are im-

proving as rapidly as can reasonably be expected, in reading, writing, arithmetic, geography, and grammar. Most of them can read and write pretty well. A class of about six are still in the alphabet.

I believe their parents generally take a lively interest in their improvement.

A new school house and dwelling are about to be erected at Mount Hall, near Marshall, the station of Mr. Payne. "King Borgay" undertakes the erections. The school house to be 18 feet square ; to cost 20 bars, (\$5 in goods.) The dwelling house to be 21 feet square, with a piazza around it: cost 30 bars.

Rev. Mr. Benham announces his return to this country by the Liberia Packet, or the first opportunity. Ill health is assigned as the reason.

A school among the emigrants from Virginia numbers thirty-seven scholars, and is improving.

[From Africa's Luminary.]

*Extracts from a Letter of Rev. Mr. Russell.*

HEDDINGTON,

March 30th, 1847.

REV. AND DEAR SIR:—Our first quarter has just passed, and duty calls us to say something of this station.

The town of Heddington, Phenix-like, is rising again, so to speak, out of its own ashes. For we all know the time was, since the gospel was first preached here, that very little existed to mark the place, save the mission buildings, which reminded the passer-by, of "a cottage in a wilderness." King Tom Bascom returned last year, and rebuilt his town ; and now says he intends to die here. Having by running about become a poor man, we hope for his own good and the good of his people he will now be still. So far as houses are concerned, the town is "well enough,"

for which we feel thankful to those who used their influence to bring it about.

The mission premises are undergoing tolerable repairs ; still there is much needed, that cannot be done with the present appropriation. Beside some flooring and weather-boarding, which has been done, both houses want shingling, &c., we can shingle only one, this time, and even to patch the other, will drive us over the limits, upon *our own responsibility of course*.

We are paying our usual attention to the cultivation of the soil ; for there is nothing to be procured in the provision line, among the natives in this section, who for the last two or three years, have been so deeply employed in the foolery of the greegree fraternity ; and so intent on de-

stroying the last vestige of religious impression, that one of their gods must mourn over their folly, being sadly distressed with hungry "belly."

We daily preach the advantages arising from more effort, and attention, in agricultural pursuits, for which present, and coming want, afford good arguments. We are sure did one-fifth of our natives work industriously, only three months in twelve, they would never want either food or raiment; but as long as men spend only three or four weeks, in cutting down a few trees each year, leaving the rest to the women, who must do the best they can to feed them, or very often stand the lash, it will be the same every year, perpetually. Some of the natives about Robertsville are planting largely, and Black Tom, and others, have promised to follow their example; we have offered them some rice, as a gift, if they will go to Mount Andrew for it, but in their folly they have even eaten that.

*The schools*—Our day and sabbath schools consist of eighteen scholars, and we believe we can pronounce them promising.

*The church*—It appears that there are a few names at Heddington who in word do not deny the name of Christ; and there are two or three of the few, who, if they are not Christians, we may ask "who shall be saved." Though our little church often reminds us of the last glimmering of a taper, we are glad to cherish a hope for the better, and ardently pray that the excitement and number fever, will never lead us to cast upon this now feeble light heaps of old paper, "wood, hay and stubble," to raise up a startling blowing bonfire illumination, soon to burn out, and leave us in utter darkness, even covering the little lamp so far beneath the cinders and ashes, that no great diligence in research will be able to find it at all.

We are thankful for signs of good, which seem to be coming together.

\* \* \* \* \*

True we cannot help feeling when we see the danger which awaits, and ever has awaited our native converts: dangers though near our colony as Heddington and Robertsville, they could ward off, if they would. We mean, 1st, Polygamy; 2d, The power of the kings and head-men to separate man and wife, and changing them as they choose, and when they choose; 3dly, The foolery of the greegree and devil plays, for which they seem to neglect all things. Of the first we know not exactly the views of the church. True we have heard them directed to choose the woman they love best, of many by whom they have children; but alas! it is a hard case, still we believe a truly converted man will by the grace of God be enabled to do all that is right.

The second is more difficult, there are within ten miles around, perhaps, thirty persons who have not the same wives they had five years ago, most of them converts, a number married after the form of our discipline. In some cases one man has his brother's wife, and his brother his. The head-men do it, and they seem to chime with what they call the controlling power, in which the chiefs and head-men are upheld by the devil system, to support which, they run in debt, neglect all religious ceremonies, the cultivation of the soil; beside the ludicrous, indecent, demoralizing character of most of the plays and dances attending them. True, the law called devil law, may have its good, but it is too deeply steeped in evil, to travel peaceably with religion, nor can it be useful within four or five miles of our colony, among colonial recaptives, and hordes of natives who have fled under the wings of Liberia, for protection, leaving their own territory to the

beasts of the forest and strangers. Speak plainly on the subject, and you offend these unjust lords. Surely our native converts must take another stand to improve, and that stand is in their reach, here at least. Still these may be and no doubt are great difficulties with them, who have not been taught to view things as we do; and without a great change we shall not see what we wish in this generation, even at Heddington.—The children whom we educate, will in the course of time become kings and head-men, to them we must look for a change of polity, though we ought to look elsewhere. The enemy, through the above three causes, which are among the chief, often sows tares among the best wheat. Here are the “birds” that quickly destroy the “good seed” by the way-

side, among these “thorns” in these “stony places,” the cares of this world, arise to destruction. Blasts of the mildew of superstition, corrupt habits, lewdness, a polity opposed to the purity, virtue, justice and equality of Christianity, must be overcome, and how will they know unless they be taught, and required to observe the laws of Christ. True, we expect it by degrees even here, and could we see these people steadily coming forth, we should hope and rejoice a thousand fold more.

Believing we have not labored in vain (God will not let six years work go for naught,) we will take courage and go forward, praying for grace to do our duty.

Respectfully yours,

A. F. RUSSELL.

To Rev. J. B. BENHAM.

[From the Liberia Herald.]

### Proclamation.

“Unto thee, O God, do we give thanks; It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.”

It is not less the duty of nations or communities, than of individuals, at all times, to acknowledge, with grateful hearts, the goodness and mercies of God, the wise and holy Governor of the Universe. And, perhaps, no people under heaven have greater reason to adore and praise the Supreme Disposer of events, than the people of these Colonies. God has dealt infinitely, better with us than we have deserved: for, instead of wars, which are producing distressing calamities in other countries, we are enjoying the blessings of peace, and a good understanding with our surrounding neighbors; instead of famine, of which thousands are now suffering in many parts of Europe, we are blessed with a competency of the necessities and comforts of life;

instead of wasting sickness, we are enjoying, in a great degree, the inestimable blessings of health; and in the course of his good providence, the Father of all mercies has bestowed upon us many other favors, which call for our grateful acknowledgments,—therefore:

I have thought fit to appoint Thursday, the 8th day of July next, to be observed as a day of public *thanksgiving* throughout this Commonwealth; hereby calling upon ministers and people to meet for religious worship on the said day, and *devoutly* to offer up their unfeigned praises to Almighty God, the Source and benevolent Bestower of all good, for the many blessings, both spiritual and temporal, which we have received at his hands—that the necessary means of subsistence are afforded unto us—that such a measure of health

is enjoyed among us—that all the efforts of our enemies to alienate the affections of the natives, and to prejudice them against these colonies, have signally failed—that our rights and privileges, both civil and religious, are preserved to us—and to offer up humble and fervent prayers to Almighty God for the conversion of the heathen tribes around us, especially those who have incorporated themselves with the people of these colonies—that he would bless our civil officers, and lead them into wise and prudent measures at this critical crisis—that he would graciously smile upon our endeavors to establish permanently a civil government, to preserve our rights and privileges, and hand them down to posterity—that he would give to our delegates, assembled in convention to form a constitution for the government of these colonies, wisdom to guide them in

their deliberations, and to inspire them with counsels, which Infinite Wisdom alone can suggest, that their action may be honorable to themselves, and right in the sight of God—that he would preserve and strengthen the harmony of these colonies—that he would pour out his spirit upon all orders of men throughout the Commonwealth, bring us to a hearty repentance and reformation, purify and sanctify all his churches—that he would make Ours Emanuel's land—and that he would spread the knowledge of the Redeemer through the whole earth, and fill the world with his glory.

Given under my hand, at Monrovia, this 18th day of June,  
A. D. 1847.

J. J. ROBERTS.

By order of the Governor:

J. N. LEWIS, Col. Sec'y.

*Letter of Commodore Hotham.*

"PENELOPE,"

*Ascension, April 29, 1847.*

SIR:—I have the honor to acknowledge the receipt of your letter, dated March 20th, 1847, and the "Liberia Herald" newspaper, containing the message of Governor Roberts to the members of the Legislature of Liberia.

In this document I find portions of the letter which, by my instructions you addressed to the Governor, extracted and commented upon in a sense very foreign to my intention; and contrary, as I believe, to the common acceptance of the words themselves, so much so, that an indifferent person would be induced to think that England was more inclined to chill the efforts of the Liberians, than to lend them every moral aid in the struggle which awaits them.

Such an impression cannot be al-

lowed to remain, and I desire you will acquaint Governor Roberts that amongst other considerations a desire for the welfare of the colony was not lost sight of in the instructions under which you acted,—that each day brings with it additional evidence of the necessity of determining the boundary of a new State as early as possible. The absence of legal proofs has twice within six years nearly involved two powerful countries in war, and that, therefore, I had hoped he would have profited by experience, and have affixed his signature to the maps.

The end which Governor Roberts has in view is to obtain a position for his adopted country amongst civilized nations, and yet he refuses to take the first necessary step, but rather appears to claim credit with the public for declining legally to



define the territory which he and his countrymen occupy.

How can the Liberians expect any countenance from Great Britain, when they purposely leave open a question by which an inroad may at any time be made into the rights of the foreign occupier or trader?

I believe that the English Government will categorically demand a clear definition of the Liberian territory legally attested before they ever entertain the question of recognition of independence.

You will inform Governor Roberts that there are certain spots of ground belonging to British subjects, small in themselves, but important for commercial purposes, situated in the country which the Liberians have or propose to purchase, that these grounds must be respected, and that whereon the prior occupant has been British, and no subsequent sale effected, the right of Liberia will be disallowed.

This instruction is merely a repetition, which I am induced to give in consequence of Governor Roberts misquoting and misunderstanding your letter.

I see nothing about purchasing lands surrounding sites of factories, a vague expression which might lead to the evil I wish to avoid; but I desired to impress upon him, that the Government of Liberia would not

be permitted to purchase detached portions of land, and then to claim as territorial possessions the ground which might fall between those parallels, whether belonging to the English or Natives.

I repeat again, that I believe the British Government to be sincerely interested in their success; but their progress must be marked with a strict observance of those laws which have raised other countries to their present eminence.

It is not by reproaches and sarcasms that Liberia will thrive, but rather by affording a convincing proof to the world that her institutions are founded on law, and justice, that she possesses strength to maintain her own Government, and a desire to advance the interests of commerce and civilization. You inform me that Monrovia has made considerable acquisitions of territory since your map was constructed; consult your original instructions, define the additions in the map, and see the title deeds, and should there be an American man-of-war in the port make no secret of your business.

I am, sir, your most obedient,

Humble servant,

(Signed) CHAS. HOTHAM.

ALEX. MURRAY, Esq.,

Com'dr H. M. Sloop "Favorite."

Copy:

J. J. ROBERTS.

#### Death of the Rev. James Eden.

WE copy from the Presbyterian the following notice of the death of this worthy clergyman, of Monrovia. He was a good man, and has been a blessing to Liberia and to Africa.

DEATH OF A MISSIONARY.—We feel sincere regret in announcing the death of the Rev. James Eden, a

colored missionary to Africa. He was a native of Charleston, South Carolina, and emigrated to Liberia in 1833, in company with one hundred and seventy others, most of whom have since died. He died at Monrovia, Africa, on the 1st of June last, in the sixty-third year of his age, and was at the time of his decease a missionary of the Presby-

terian Board, and pastor of the First Presbyterian Church at Monrovia. We have for some years occasionally corresponded with this good man, and, through the liberality of some of our readers, we have been enabled at various times, before his reception by the Board, to supply his wants and the wants of his little church. Now that he has gone to his rest, we feel a subdued pleasure in having been made the channel of such communications, and we doubt not that those who furnished the means will be glad that they were privileged to lighten the load of his sorrows while a pilgrim here on earth.

Africa's Luminary closes its notice of his death with the following just tribute to his worth:

In 1828, January 5th, according to his credentials, he was ordained to preach. Soon after Mr. E. ar-

rived at this place, he organized the first Presbyterian Church, over which he presided until his death. His life and character as a minister of the Gospel, so far as the writer has any means of knowing, has ever been consistent with his profession. In his last illness he gave the strongest evidence that he fully enjoyed the consolations of the religion he had so long and so faithfully preached to others. A short time before his final departure, he called his little flock around his bedside and delivered to them his dying charge, and commended them to the great Shepherd of the fold. In conclusion he said he felt his work on earth was done; but death had no terrors to him, he rested his hope for salvation entirely in the atoning blood of Christ. His last end was emphatically *peace*.

#### Items of Intelligence from Liberia.

**CONFERENCE SEMINARY.**—This institution has been discontinued for some weeks, in consequence of the departure of the principal for the United States, and the sickness and other unavoidable disabilities of those assisting him.

We are gratified to be able to announce to its friends that we have made arrangements for recommencing the school on Tuesday, the first day of June next, under very favorable auspices. Agreeably to our present arrangement, Hon. J. B. Gripon, our former teacher at White Plains, is to remove his residence to this place, and act as principal. From his former experience and success, we have much to expect.

Those wishing to enjoy the privileges of this place of learning, would do well to enter at once, that they may be properly classed.

Previous to the time of commencing, we expect a new supply of books; and as soon as circumstances will justify it, we intend to collect and arrange our scattered, but valuable, apparatus, mineral cabinet and library. Indeed, we shall recommence with determinations to make the institution as deserving of patronage as it ever has been.—*Africa's Luminary*.

THE emigrants by the "Liberia Packet," located at Bexley, in the county of Grand Bassa, are nearly acclimated—they have had two or more attacks of fever.

Dr. James S. Smith, under whose immediate care these people were placed, is entitled to much credit, for the success which has attended his professional services.—*Liberia Herald*.

**THE SCHOONER "JOHN SEYS"**  
SOLD!!—This vessel was captured in the early part of 1845, by H. B. M. sloop "Lily," Commander Newton, in the harbor of Grand Bassa, on "suspicion of being engaged in the slave trade," and carried to Sierra Leone for adjudication. The Court of Admiralty of that place, finding no just cause for her detention, released her, but strange to say, awarded that the owner should pay the captor's cost, amounting to some \$1200.

A few days ago, Mr. Charles Hendle sold this vessel to the Brazilian Consul for two hundred and twenty pounds sterling.

We have nothing further to say about this vessel, as the whole history of her capture, long since, has been given to the public; but we would like to know if Mr. Benson will be paid for the illegal capture and detention of his vessel and cargo.  
*Liberia Herald.*

**Receipts of the American Colonization Society,  
From the 20th of August, to the 20th of September, 1847.**

CONNECTICUT.		
<i>Fairfield</i> —Collection in the First Congregational Church, by S. H. Nichols, Esq.....	33	61
NEW YORK.		
<i>Albany</i> —Collection by the Rev. Dr. Wykoff.....	21	81
<i>New York City</i> —From New York Colonization Society, per Moses Allen, Treasurer.....	90	00
	111	81
NEW JERSEY.		
<i>Freehold</i> —From the Village Presbyterian, and Reformed Dutch Churches, by Rev. D. V. McLean.....	9	00
PENNSYLVANIA.		
<i>New Berlin</i> —Contribution by the Presbyterian Church, per Jas. Wilson, Esq.....	5	00
DIST. OF COLUMBIA.		
<i>Washington City</i> —Subscription in the Unitarian Society, by Jas. Adams, Esq., Treas., \$28 62, Legacy left the society by Matthew Wright, on account of expenses of his servants sent to Liberia, \$200.....	228	62
VIRGINIA.		
By Rev. Thomas C. Benning: <i>Campbell County</i> —Collection at Campbell Camp Meeting.....	24	56
<i>Liberty</i> —Collection in Liberty..	2	15
<i>Big Lick</i> —Collection in Big Lick.	8	05
<i>Lunenburg Co.</i> —From Wm. Irby, Esq. \$50, Rev. Joseph H. Davis—Virginia Conference, \$4..	54	00
<i>Nottoway Co.</i> —Charles H. Carter, Mrs. Mary Guy, each \$5, Mrs. Mary Carter, \$10, Mrs. Martha Patterson, Dr. A. A. Campbell, B. W. Fitzgerald, each \$5, John Fitzgerald, \$10, Benja-		
min Irby, \$5, George A. Cralle, Esq., to constitute himself a life member of the Am. Col. Soc. \$30, Archibald Jones, \$3, Mrs. Dr. Jones, Dr. Jones, James W. Cook, each \$5, Rev. Jas. Jones, \$4, Rev. S. C. Pearson, \$3, Rev. Thos. Adams, \$2, two Friends, \$1 50, W. P. Nash, 50 cts., Evans Tanner, \$4, B. W. Davis, a Friend, each \$2, Maria C. S. Farrer, \$1, a Brother, \$3, two Mr. Heights, \$2, Mr. Wilkinson, \$3, two Friends, \$1 50, Rev. Mr. Arnold, \$1, T. Merideth, \$1 18, Mr. Owens, \$5, Mr. Heath, \$4, Dr. Robert Harrison, \$5, several Ladies and Gentlemen at Prince George Camp Meeting, \$13 19.....	156	87
<i>Wylliesburgh</i> —Charles H. Robertson, Esq., to constitute himself a life member of the A. C. Soc'y, <i>City Point</i> —Capt. Harrison H. Cocke, to constitute himself a life member of the Am. Col. Soc. <i>Petersburg</i> —Josephus Hurt, annual subscription.....	30	00
	30	00
	10	00
	325	63
KENTUCKY.		
By Rev. Alex. M. Cowan: <i>Louisville</i> —Matthew Bridges....	2	00
<i>Shelby Co.</i> —W. Q. Morton, \$10, Rev. J. D. Paxton, Rev. W. Crawford, W. A. King, A. Brown, W. C. Hanner, J. W. Wilson, each \$5, J. S. Hanner, \$4, S. H. Myles, \$3, W. S. Helm, \$2 50, Samuel Graham, John Robinson, each \$2, Mrs. J. Hanna, S. Glass, each \$1, cash 50 cents.....	56	00
<i>Woodford Co.</i> —Robert Adams...	10	00

<i>Fayette Co.</i> —Abraham Vanmeter, R. Pendell, Jacob Hughes, each \$20, James Wardlaw, \$10, Rev. J. H. Brown, Judge S. Robertson, Dr. S. Letcher, John L. McDowell, William Ater, each \$5, C. D. Winn, J. P. Shelby, each \$1.....	97 00
<i>Jessamine Co.</i> —Andrew McClure, to constitute himself a life member of the Am. Col. Soc., \$30, collection in Pres'n Church, Nicholasville, \$8, P. E. Todd-hunter, \$20.....	58 00
<i>Scott Co.</i> —Asa Payne, W. H. Cook, each \$5.....	10 00
<i>Montgomery Co.</i> —Mrs. Harriet Apperson.....	10 00
<i>Darville</i> —Capt. Jesse Smith, per J. A. Jacobs, Esq.....	10 00
	253 00

## TENNESSEE.

<i>Columbia</i> —Collection in St. Peter's Church, 4th July, by Bishop Otey.....	25 00
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## OHIO.

<i>New Concord</i> —Collections in the Churches of <i>Pleasant Hill</i> and <i>Norwich</i> , by Rev. S. Wilson...	5 00
<i>Windham</i> —From friends of the cause.....	25 50
<i>Oxford</i> —Collection in Rev. G. McMillan's Church, Beach Grove, by Rev. G. McMaster..	6 00
<i>Bellefontaine</i> —Collection in First Presbyterian Church, (Rev. Mr. Greggs) on the 12th July.....	9 00
	45 50

## MICHIGAN.

<i>Washtenaw Co.</i> —Mr. Almendenger, donation.....	50
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Total Contributions. ....\$1,937 67

## FOR REPOSITORY.

By Rev. C. J. Tenney:

<i>MASSACHUSETTS.</i> — <i>Amherst</i> —Win. Cutter, to Sept. 1848, \$1 50, Thomas Jones, to Jan. '49, \$2.	
<i>Northampton</i> —Dr. S. B. Woodward, for '45-'46 and '47, \$4 50.	
<i>Ware Village</i> —J. & J. A. Cummings, on account, \$1 50, G. A. Gilbert, to Sept. '48, \$1 50, Francis De Witt, on account, \$1 50.	
<i>Tucksbury</i> —Rev. Moses Kimball, for '46 and '47, \$3.	15 50
<i>CONNECTICUT.</i> — <i>Essex</i> —Dr. A. H. Hough, for 1846 and 1847.....	3 00
By Rev. Cornelius Yates:	
<i>NEW YORK.</i> — <i>Caroline</i> —Collection in Re'd. Dutch Church, \$3, Dr. Joseph Speed, \$5. By	

Capt. George Barker— <i>New York City</i> —Charles S. Little, to May, 1848, \$2, N. C. Platt, Charles Butler, A. B. Neilson, George L. Storer, each to July, 1848, \$2.	
<i>Rochester</i> —Lewis Brooks, Esq., to January, '51, \$8, From sundry persons, \$47 50.	
<i>Pittsford</i> —Thomas Till- inghast, \$5.....	78 50
<i>PENNSYLVANIA.</i> — <i>Millerstown</i> —Dr. Thomas Stillwell, to Sept. 1847.....	7 00
<i>VIRGINIA.</i> — <i>Wylliesburgh</i> —Capt. Chs. H. Robertson, to Sept. '48.	1 50
<i>KENTUCKY.</i> — <i>Shelbyville</i> —W. O. Morton, for 1846.....	1 50
<i>OHIO.</i> — <i>Dresden</i> —Charles R. Cop- land, to November, 1847.....	2 00
<i>INDIANA.</i> — <i>Bloomington</i> —Dr. Wil- lie, to Jan. 1847, \$4 50.	
<i>Lafay- ette</i> —N. H. Stockwell, to Jan. 1847, \$6.	
<i>Rob Roy</i> —H. Green- wood, to July, 1847, \$7.	
<i>Ware- land</i> —J. Milligan, by C. W. James, Esq., to Jan. 1847, \$6.	23 50
<i>ILLINOIS.</i> — <i>Monson</i> —Rev. W. Batcheller, to Sept. '48, 40 cts.	
<i>Chicago</i> —Rev. J. S. Hurlbert, by Rev. B. T. Kavanaugh, to Sept. 1848, 40 cents.	
<i>Jackson- ville</i> —O. Wilkinson, to Dec. 1847, \$5, Fleming Stevenson, to Dec. 1847, \$3, Dr. English, to Dec. 1847, \$1 50.	
<i>Spring- field</i> —James B. Conkling, to July, 1847, \$2 25, S. M. Tins- ley, to July, 1847, \$3 75, E. B. Pease, Hon. Silas Robins, Jno. T. Stewart, Joseph Thayer, Thomas Lewis, each to Jan. 1848, \$3, by C. W. James, Esq.	31 30
<i>MISSISSIPPI.</i> — <i>Benton</i> —Maj. Wal- ter S. Chew, per M. A. Jenkins, Esq., to Sept. 1847.....	5 00
<i>MICHIGAN.</i> — <i>Ann Arbor</i> —Prof. G. T. Williams, to Oct. 1847, \$1 50.	
<i>Jackson</i> —Miss Ann M. Davis, to Oct. 1847, \$1 50.	
<i>Michigan Centre</i> —John Moxon, to June, 1848, \$1 50.	
<i>Sylvan</i> —W. Buck, to June, 1848, \$1 50.	
<i>Silbion</i> —Hirmen Stockwell, to June, 1848, \$1 50.	
<i>Marshall</i> —Jarvis Hurd, to June, '48, \$1 50, by Rev. O. W. Tenney.....	9 00
By Rev. B. T. Kavanaugh:	
<i>WISCONSIN.</i> — <i>Fond du Lac</i> —Rev. W. H. Sampson, to Sept. '48..	40

Total Repository..... 178 20

Total Contributions..... 1,937 67

Aggregate Amount.....\$1,216 67

# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

VOL. XXIII.]

WASHINGTON, NOVEMBER, 1847.

[No. 11.]

*The claims of Africa on the Christian World to send her the Gospel.*

SUCH is the title of a most excellent discourse by the Rev. D. L. CARROLL, D. D. It forms one of a volume of sermons which he has just published. From a former volume we extracted one on "the *Slave Trade*," which our readers will remember. We now give to our friends another treat in this discourse. We think none can read it without feeling the force of its appeals, and being struck with the strength of its arguments.

We would take this occasion to commend the volume from which it is taken, hoping that it may have a wide circulation, feeling assured that none can read it without being made better by it.

### SERMON.

"And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations."—  
MATT. XXIV. 14.

THE genius of the Gospel is essentially *diffusive*. It is adapted, and was designed to be the religion of man. And if any future event can be rendered absolutely certain, it is the ultimate spread and intelligible proclamation of the Gospel to

the whole world. Independent of express prediction, this might be argued from the *adaptation* of the Gospel to the condition of the entire human race, and *the kind of witness* it is intended to bear for God to the whole world. Its ample provisions are suited to the wants of all, and sufficiently munificent to meet the direst exigencies of ruined human nature every where. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save" the chief of sinners. He is "the Lamb of God who taketh away the sins of the world." His atoning blood cleanseth from all unrighteousness. His power and grace are illimitable. His divine compassion impartial. The administration of the Holy Spirit, which applies the purchased redemption, is sufficient and glorious, adapted to gather all nations under its unseen, yet almighty energies. The change of moral character which the Gospel effects—the tragic woes which it relieves—the joys it confers, and the hopes it inspires, are equally interesting to fallen human nature, in every variety of physical condition, or in any possible locality on the face of the globe. Why then should it not be preached in all

the world? It is equally "*glad tidings*" to all nations and kindreds, and tongues, and people under Heaven. Its very nature includes its prospective universality. And if God has made nothing in vain, then has he not given the Gospel this character of amplitude and universal adaptedness to the whole lost race of man, without the design that it shall yet be preached in *all* the world. This design is equally evident also from the *kind* of testimony or witness for God which the Gospel is adapted to bear. It glorifies his eternal love for the lost and the guilty. It testifies to his infinite compassion for self-destroyed man. It shows at what a sacrifice he provided redemption for the ruined and the hopeless. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The atonement, which is the great central fact in this Gospel of the kingdom, testifies most impressively to God's ineffable abhorrence of sin, his determination to punish it, and to sustain inviolate his righteous law, and promote the interests of holiness in his empire, while at the same time it shows a mercy that yearns and stoops by an expedient so grand and awful, to save the miserable dying sinner. Now, if it be important that this august disclosure of God's character in the Gospel be made to any, is it not equally important that ultimately it should be made to *all* of the human race? If this witness which the Gospel bears to the eternal love of God in the gift of his Son—to his holiness; justice, and truth—to his compassion for the guilty and miserable—to the provisions he has made for their rescue from all the woes of their apostacy, and their elevation to all the joys and exalted destinies of the redeemed in Heaven—if it be important that such a testimony should be borne for God to any nation under Heaven, is it not equally important that it should be borne in behalf of their common Sovereign and Proprietor, to *ALL* nations? Yea, obviously. And to put it beyond the pale of doubt or controversy, the truth of God stands pledged in the prediction of our text, that "this Gospel of the kingdom shall be preached in *all* the world, for a witness unto *all* nations." Now as God has indicated his purpose to accomplish this stupendous result, mainly by human instrumentality, and as the command to go into *all* the world and preach the Gospel to *every* creature, rests imperatively on the church at present, it becomes us to look carefully over the whole field, and see if any considerable portion of it has hitherto been almost entirely neglected.

With the moral map of this apostate world, in its lights and shadows of life and death before us, let us fix our eye on the vast continent of Africa, and survey with Christian compassion its "horror of great darkness!" It shall be the object of this discourse to direct your attention to this portion of the globe as a field for Christian missions—a part of the "whole world," where "this Gospel of the kingdom" is *yet to be* preached. That Africa has claims upon the sympathies, the charities, the prayers, and evangelical efforts of Christendom, will be manifest from the following considerations:

I. I need hardly remark that *Africa* is a *large part of that world which the Saviour died to redeem*. It constitutes about one-fifth of the habitable surface of our earth. Portions of it are richly blest with the magnificent gifts of a bounteous Providence teeming with the luxuriant products of a tropical climate, and capable of sustaining a dense popu-

lation, with all the physical resources necessary to an advanced state of civilization. The number of its inhabitants has been variously estimated from one hundred to one hundred and twenty, and even to one hundred and sixty millions!

By some it is thought that that continent embraces nearly one-fifth of the entire population of this guilty world. If these estimates only approximate the actual number, or if they considerably exceed it, in either case the fact of a large population is established. One hundred and twenty, or one hundred and sixty millions of accountable, immortal spirits, revolted from God—ruined by sin—under sentence of condemnation—the wrath of God abiding upon them—the gloom and the woes of the apostasy their sad inheritance, and yet not excluded by any arbitrary decree from the compassion of that God who hath made us all of one blood, and with whom there is no respect of persons, nor from the universality of the calls and offers of that Gospel of the kingdom which *shall* yet be preached in all the world, as a witness unto all nations. Is not Africa then a part, and a *large* part of that world for which God gave his only begotten Son, and which Christ died to redeem? Has it not righteous claims on the expansive and impartial charity of Christendom? By what rule shall India, and China, and the South Sea Islands engross so much sympathy, receive so much of life, labor, prayer, liberal contributions, and persevering evangelical effort, while bleeding Africa is well nigh excluded? Is it not time for the Christian world to awake to her long deferred claims? Is it not high time that the angel, having the everlasting Gospel to preach to all nations, should have his flight directed to that land of overspreading darkness, and

that his trumpet should at last be heard above the blast of the war-horn, breaking the silence of spiritual death that has reigned for so many centuries there!

II. *The very darkness and deep degradation of Africa specially claim Christian effort in her behalf.* Comparatively little is known of the moral condition of the interior of this benighted continent. Commerce and the slave trade have given us some fearful disclosures of the state of the native tribes on the western coast. The following is no exaggerated picture of their condition, previously to the meliorating influence exerted on them by Christian colonies:

“At our earliest dates, the natives were idolaters of the grossest kind, polygamists, slave-holders, slave-traders, kidnappers, offerers of human sacrifices, and some of them cannibals. For four centuries, or five, if we receive the French account, they have been in habits of constant intercourse with the most profligate, the most licentious, the most rapacious, and in every respect the vilest and most corrupting classes of men to be found in the civilized world,—with slave traders, most of whom were pirates in every thing but courage, and many of whom committed piracy whenever they dared—and with pirates in the fullest sense of the word. By this intercourse, the natives were constantly stimulated to crimes of the deepest dye, and thoroughly trained to all the vices of civilization which savages are capable of learning. During the most fearful predominance of undisguised piracy, from 1688 to 1730, their demoralization went on, especially upon the Windward Coast, more rapidly than ever before, and became so intense, that it was impossible to maintain trading houses on shore; so that, on this account, as

we are expressly informed, in 1730, there was not a single European factory on that whole coast. Trade was then carried on by ships passing along the coast, and stopping wherever the natives kindled a fire as a signal for traffic. And this continued to be the usual mode of intercourse on that coast, when the British Parliament, in 1791, began to collect evidence concerning the slave trade."

About twenty-five years ago the lamented Ashmun, from his own personal observation, gives the following graphic and appalling sketch of the condition of that portion of the western coast, now called Liberia :

"The two slaving stations of Cape Mount and Cape Mesurado have, for several ages, desolated of every thing valuable the intervening very fertile and beautiful tract of country. The forests have remained untouched, all moral virtue has been extinguished in the people, and their industry annihilated, by this one ruinous cause. Polygamy and domestic slavery, it is well known, are as universal as the scanty means of the people will permit. And a licentiousness of practice which none—not the worst part of any civilized community on earth—can parallel, gives a hellish consummation to the frightful deformity imparted by sin to the moral aspect of these tribes."

The superstitions and idolatry of the natives are of the most gross, degrading, and revolting kind. They believe in witchcraft, and are haunted with agitating apprehensions and terrors respecting a mysterious, unseen, and yet irresistible power of evil to health and life, wielded by the charm and incantation of others. They worship sharks and snakes, and the horrid *fitish-tree* or *Devil-bu h*, and have numerous sottish rites, and cruel and sanguinary or-

gies. And when under the galling burden of this system, life at last is worn out, its close is often signalized by a burial of the dead fraught with atrocious barbarity and tragic horrors. Indeed, the ceremony of sepulture is generally the true index of the degree of civilization, and the state of morals amongst a people. The following description of an African funeral was given by one who personally witnessed the scene which he portrays, and the credibility of which is amply confirmed by the testimony of others who have witnessed similar and even more shocking scenes :

"The captain or chief of a village dying of a hard drinking bout of brandy, the cries of his wives immediately spread the news through the town. All the women ran there and howled like furies. The favorite wife distinguished herself by her grief, and not without cause. She was watched by the other women to prevent her escape. The Marbut, or priest, examined the body and pronounced the death natural—not the effect of witchcraft. Then followed washing the body, and carrying it in procession through the village, with tearing of the hair, howling, and other frantic expressions of grief. During this, the Marbut made a grave, deep, and large enough to hold two bodies. He also stripped and skinned a goat. The pluck served to make a ragout, of which he and the assistants ate. He also caused the favorite wife to eat some, who had no great inclination to taste it, knowing it was to be her last. She ate some, however, and during this repast, the body of the goat was divided in small pieces, broiled and eaten. The lamentations began again ; and when the Marbut thought it was time to end the ceremony, he took the favorite wife by the arms, and delivered her to two stout ne-



groes. These seizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breast. Then, holding each other with their hands on their shoulders, they stamped with their feet on the piece of wood, till they had broken the woman's breast. Having thus at least half despatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately the cries ceasing, a quick silence succeeded the noise, and every one retired home as quietly as if nothing had happened."

Now this is by no means an extreme case; as the individual who died in this instance was but a petty civil functionary, and therefore, according to usage it was not necessary that so great a display should be made as though he had held a more exalted office. Authentic history records that on the death of one of the kings of the Aikims, (a tribe located not far from the British colony of Sierra Leone,) his people sacrificed at his tomb *his prime minister, three hundred and thirty-six of his wives* and upwards of *ONE THOUSAND of his slaves!!* The object of this wholesale immolation of human beings was, that the king might be furnished with a *suitable retinue*—one befitting *royalty*—in the future world, on which he had entered.

The most horrible fact in these funeral sacrifices, is, that *the victims*

*are buried alive*, their limbs being all broken, and they thrown into open graves, where they linger in great agony through the period of the dances, processions, and music around them, which forms part of the ceremony, and sometimes continue during the whole of *two days!!*\* Such is a faint sketch of the darkness of Africa, unhappy, almost unpitied, Africa. Now, does this dense gloom of pagan night that shrouds her and these demons of pagan superstition that prowl beneath its starless canopy, deter from Christian effort in her behalf? No. "The whole need not a physician, but they that are sick." Her sombre shadows have a silent eloquence, more powerful than words, that calls imperiously for effort to shed upon them the light of life. To the pure and piercing vision of a Saviour's omniscience, *every* part of this guilty world once looked more dark and dismal than does Africa now to the Christian's eye. But this stayed not his embassy of love. Yearning with infinite compassion, he made his cheerful advent amidst the gloom, and became "the light of the world." The gross darkness which covered all people, proved only a more powerful incentive to his active pity. And so the unbroken cloud of Africa's paganism and superstition, the barriers of ignorance, and the great gulfs which separate her hapless children from civilization, science, and Christianity, make an irresistible appeal to our sympathies, and demand our faith, patience, prayer,

\*It is estimated that there are from *thirty to fifty millions* of slaves in Africa, all of whose lives are at the mercy of their owners, and any of whom may share the fate of those just described, should they happen to belong even to a petty captain or chief of a village. This, surely is the most direful form of slavery. Would it not be well for some of our prominent Christian philanthropists to turn their attention to *slavery* in Africa, and ask themselves before God and conscience, how much their zeal has done, or how much they have prayed or purposed to do, for the abolition of this system of slavery, fraught as it is, with a thousandfold more horrors, and embracing from ten to twenty times more in numbers, than the system which has hitherto exhausted all their energies and resources of head, heart, and pocket.

hope, liberality, and persevering exertions for the regeneration of that ill-starred continent.

III. *The wrongs and ills which its inhabitants have suffered from the civilized world, demand no less redress than sending the Gospel to Africa.*

For centuries the history of the African race has been one of mournful and tragic interest, and their sad destinies a profound mystery, in the righteous providence of God over the world. The slave trade, with all its direct and collateral miseries and devastations, with its fiendish rapacity, piracy, and enormous vices, has been plied on the devoted inhabitants of Africa with an industry that has never tired nor paused, and a cruel cupidity that has never relented, for the last four or five hundred years. Millions of her unoffending children have been torn from her bosom amidst circumstances that give to separation its most poignant agony. They have been made the servants of servants in every land of their dispersion. Doomed to returnless exile, and bound to perpetual servitude, they have worn out their lives in unrequited toil, in an unwearied and joyless industry, for the interests of those who originally stole them, and the accomplices who imposed on them the galling and permanent bonds of their slavery. Nor do the millions exiled, dispersed, and hopelessly enslaved for life, form the only figures in the dark picture of Africa's wrongs and ills. To say nothing of the inconceivable horrors of "the middle passage" in the slave ships, the enormous mortality and maddening suicide of the victims on their pathway over the deep to the land of their bondage, yet the very mode of obtaining slaves in Africa, presents an aggregation of hellish outrages upon human nature, which no language can adequately portray. To assist you

in approaching towards some just conceptions of the egregious wrongs and injuries inflicted by this infernal traffic, I will now give you a description, written by an eye witness, of the manner of obtaining slaves to meet a certain demand in the market. The writer remarks:

"The following incident I relate, not for its singularity, for similar events take place, perhaps, every month in the year; but because it has fallen under my own observation, and I can vouch for its authenticity. King Boatswain received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honor to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking round on the peaceable tribes about him, for his victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of night, accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult, man and woman, was murdered; very young children generally shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman."

I know, that by a law of mind, great local distance diminishes our sympathy and interest in the most appalling events that occur in the history of suffering humanity. But let us divest the scene just described of distance, and bring it home in our imaginings to one of our neighboring villages. Let us also divest it of distance in time, and suppose ourselves standing the next morning the actual spectators of the results

of the horrid tragedy enacted there the night before! What would be *our* impressions? And did we associate similar events as occurring in other villages and hamlets throughout our country, perhaps, every month in the year, how *appalling* would *our own existence itself* become to us in such circumstances!! Now, all these wrongs and outrages above described, are not the less real and grievous, the suffering has no less of depth and intensity, because their locality lies beyond the Atlantic in the land of the palm tree, and the sufferers are distinguished from us by the hues of their skin.

It deserves special notice here, also, that most of those savage, sanguinary, and exterminating wars waged under various pretexts on each other by the native tribes, are, in fact, excited by the desire of obtaining slaves for the market. When you add to this, the introduction of intoxicating drinks by the slave traders, their example of beastly licentiousness, the teaching of all the most intense vices of a corrupt civilization which savages could learn, and the constant stimulus which their intercourse with them, brought upon the worst passions of barbarous human nature, you have a picture of wrongs and ills unparalleled in the annals of our world! And *who* has inflicted this outrageous and overgrown aggregate of injuries on Africa? Professedly *Christian nations*! Yes, the Lion of Great Britain, and the Eagle of America, formerly crouching and perching over the deck of the slave ships, as they bore away Africa's sons and daughters to hopeless bondage. Does not Christendom *owe* a mighty debt to that despoiled, bereaved land? Like Rachel weeping for her children, and refusing to be comforted, because they are not; does not Africa's voice of lamentation cry to Heaven

against the civilized world, and call upon our common humanity for redress? Now, what adequate reparation can we make for wrongs, violence, and havoc of centuries, without parallel, and in some respects irretrievable? The act of tardy justice in making sound and stringent laws against the slave trade, and in placing armed squadrons on the coast to suppress this unnatural and inhuman commerce in souls, is no competent requital for the enormous evils inflicted on Africa, nor does it form the efficient instrumentality by which those evils are ultimately to be removed. No. We must send her "the glorious Gospel of the blessed God." *This is the redress* which the eloquence of Africa's woe pleads for, and claims at our hands. It is the only adequate, infallible remedy, for the gigantic evils under which she groans. Experiment is beginning to teach this obvious, but hitherto overlooked, truth. The British Parliament has been petitioned to discontinue an armed force for the suppression of the slave trade, on the ground that the evils of the traffic have been greatly increased by it, while it is well known that the number of slaves annually shipped has not been diminished. Captain Harris, an intelligent English officer, extensively travelled in Africa, was sent there, specially commissioned by the British Government, to investigate the matter, and report the best method of extinguishing the slave trade. The conclusion which he has drawn from his personal knowledge and extensive observations on this subject, is, that the slave trade can never be suppressed *while the barbarous and pagan spirit of Africa herself is in favor of it.* The only remedy that he thinks adapted to remove this evil permanently, is the civilization and *Christianization of Africa her-*

*self.* Armed squadrons, therefore, have no tendency to promote so great a civil and moral transformation on Africa, as are here contemplated. The Christian philosopher needs not to be informed that the combined armadas of the world can never cure this, nor any other of the giant crimes and woes of the apostacy. We must take Heaven's infallible panacea, "*this Gospel of the kingdom*," in all its benign and blessed influences on man's mortal and immortal interests and destinies. This is Africa's only hope of a radical remedy, as it is that of all the rest of the world that lieth in wickedness. It is a growing conviction, even in religious minds, that if Africa is to be saved from the perpetual desolations of slavery and the slave trade, it must be by pervading her with the institutions of civilization and Christianity.

Let the Christian world, then, awake and put forth an earnest, persevering effort to cancel some of its guilt in heretofore afflicting Africa, by sending to her the glorious Gospel in its divine power, to pull down the strong holds of sin and Satan, and in its sweet, assuaging influence on the barbarous passions of human nature, calming and purifying the fountains of domestic, social, and political life, till

"Lions and beasts of savage name  
Put on the nature of the lamb."

IV. *The long neglect of the Christian world to do any thing efficiently for the evangelization of Africa, gives her an urgent claim upon its special efforts now.* By what fatality the one hundred and twenty, or one hundred and fifty millions of that darkened continent have been so long, and to such an extent, excluded from the sympathies and effective evangelical efforts of Christendom, is one of the most unaccountable facts in the his-

tory of Christian benevolence. The American Board of Commissioners for Foreign Missions have between five and six hundred missionaries and assistant missionaries amongst the heathen. Of this entire number but about twenty are located on the whole continent of Africa, and the date of their labors there is quite recent. There are *eighty-eight* missionaries and assistants in the Sandwich Islands, the whole population of which is but one hundred and twenty thousand—not one thousand to every *million* in Africa. It is true, the striking mortality amongst *white* missionaries in that country has imposed a necessity of hesitating to risk life on a large scale there. But the Providence of God for twenty-five years past has demonstrated that the civilized Christian *colored* man of this country *can* live and labor for God, and the souls of his pagan brethren, in his father land. And yet the Christian world has slept over the moral ruins, the maddening woes, and the mournful destinies of the immortal millions in Africa, wrapt in golden dreams respecting the great things being done for Greece, India, China, Persia, and the islands of the Southern Ocean. Now, may not "the time past suffice" to have wrought this folly and incurred this guilt of shutting up our tender mercies from the most oppressed, wronged, injured, outraged, helpless, and deplorable portion of the pagan world? Do not our delay and slumbers give a startling emphasis to the truth "that now it is high time to awake out of sleep"—to "cast off the works of darkness, and put on the armor of light"—to bear the banner of the cross, with its "seven stars," to benighted Africa—and to spring forward and reach forth *our* hands to hold up those which Ethiopia has already stretched out unto God?

**V. and LASTLY.**—*The encouragement to evangelical effort which the providence of God in planting and sustaining civilized and Christian colonies on the coast now affords, gives Africa a peculiar claim on the active benevolence of the Christian world.* It is admitted that till within a comparatively recent period, serious, if not insuperable obstacles were to be encountered in the prosecution of Christian missions in Africa. During the last four centuries numerous and repeated attempts have been made, both by Roman Catholic and Protestant missionaries, to establish themselves on the western coast, and to locate permanently there the institutions of Christianity. But all such attempts proved utterly abortive till the era of the establishment of civilized colonies. This is a matter of undoubted historical fact. That state of intense vice and sanguinary barbarism which, till the close of the last century, rendered it impossible to maintain trading factories on the shore, and that made it unsafe even to land a merchant ship there, would necessarily involve perils to life and property too formidable to be permanently encountered by any degree of missionary zeal and courage. The selfishness and dishonesty, the treachery and rapacity, the turbulent spirit and savage cruelty of the natives, involved as they constantly were in exterminating wars with each other, presented invincible and hopeless barriers to the progress of the Gospel of peace amongst them. It was not surprising, therefore, that, as late as the close of the last century, with the history of three or four hundred years of disaster and defeat to missions in Africa, Christendom should have paused in partial despondency over her gloomy and appalling condition! But since that time the providence of God has fringed the edge

of that dark cloud which then overhung her with some rays of golden light. The divine hand and counsel have been specially manifested in planting and sustaining civilized and Christian colonies along the western coast, with all their meliorating effects on the natives, and their protecting and fostering influence on Christian missions.

*Colonization* is undeniably preparing the way of the Lord in the wilderness of Africa. God would seem to be pointing to this enterprise, by all the recent facts in its history, as His *approved* method of reaching forth and rendering permanent an effective evangelical influence on that long and grossly neglected land. The change in the social, civil, and religious condition of those native tribes amongst whom colonies have been located is well nigh incredible. The following is a brief but truthful sketch of the colonies, and of what, under God, they have already effected for the best interests of the colored race in their own land. It is from the pen of a sober-minded, accurate, reliable author. He remarks as follows:

“Every such colony planted, still subsists; and wherever its jurisdiction extends, has banished piracy and the slave trade—extinguished domestic slavery—put an end to human sacrifices and cannibalism—established a constitutional civil government, trial by jury, and the reign of law—introduced the arts, usages, and comforts of civilized life, and imparted them to more or less of the natives—established schools, built houses of worship, gathered churches, sustained the preaching of the Gospel, protected missionaries, and seen native converts received to Christian communion. *Not a colony has been attempted without leading to all these results.*

“As witnesses, we show, in the

colonies of Cape Palmas, Liberia proper, Sierra Leone, and on the Gambia, more than one hundred missionaries and assistant missionaries, many of them of African descent, and some of them native Africans, now engaged in successful labors for the regeneration of Africa. We show, as the fruits of their labors, more than five thousand regular communicants in Christian churches, more than twelve thousand regular attendants on the preaching of the Gospel, and many tens of thousands of natives perfectly accessible to missionary labors. All this has been done since the settlement of Sierra Leone in 1787, and nearly all since the settlement of Liberia in 1822."

In the colonies of Liberia proper there are twenty-three Christian churches, numbering about sixteen or seventeen hundred communicants; of whom more than *five hundred* are *native* converts. From ten to fifteen thousand of the pagan tribes have thrown away the distinctive badges of their superstition, abandoned many of the usages of savage life and the practice of idolatry, adopted the civilized costume of the colonists, come voluntarily under the colonial laws, and conformed to the externals of civilization and Christianity, many of them attending public worship on the Sabbath in the colonial churches. Gov. Roberts, of Liberia, states that in a tour of more than two hundred miles into the interior of Africa, he found manifest traces of colonial influence extending through the entire distance; that there were individuals in every place where he stopped who could speak the English language; that the chiefs of the different tribes through which he passed evinced the utmost eagerness to have schools established amongst them, in which their children might be taught the knowledge of the arts

of civilization and the truths of the Christian religion, and that "the head men" offered to erect buildings and appropriate lands for the support of these institutions. It is well known, also, that the sons of chiefs, and of other distinguished natives, have been sent a distance of three or four hundred miles from the interior into the colony, to be educated. When they return into the deep shadows of their native forests, and the deeper moral gloom of their pagan homes, they carry with them the torch-lights of civilization and Christianity, to send some cheering rays athwart the surrounding and hitherto unbroken darkness. Thus the providence of God, by originating and giving success to the enterprise of colonization, is opening a new door of hope to despairing Africa, and furnishing new facilities and ample encouragement to enlarged and vigorous evangelic labors in her behalf. It may be added, too, that notwithstanding the intense vice and savage degradation of the natives on the coast, and the gloomy and base superstition and idolatry of those in the interior, yet there are three striking points of encouragement to missionary labor in Africa, not found in most other heathen countries.

First, then, they have no national religion, or religious establishment. Where this exists it opposes a formidable obstacle to the Gospel, however absurd may be the superstition so established; for the secular interests of the priesthood urge them to resist any change of the national religion, and they necessarily possess great influence with the people. The missionary must, under such circumstances, expect to encounter hate and persecution proportioned to the danger with which the religion he teaches threatens the priests.

"Secondly. In Africa the kings and their official functionaries lose no

secular advantages by embracing Christianity. On the contrary, they are even raised by it in the estimation of their heathen countrymen. In many, and, perhaps, in nearly all other heathen countries, to embrace Christianity is to become obnoxious to priestly revenge, to popular hate and civil oppression.

"Thirdly. The Africans already look upon the white man as their superior, and hence desire to imitate him. The very ability to read and write gives dignity and importance to a colored man among them, and they express their admiration by calling him a white man. It would follow, of course, that they embrace every opportunity to place their children in the schools where it is proposed to teach them to read and write."

Such are the encouragements to Christian effort for Africa which the providence of God, especially in establishing and sustaining civilized colonies there, now presents. With so well tested and practicable a method, and with such ample facilities for the spread of the Gospel as the scheme of colonization affords, and as the success already attending it demonstrates, why should not darkened Africa soon be made "all light in the Lord?" How can the Christian world answer it to God, or to their successors in the church, if they neglect longer to put forth the most vigorous and persevering efforts for Africa's redemption through this medium of colonization, pointed out by the finger of God, and signaled and sanctioned by a success explicable only on the assumption of his divine and fostering interposition in its behalf? Shall the wretched inhabitants *continue* to sit in the region and shadow of death, and to sink from it annually by millions into "the blackness of darkness for ever," when God, by his providence, is demonstrating that the

light of life may be radiated over the extent of Africa by civilized and Christian colonies on her coast?

These are questions in which you, my Christian friends, and the whole Christian community have a deep personal interest. They relate to serious matters involved in your present duty, as individuals, towards a large, injured, suffering, hitherto neglected portion of your heathen fellow men. God has opened a channel through which your beneficence can flow and overflow till it shall have reached the remotest wilderness in Africa, and made it to bud and blossom as the rose. Will you assist in keeping this channel open? and will you augment that stream which has already well nigh covered three hundred miles of once barren coast with plants, and flowers, and fruits of righteousness befitting the garden of God? This method of evangelical effort, feeling its way into the darkness of Africa, and retaining its foothold there through the colonies on her coast, is commended to the confidence of the Christian world now by *its own already realized results*. It is *the only practicable method* as yet discovered of furnishing the protection and facilities for that augmented number of laborers, and those extensive and permanent missionary enterprises and efforts, which will bear some just proportion to the moral exigencies of that vast continent. It is too late now to make it a question whether the success of modern missions in Africa has not been, under God, mainly suspended on the direct and indirect influence of these colonies. History has now recorded this as one of her sober, indisputable verities. The fact that colonization has a *secular* and *political* aspect is no objection to it as a medium through which to send the blessings of civilization and Christianity to Africa. Let it be remem-

bered that its secular and political relations bear with benign effect on the temporal interests and destinies of the colored people of this country, and contemplate their intellectual, social, and civil elevation in circumstances unimpeded by prejudice and privileged competition, and are intended to confer on them the advantages and immunities of a wise and well-ordered republican government. Indeed, these relations and bearings of colonization ought to commend it to all the Christian patriots of this great American republic, as the medium of blessing Africa with the Gospel.

The establishment of the Commonwealth of Liberia is the first attempt by the citizens of this country to plant in a foreign land the peculiar institutions of their own. This fact is fraught with thrilling interest to the enlightened American statesman, and is one of bright auguries to Africa and the African race. It would seem as though that which the scriptures notice as a truth in the

natural history of the parent eagle, is now metaphorically true of our national eagle—"She stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings." Ours has taken its *firstling*, and set him upon the heights of Cape Mesurado, to mount thence on his circling ascent towards the sun, and to shed from his wings the blessings of republican liberty on Africa. And why should not this prove, in addition to the urgent claims of Africa herself, a powerful incentive to every *American* Christian to make such a political community on the coast the medium through which to spread that glorious Gospel whose dove mounts on a loftier flight and on purer wings than eagles', bearing in its beak the olive-branch of proffered peace from Heaven to man, and diffusing, from every point along its upward, shining way, the light and infinite blessings of that "liberty wherewith Christ maketh free?"

#### Territory Purchased.

For the information of our friends who take a special interest in the purchase of territory, we publish the following deeds, which we received by the last arrival from Liberia:

[COPY.]

*Purchase Deed of the half of Grand Colah or Culloch, made January 30th, 1817.*

THIS INDENTURE, made this thirtieth day of January, in the year of our Lord one thousand eight hundred and forty-seven, between King William, Prince William, and Thomas Cooper, King and Chiefs of Grand Colah or Culloch of the one part; and J. J. Roberts, Governor of the Commonwealth of Liberia, and Agent

for the American Colonization Society, of the other part,

WITNESSETH: That we the aforesaid King and Chiefs, for and in consideration of the sum of two hundred and seventy-five dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby individually acknowledge, have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, one-half of that tract of country known as the territory of Grand Colah or Culloch, on the west coast



of Africa, and bounded as follows: Commencing at a large rock called Colah, the southern boundary line of the Little Colah territory, and running thence along the line of the sea coast in a southeasterly direction about three miles to a small country town situated on a hill or small mountain called "Weah;" thence into the interior about forty miles; thence leading around at a right angle and running in the direction of Little Colah until it strikes the southeast boundary of that territory; thence along said boundary line to the sea or place of commencement.

Said description of above boundary is intended to include all the territory known by the name of Grand Colah or Culloch. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals, and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King William, Prince William and Thomas Cooper, of the Grand Colah or Culloch territory, do covenant to and with the said J. J. Roberts, Governor and agent aforesaid, That at and until the ensealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King William, Prince William and Thomas Cooper, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set

our hands and affixed our seals the day and year first above written.

KING WILLIAM, <sup>his</sup> X  
mark.

PRINCE WILLIAM, <sup>his</sup> X  
mark.

THOMAS COOPER, <sup>his</sup> X  
mark.  
one of the Chiefs.

JAMES BROWN, }  
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in the presence of

JAS. E. BROWN,  
P. P. SANDFORD,  
J. L. BROWN,  
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

*Purchase Deed of Poor or Pooah river, made February 4th, 1847.*

THIS INDENTURE, made this fourth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King Softly Wy, King Kyboy, King's Mate Weah, T. West, J. Gray and Fan Taylor, King and Chiefs of Poor or Pooah river territory, of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia, and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the aforesaid King and Chiefs, for and in consideration of the sum of three hundred and twenty-one dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, all that tract of country known

as the territory of Poor or Pooah river, on the west coast of Africa and bounded as follows: Commencing at a small river called Parne—the southern boundary line of the river Cess territory—and running thence along the line of the sea coast in a southeasterly direction about four miles to Poor river; thence into the interior about thirty-five miles; thence leading around at a right angle, and running in the direction of river Cess until it strikes Parne river, the southeast boundary line of that territory; thence along said boundary line to the sea or place of commencement. Said description of above boundary is intended to include all the territory known by the name of Poor or Pooah river. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King Softly Wy, King Kyboy, King's Mate Weah, T. West, J. Gray and Fan Taylor, of the Poor or Pooah river territory, do covenant to and with the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the en sealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King Softly Wy, King Kyboy, King's Mate Weah, T. West, J. Gray and Fan Taylor, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King

and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING SOFTLY WY, <sup>his</sup> X  
mark.

KING KYBOY, <sup>his</sup> X  
mark.

King's Mate WEAH, <sup>his</sup> X  
mark.

TOM WEST, <sup>his</sup> X  
mark.

JOHN GRAY, <sup>his</sup> X  
mark.  
one of the Chiefs.

FAN TAYLOR, <sup>his</sup> X  
mark.  
one of the Chiefs.

JAMES BROWN, }  
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,  
P. P. SANDFORD,  
J. L. BROWN,  
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

*Purchase Deed of Rock Cess or Cesters, made Feb. 5th, 1847.*

THIS INDENTURE, made this fifth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King Pany, Jack Sarvey and Jack Snapper, King and Chiefs of Rock Cess or Cesters, of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the aforesaid King and Chiefs, for and in consideration of the sum of one hundred and eighty-five dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do

hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, all that tract of country known as the territory of Rock Cess or Cesters, on the west coast of Africa, and bounded as follows: Commencing at a small river called Poor or Jarne river—the southern boundary line of the Poor or Pooah river territory—and running thence along the line of the sea coast in a southeasterly direction about three and a half miles to Blone river; thence into the interior about forty miles; thence leading around at a right angle, and running in the direction of Poor or Pooah river territory until it strikes the southeast boundary of that territory; thence along the line of a purchase made by the American Colonization Society from the King and Chiefs of said territory, to the sea or place of commencement. Said description of above boundary is intended to include all the territory known by the name of Rock Cess or Cesters. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King Paney, Jack Sarvey and Jack Snapper, of the Rock Cess or Cesters territory, do covenant to and with the said J. J. Roberts, Governor and Agent aforesaid, That at and until the en-  
sealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King Paney, Jack Sarvey and Jack Snapper, King and Chiefs of the country

aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING PANEY, <sup>his</sup> mark. X

JACK SARVEY, <sup>his</sup> mark. X Gov'r.

JACK SNAPPER, <sup>his</sup> mark. X  
one of the Chiefs.

JAMES BROWN, }  
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,  
J. L. BROWN,  
P. P. SANDFORD,  
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

*Purchase Deed of the northwest half of Sangwiwn, made February 8th, 1847.*

THIS INDENTURE, made this eighth day of February, in the year of our Lord one thousand eight hundred and forty seven, between King Farley, John Bay, Jumah and Como, King and Chiefs of northwest half of Sangwiwn of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the aforesaid King and Chiefs, for and in consideration of the sum of two hundred and twenty-five dollars, to us in hand paid by James Brown and William J. Roberts, Commissioners

on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm, unto the said J. J. Roberts, in trust for the American Colonization Society, the northwest half of that tract of country known as the territory of Sangwiwn, on the west coast of Africa, and bounded as follows: Commencing at Blone river—the southern boundary line of the Rock Cess or Cesters territory—and running thence along the line of the sea coast in a southeasterly direction about three miles, to a country town called “Marwah,” of which Senier is headman; thence into the interior about forty-five miles; thence leading around at a right angle and running in the direction of Rock Cess or Cesters territory until it strikes the southeast boundary line of that territory; thence along the line of a purchase made by the American Colonization Society from the King and Chiefs of said territory to the sea or place of commencement. Said description of above boundary is intended to include all the northwest half of the territory known by the name of Sangwiwn. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King Farley, John Bay, Jumah and Como, of the Sangwiwn territory, do covenant to and with the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the ens sealing hereof we had good right and lawful authority to sell and convey the aforesaid ter-

ritory in fee simple; and that we, the said King Farley, John Bay, Jumah and Como, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING FARLEY, <sup>his</sup> X mark.

JOHN BAY, <sup>his</sup> X Governor. mark.

JUMAH, <sup>his</sup> X one of the Chiefs. mark.

COMO, <sup>his</sup> X one of the Chiefs. mark.

JAMES BROWN, }  
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,  
P. P. SANDFORD,  
J. L. BROWN,  
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

*Purchase Deed of the southeast half of Sangwiwn, made February 10th, 1847.*

THIS INDENTURE, made this tenth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King Seah, Governor Parley, Pilley, By and Tom Peter, King and Chiefs of the southeast half of Sangwiwn, of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia and Agent for the American Colonization Society, of the other part,


WITNESSETH: That we, the afore-


said King and Chiefs, for and in consideration of the sum of two hundred and fifty dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, all that tract of country known as the territory of Sangwiwn, on the west coast of Africa, and bounded as follows: Commencing at a country town called “Marwah,” of which one Senier is headman—the southern boundary line of the northwest half of the Sangwiwn territory—and running thence along the sea coast in a southeasterly direction about three miles to Sangwiwn river; thence into the interior about forty miles; thence leading around at a right angle, and running in the direction of the northwest half of Sangwiwn territory until it strikes the southeast boundary line of that territory; thence along the line of a purchase made by the American Colonization Society from the king and Chiefs of that territory to the sea, or place of commencement. Said description of above boundary is intended to include all the southeast half of the territory known by the name of Sangwiwn, to have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts, and his successors in office, in trust for the American Colonization Society. And we, the said King Seah, Governor Parley, Pilley, By and Tom Peter, of the southeast half of Sangwiwn territory, do covenant to and with


23


the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the ensealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King Seah, Governor Parley, Pilley, By and Tom Peter, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING SEAH, <sup>his</sup>  <sup>mark.</sup>

GOVERNOR PARLEY, <sup>his</sup>  <sup>mark.</sup>

PILLEY, <sup>his</sup>  <sup>mark.</sup> one of the Chiefs.

BY, <sup>his</sup>  <sup>mark.</sup> Governor's Mate.

TOM <sup>his</sup>  <sup>mark.</sup> PETER, King's Mate.

JAMES BROWN, }  
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,  
P. P. SANDFORD,  
W. J. STOKES,  
J. L. BROWN,  
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

*Purchase deed of Little Battou, or Bottou, made February 16th, 1847.*

THIS INDENTURE, made this sixteenth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King James, Tom Peter, Peter Doe; Fah, Kelah and Sal Lewis, king and chiefs

of Little Battoo, or Botton, of the one part; and J. J. Roberts, Governor of the Commonwealth of Liberia, and Agent for the American Colonization Society, of the other part,

WITNESSETH, That we, the aforesaid King and Chiefs, for and in consideration of the sum of three hundred and sixty dollars, fifty cents, to us in hand paid, by James Brown and William J. Roberts, commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge, have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts in trust for the American Colonization Society, all that tract of country known as the territory of Little Battoo or Botton, on the west coast of Africa, and bounded as follows: Commencing at Tassoo river—the southern boundary line of the Tassoo or Baffoo Bay territory—and running thence along the line of the sea coast in a southeasterly direction about three miles to a large rock, near the edge of the sea, called “Blar-blur” opposite of which stands a large country town called “Middle Boutou,” or King Freeman’s town; thence into the interior about forty-five miles; thence leading around at a right angle and running in the direction of Tassoo or Baffoo Bay territory until it strikes the southeast boundary line of that territory; thence along the line of a purchase made by the American Colonization Society from the Kings and Chiefs of said country to the sea, or place of commencement. Said description of above boundary is intended to include all the territory known by the name of Little Battoo or Botton, to have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances

thereto belonging or appertaining, unto the said J. J. Roberts, and his successors in office, in trust for the American Colonization Society. And we, the said King James, Tom Peter, Peter Doe, Fah, Kelah and Sal Lewis, of the Little Battoo or Botton territory, do covenant to and with the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the enfealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King James, Tom Peter, Peter Doe, Fah, Kelah and Sal Lewis, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING JAMES, <sup>his</sup> X  
mark.

TOM PETER, <sup>his</sup> X Governor.  
mark.

PETER DOE, <sup>his</sup> X Gov’s. Mate.  
mark.

FAH, <sup>his</sup> X one of the Chiefs.  
mark.

KELAH, <sup>his</sup> X one of the Chiefs.  
mark.

SAM’L <sup>his</sup> X LEWIS, King’s Mate.  
mark.

JAMES BROWN, } Commiss’rs.  
W. J. ROBERTS, }

Signed, sealed and delivered in presence of

JAS. E. BROWN,  
P. P. SANDFORD,  
J. L. BROWN,  
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

*Death of the Rev. Caleb J. Tenney, D. D.*

THIS excellent friend and promoter of our cause, died at his residence in Northampton, Mass., on the morning of Tuesday, Sept. 28. Many will feel the loss deeply; but few can fully apprehend its importance, nor can the few words which this occasion demands from us, fully explain it.

He was born at Hollis, N. H., in May, 1780; and was therefore in his 68th year at the time of his death. At the age of 16, his religious character became decidedly formed. He graduated at Dartmouth College, in the year 1801; ranking with the Rev. Dr. Merrill, of Middlebury, Vt., and the Hon. Daniel Webster, as one of the "first four." As there was then no Theological Seminary in the United States, he pursued his professional studies under several of the most eminent divines of New England; principally under the Rev. Drs. Burton, of Thetford, Vt., and Spring, of Newburyport, Mass. In 1804, he was ordained at Newport, R. I., as successor of the Rev. Saml. Hopkins, D. D., who had died the preceding year.

Those who have read Dr. Alexander's History of Colonization, are aware that he ascribes to Dr. Hopkins the honor of originating the movement out of which colonization has grown. He had once owned and sold a slave; but afterwards, adopting different views of slavery, he appropriated the proceeds of that

sale, and other funds derived from the sale of his Theological works and collected from other sources, to the education of colored youths who had been brought from Africa, and who were to return to their native land as missionaries of Christianity and civilization. This was several years before the declaration of American independence. Though many of his congregation were then engaged in the slave trade, he preached against it without reserve, and with good effect. His influence contributed, in no small degree, to the early abolition of slavery in New England. When he died, there were many colored people in his parish to whose interests he had been industriously attentive, and who naturally expected his successor to be their best friend and safest counsellor.—Thus situated, the new pastor necessarily acquired a most thorough knowledge of the character, condition, and wants, bodily, mental, and spiritual, of that interesting but unfortunate class of men.

About the year 1815, he was compelled, by the failure of his health, to resign his pastoral charge at Newport; but, in 1816, his health was so far restored, that he was able to accept the invitation of the First Church in Wethersfield, Ct., to be their pastor. In 1833, the impaired state of his health, and especially the failure of his voice, compelled him to cease preaching. Such, however,

was the attachment of his people, that they insisted on retaining him still as their pastor, and he continued in that office till 1840, when his regard for their interests impelled him to resign. He was dismissed, and removed first to Springfield, Mass., and in 1842, to Northampton.

During his residence in Connecticut, he had exerted an important influence on theological and ecclesiastical affairs, not only within that State, but also beyond its limits; and, on his removal, his friends there could not wholly relinquish his services. He had acted an important part in giving existence to the Theological Seminary at East Windsor, and his labors were still needed to procure its endowment.

While thus engaged, he accepted, in 1840, an agency for the American Colonization Society. Travelling and the complete occupation of his time, were found necessary for his health, which was slowly improving. The cause of colonization, he considered, was worthy of the best efforts of any mind. The public among whom he moved, were generally uninformed or misinformed in respect to its merits. He had many opportunities of imparting information and enlisting men in its favor. He thought it a duty, therefore, to be officially authorized to promote its interests. June 11, 1843, having finished his labors for the Seminary at East Windsor, he was appointed agent for the Massachusetts Colonization Society, and gave himself wholly to the work.

And he was admirably fitted for that work, by a combination of qualities which many would think incompatible with each other, and which in fact are seldom found, in any high degree, in the same person. He united great energy, industry, and perseverance, with uniform gentleness, kindness, and calmness, both of temper and manner; a generous, charitable, and unsuspecting spirit, with the quickest and most accurate insight into the character of those with whom he had to do; an uncommon tact in perceiving how this man and that might have managed, with an inbred uprightness of heart and purpose, which effectually precluded even the thought of taking an unfair advantage. Returning health gradually increased his power of addressing public assemblies, though his voice never became strong enough to be easily heard by a large audience. In these addresses, well selected facts were well arranged and clearly stated; and many who thought little, or thought ill, of colonization when he begun, regretted, at the close, that bodily weakness prevented his pouring out such a torrent of eloquence as his noble theme deserved. But, neither in public or in private did he desire to overwhelm and bear down those whom he addressed. He took care to leave every man the conscious master of his own opinions, his own feelings, and his own purse. He treated with manifest respect every man's right to decide for himself, on his own responsibility, what his own benefactions



shall be. Whoever gave, was aware that his money had not been extorted from him, but he had given freely, and was ready to give again. Those who refused, felt that they had refused freely, on their own responsibility, and without provocation; and not unfrequently, regretted their refusal after he had gone, and resolved to correct the error at the next opportunity. The honest convictions of conscientious opponents, however erroneous, he always treated with sincere respect. The cavillings of mere partisans be treated, as few men could, with a courteous disregard. For the peace of the churches among which he labored, he was ever wisely solicitous, never making his way into one by the assistance of a party, and at the expense of a quarrel. On the contrary, his labors often helped to allay dissensions already existing, and restore peace where party spirit had prevailed.

Such a course was sure to make friends, both to himself and to the cause which he advocated; while no one could find in it any excuse for being an enemy. The impression more and more prevailed, that no one has any good reason for opposing colonization. When he commenced his labors, not six pulpits in the State were open, even for him—extensively known and highly esteemed as he was—to plead the cause of colonization. Before his death they were generally open. For two or three of the first years of his agency, no ecclesiastical body would hear an

argument on the subject. Before his death the most numerous and influential ecclesiastical body in the State had, with but one or two dissenting votes, passed resolutions in favor of our enterprise. Nor is the influence of his labors confined to Massachusetts. By thus quieting opposition in its very sources, he has contributed much to the peace which our friends now enjoy in other parts of the Union. The importance of his labors in this respect, few are prepared to understand.

Dr. Tenney's labors continued almost to the last hour of consciousness. On the Sabbath, September 19, he preached on colonization at North Amherst and Leverett. On Monday and Tuesday, he made some arrangements for the collection of funds in those places; rode to Ware village, procured a draft on Boston to balance his accounts with the society up to September 13, the date of his last monthly report; received a few donations; returned home with a high fever, and took his bed. On Thursday, the fever had subsided; but his strength was gone, and there was not vigor enough in his constitution to restore it. He lay apparently free from pain, much of the time in a sleep, from which he was not easily roused, often dreaming of his agency, till four o'clock on Tuesday morning, September 28, when, "without a sigh, he folded his hands, as if conscious of his condition, and breathed out his spirit in perfect peace."

The Board of managers of the Massachusetts Colonization Society, at their next meeting, ordered the following minute to be entered on their records :

"WHEREAS it has pleased our Heavenly Father to take to himself the Rev. Caleb J. Tenney, D. D., who had been the able, faithful and successful agent of this society from the time of his appointment, June 11, 1843, to his death, September 28, 1847, therefore,

"Resolved, That we here record our high estimate of his intellectual

ability, his moral worth and his useful labors. In our judgment, whatever prosperity has attended the cause of colonization for a few years past, has been owing, in a great measure, to the truly Christian spirit and sound practical wisdom with which he has labored for its promotion, and to the weight of the testimony borne in its favor by such a man as he was known to be.

"Resolved, That the Secretary communicate this resolution to the bereaved family, as an assurance of sympathy in their affliction; and also cause the same to be published."

#### Illinois Conference of the Methodist Episcopal Church on Colonization.

THE following Report was adopted by the above body at their meeting in Chicago in August last. It speaks for itself, and will speak to others.

##### REPORT.

There is no other race of human beings on the face of the earth, whose condition appeals so strongly to our sympathies as men, to our sense of justice as Americans, and to our charity as Christians, as does the African race.

No matter where we find this unfortunate people, they are either the children of physical bondage, the subjects of political oppression, the victims of *caste* in society, or, they are enshrouded in intellectual darkness and suffering all the moral evils consequent upon such a political and social position as they occupy.

Whether we consider, then, the condition of the negro in his native country, or as we find him in other countries, he is an object of pity and commiseration. Especially is he so to us, as we find him in our country; and much as we feel for the negro slave of the South, we feel or ought to feel, still more for the

negro who has only a nominal freedom in the North.

Not only does the condition of the colored man excite our sympathies, but it appeals as strongly as the groans of the oppressed, and the squalidness of misery can, to our sense of justice. For, it is for us, as American citizens, that the negro has toiled as a slave; and it is in consequence of our prejudice against his color that his freedom is only nominal.—Millions of dollars are now in the pockets of the citizens of the United States, as the product of the colored man. Justice calls loudly upon us to obviate these difficulties, and to pay this debt.

But, perhaps the strongest plea that the condition of the colored man makes to us, is addressed to our charity as Christians. This plea falls like thunder upon our ears, as it rolls across the Atlantic from where Africa is calling with her one hundred and fifty millions of tongues for deliverance from the slaver and for salvation from the most bloody superstition and the most savage barbarism in the world. By the blood of her murdered thousands—by the broken

hearts of her millions of captive children—by the flames and the ashes of her ruined villages—by the terrible darkness that has covered her moral sky for ages—by all *these*, does she call upon us as Christians, to deliver her from the slaver and from the awful pangs of the second death.

How shall we be able to give a proper expression to our sympathy for the colored man? Where shall we find a platform upon which to assert and maintain his rights as a man? Through what channel can we send Africa the bread and water of life? The Colonization Society, and that alone, furnishes us with satisfactory answers to these questions. Its plans and its colonies have done, are doing and are destined to do more, we firmly believe, to make Africa and the African what God intended them to be, than any other agency whatever, having that object in view.

The plans of the Colonization Society contemplate—

1st. The instruction in literature and religion, of the colored people of this country, with the view of colonizing them.

2d. They propose to procure a domain for them where they may have a proper field for the performance of all the duties, and the enjoyment of all the privileges of freemen.

3d. They propose to furnish them, when it is necessary or desired, the means of transportation to and settlement upon that domain.

4th. They propose thus to furnish an asylum for such slaves as their masters wish to emancipate, where the object of their emancipation can be secured.

5th. And they propose, in the last place, by means of the Colonies of Liberia, to spread the blessing of Christianity and of Civilization throughout the continent of Africa.

So far as the colonies of the American colonization societies are

concerned, it is sufficient to say, that they have already erected what promises to be an imperishable monument to the wisdom of the founders of the enterprise, and are constantly furnishing new demonstrations of the practicability and the complete success of its plans.

Your committee would further report the following resolutions:

1. *Resolved*, That from the increasing interest which exists in the public mind in regard to the enterprise of African Colonization, the future is full of promise to the colored population of this country and of Africa; and we have new encouragement to labor for the promotion of the interests of the Colonization Society.

2. *Resolved*, That the members and preachers of this conference be, and hereby are, respectfully requested to co-operate with the agents of the American, and the Illinois Colonization Societies, that may from time to time visit their respective charges, in the prosecution of the work of their agency.

3. *Resolved*, That the members and preachers of this body be, and hereby are, requested to aid in the enterprise by preaching sermons upon the missionary bearings of African Colonization, and, when it is practicable to do so, by lifting collections in aid of the funds of the society, on or about the 4th of July.

4. *Resolved*, That we recommend to the congregations under our pastoral charge, the "Liberia Advocate," published at St. Louis, by Rev. R. S. Finley, and the "Colonizationist," published at Indianopolis, by B. T. Kavanaugh, as sources of information upon all subjects connected with the enterprise which they advocate.

5. *Resolved*, That we request the Bishop to re-appoint Brother B. T. Kavanaugh agent of the American Colonization Society.

[From the Colonizationist.]

## Chicago Discussion.

THE long talked of discussion, to take place at Chicago, "came off" during our late visit to that city to attend the session of the Rock River conference, of which we are a member. Our conference commenced on the 11th of August and continued its session until the 21st., and closed on Saturday evening at a few minutes before 12 o'clock. It was protracted to this unusual length by an extraordinary amount of business.

Our discussion commenced on Monday evening the 23d ult., in the 1st Presbyterian Church, a large and commodious building, and continued for *ten days*, (sabbath excepted,) at night only—two hours each evening being devoted to speaking. Before we left home, we were informed that the Rev. Dr. Blanchard, formerly of Cincinnati, but now president of Knox College, Illinois, was to be our antagonist, having accepted the invitation to do so; but after arriving at the city, we were informed that he had declined, and that a Rev. Mr. St. Clair would meet us in debate. This is the gentleman with whom we were to have met last winter, when we made such a desperate effort to get to the field, and failed, and who made such a wonderful display of his courage when it was found that we should not be there.

The question discussed was the following: "Are the plans and measures of the American Colonization Society, and its auxiliaries, better calculated to remove slavery from this country and to elevate the colored race, than those of the American and Foreign Anti-Slavery Society and the Liberty Party?"

We had the affirmative and Mr. St. Clair the negative.—We had an organization of a board of moderators: Hon. J. Curtis, Mayor of the city,

chosen by the Colonizationists; Dr. Dyer, chosen by the Abolitionists; and a gentleman whose name we cannot now recollect acted as the member of the board. The house was generally filled with a very attentive auditory—sometimes crowded. The interest rather increased than otherwise to the close.

It does not become us to speak of the merits of the debate itself, as we were a party in it, nor could we be induced to do so; but of some of the circumstances we may speak without embarrassment.

1. The debate was solicited by the Abolitionists, by a committee of their body in a respectful way, which we did not feel at liberty to decline, although it was beyond the field of our labors.

2. It was in *Chicago*, a city declared by the Abolitionists to be "*thoroughly Abolitionized*;" and though we know this is not its character in full, yet it is true that when the debate commenced, such was the apathy and discouragement on the part of Colonizationists that we could not number *ten* men who would come out boldly and stand by us as friends. It is true that many stayed away who were at heart our friends, who said they could not, and would not give their countenance to the Abolitionists, so far as to even hear them discuss the subject, and blamed us for giving them so much importance as to discuss ~~with~~ them—which was certainly poor "aid and comfort" to us. But notwithstanding this great odds against us, single and alone we entered the contest on *their own ground and terms*, (for we were overruled in almost everything we claimed as a right, by the board of moderators,) and towards the close we found a host of friends among strangers, who

waved all ceremony and approached us in the streets and everywhere with the warmest greetings and most decided support—support not only in the full and favorable expression of their opinions and feelings, but unasked and unexpectedly, they put hand in pocket and launched out for our cause. This was true “aid and comfort” in the heart of a “thoroughly Abolitionized city” of sixteen thousand souls—where, with a few exceptions, we were even forsaken of our friends, and left to run the gauntlet alone!

At the close of the discussion, such was the interest created for our cause, that our friends determined to hold a public meeting on the following evening to express their sense of the high claims of the cause of African colonization, of the manner in which we had conducted the debate, and the effects produced by it on the minds of all unprejudiced persons who had attended it. Accordingly a notice was given on Wednesday evening for a public meeting at the Court House, on Thursday evening, at 7½ o'clock. Although we had no agency whatever in getting up this meeting, and was obliged to leave the city at 9 o'clock for Michigan city, by the packet, yet we determined to attend the meeting and witness some of its proceedings. We did so, and found the Court House full of active and zealous friends, filled with a degree of zeal and enthusiasm seldom witnessed in any meeting of the kind in any section of the country.

After calling Col. R. J. Hamilton to the Chair, and appointing Dr. L. D. Boone Secretary, Judge Brown, the author of the History of Illinois, introduced a series of resolutions expressive of the sense of the meeting in regard to the high claims of African colonization in all its bearings, as well as to the manner in

which we had sustained its claims in the late discussion, which were of the most chaste, elevated and expressive character we have ever read. Those which alluded to the service we had rendered the cause in the discussion just closed, were far more flattering, and awarded us more credit than we should be willing to claim—flattering, however, as they were, they were adopted unanimously, and with an outburst of the most approving manifestations.

In the whole, we may further remark, we came off well satisfied with the results of the debate, ourself, and had the best possible proof that our friends were as well if not better pleased.

We expected to have received a copy of a Chicago paper, containing the proceedings of the meeting alluded to above, in time for this paper. We left when it was yet in session, and had no opportunity to procure a copy otherwise; we hope yet, however, to receive one which will be published in our next.

We have thought proper to give the above notice of the debate, and meeting held afterwards, in this number, for the reason that (as we expected) the “*Western Citizen*,” the Abolition paper at Chicago, has given a very unfair, onesided, and ungenerous account of the whole matter, which will doubtless be copied by all the abolition papers in the country. The object of this is, therefore, to put our friends upon their guard, until we can procure an expression of those who attended the debate, and who will do us justice in the premises. From past experience we are taught to know that we may in vain hope to obtain a fair representation from an abolition organ. Our friends will therefore suspend judgment in regard to it, until they can hear from those disposed to speak fairly.

B. T. KAVANAUGH.

[From the Colonizationist.]

## Facts.

It has been our object, in the main, since the establishment of our paper, to set forth and defend the great *principles* and *plans* of Colonization, as superior to all others, as a means of relieving the colored people of this country from their oppressed and unhappy condition—to remove the cause of strife between the North and South—to open up an easy and safe channel of emancipation to States and individuals in the South—to secure the Christianization and redemption of Africa—to place the whole African race upon a civil and national equality with the civilized world, and forever and effectually to suppress and destroy the slave trade from the coasts of Africa. These have been the subjects to which we have directed the attention of our readers in times past. It will be our object, more in future, (as in a number or two past,) to bring to their notice many *facts*, drawn from the experiments of the enterprise, which go farther to establish the practicability of the scheme, in the minds of practical men, than all the theories and arguments that we could produce.

A few of the essential and most prominent facts will be here enumerated, which will stand and speak for themselves, in despite of all the cavils and slanders that can be poured upon our institutions either by ultra slaveholders or abolitionists, who, strange as it may seem, have united in their efforts to destroy us.

1st. It is a *fact* that we have procured a large, fertile and healthy country upon the western coast of Africa for the *exclusive occupancy* and enjoyment of the *free people of color* who may choose to emigrate to it, with such as may join them in

Africa, where they may enjoy *all the rights* of man.

2. It is a *fact* that about five thousand have emigrated to that country and laid the foundation of a great nation, in the organization of a Republican Government of their own, based upon and supported by the virtue and intelligence of the people—their law-makers and rulers all colored men.

3. It is a *fact* that the colonies of Liberia have grown to maturity faster, in the acquisition of numbers, the maturity of a well regulated government, and in commerce, with every element of national independence and wealth, than any colony of our own continent, or that can be found in the history of the world.

4. It is a *fact* that the colored man, when freed from the oppression and discouragements which paralyze his energies in this country; and, properly stimulated to action by the rewards of virtue, and intelligence and the hope of future elevation and distinction, is not only capable of self-government, but is able to render all necessary aid in civilizing the heathen aborigines, by which he is surrounded.

5. It is a *fact*, well demonstrated, that if ever Africa is regenerated, it must be by the instrumentality of colored Ministers, Statesmen, Merchants, Farmers and Mechanics, as no others can as well endure the climate or avoid the just prejudices of the colored natives of Africa against the white man.

6. It is a cheering *fact*, that wherever our colonies have been established they have banished, effectually, that shameful traffic the slave trade, and that this policy is the first that has ever succeeded in its

entire suppression on any part of the western coast.

7. It is a singular *fact*, that upon the missionary map of the world, no part of the African continent is lighted up with the sign of Christianity, except at Sierra Leone, Liberia, and the Cape of Good Hope—all *Christian colonies*.

8. It is a matter of *fact*, that under the operation of this system, yet in its infancy, and so far regarded as an experiment, *several thousand slaves have been emancipated* in view of emigration, and the scheme is now presenting itself in great power, as a means of emancipation to thousands of slaveholders, and to States, as a suitable, peaceful, and safe means by which to give their slaves freedom in their true and proper sense.

9. It is a strange *fact that in no part of the globe* is the colored man found in the full enjoyment of human rights, *except in Liberia*.

10. It is a sad *fact*, that such is the state of society in this country, where the white man holds all power, in numbers, wealth and intelligence; where, from a natural repugnance to an amalgamation of the races, and consequent equal social relations, there is no hope that either legislation or public lectures—abuse, flattery or argument, will ever so change the public sentiment and feeling of our people, as to elevate the colored race to an equality with the whites—especially as the last century has made no perceptible change in that direction.

11. It is a proverbial *fact*, that "truth is mighty and will prevail," and that all the intelligent colored people of this country require, to induce them to avail themselves of

the many and rich benefits of this scheme, is to be *fully convinced of these facts*, and then they will ask no favors of benevolent societies to aid them in embracing its offers, but will find means of their own to place themselves under the fullness of its blessings.

To make manifest these well demonstrated truths we rely upon various instrumentalities:

1st. We have published of late, and will continue to multiply them, many communications from the citizens of Liberia to their friends in this country, giving full descriptions of their health and condition, temporally and spiritually.

2. We are sending out a number of exploring agents from various parts of the United States, of colored men, who will visit all parts of Liberia, and after remaining about a year, they will return and report the *facts and figures* as found in the country to the colored people here.

3. The colored people of Liberia and this country have now a regular packet established to run from Baltimore and Norfolk to Liberia, by which visiting backward and forward is now going on, and the products of Liberia are brought to this country and sold: this we rely upon as a very efficient means of disseminating the truth on this subject.

A few years more of intercourse between this country and Africa, will give us general acquaintance with the advantages to be derived by a citizenship there to the colored man over one in this country. When this is done, our enterprise will laugh to scorn the feeble efforts made by its enemies to arrest it in its great career.

K.

[From the Maryland Colonization Journal.]

## Our Autumnal Expedition.

IN order to enable the Liberia Packet to complete her three voyages per year, (which we promised she should do after the first,) we were obliged to anticipate our usual time of despatching our fall expedition by two months. From this cause, in addition to those usually operating, we had reason to expect but few emigrants, and up to the week previous to the sailing of the Packet, we had scarce a dozen applicants. The number, however, continued rapidly to increase, and we were enabled at last to muster forty-one, besides several returning colonists. Of this number, over twenty were from the city of Baltimore, quite a new feature in the character of our emigration. The American Colonization Society, also, sent out forty, making over eighty in all. The character and general appearance of the emigrants were decidedly better than that of any expedition since the La Fayette, in 1833, and we cannot doubt, but they will exert a very important influence upon the colony.

## An African Repository Stopped.

WE often receive some very curious letters from the "friends of the colored man." Sometimes the subject of colonization is argued out to us, and decided to be worthless in the extreme. Sometimes our correspondents pray forgiveness for not having spoken sooner, lest their reading our paper should be construed into an approval of its contents. Sometimes they most devoutly pray that we may be forgiven, for wasting our time and energy in prosecuting colonization. We have occasionally published specimens.—We publish now the following letter, lately received, as such. The writer seems unwilling to receive the Repository "without compensation," but he does not specify *what compensation he would take*, and we are not sufficiently well acquainted with the circle of his acquaintances, and the measure of his influence there, to say whether it would be policy to pay him any thing for reading the Repository, and we have therefore stopped sending it to him.

BLOOMINGTON,  
McLean Co., Ill.,  
Sept. 23, 1847.

DEAR SIR: I have been receiving, though very irregularly, a copy of the African Repository, for more than a year past. Why it was sent, or by whom, I know not; neither have I ever ascertained, any further than the report which came to me, not very indirect, that the Colonization Society of Illinois had agreed to furnish every minister in the State with a copy for one year. That time has past, and I do not feel able to pay for the publication and take those which I deem of more importance to me. And I feel unwilling to continue longer to receive it without compensation. Therefore you will please send no more. Accept my thanks for those kindly sent me, and may the God of all grace and wisdom show this nation her glaring injustice in robbing the poor slave, and the utter fallacy of the argument, that the American Colonization Society can ever remove the withering curse of slavery, in *fact* or *spirit*, from our land.

Yours truly,  
LEVI SPENCER.  
Rev. WM. McLEAIN.



[From the Christian Magazine of the South, Columbia, S. C.]

*The Religious Instruction of the Colored People.*

THE efforts which are now making to ameliorate the spiritual condition of this people, constitute one of the pleasing signs of the times. The Churches generally begin to feel that something *ought* to be done, and that something *can* be done. They now see that their former apathy, in relation to the black population in this country, stood in striking contrast with their zeal on the subject of Foreign Missions, and that their conduct in these two particulars was very inconsistent. We have often thought of the inconsistency of those Christians who seek the salvation of the distant heathen by their prayers and generous contributions, while apparently they never think it is their duty to do anything for the spiritual improvement of a part of their households. How will we reconcile the conduct of those who pay no attention at all to their servants, while they are praying for the conversion of the heathen, and are contributing annually to the support of Missionaries in distant Pagan countries? By what process do they bring their minds to sympathize with the miserable and degraded of their own species on the other side of the globe, while they contemplate the condition of a people among themselves with indifference—without a heart to feel for them, without a tongue to vindicate their cause, and without a hand to extend to their help? We trust the day is not far distant when the Church will stand up to her duty on that subject, when she will cease to falter and hesitate as she has done—when she will step forward to the task of christianizing this people, with all the promptitude and fearlessness which it becomes

her to do. But without the co-operation of Christian masters, the progress of this work will be necessarily slow. If they would hold themselves responsible to impart religious instruction to their households, and would enter with zeal in the work of training them in the fear of God, the blessed results would be felt by many and beseen by all.

In addition to private instruction at home, they should have access to the preaching of the gospel. But according to the present mode of building churches, that privilege can be enjoyed only to a limited extent. A gallery of contracted dimensions, perched far up towards the roof of the building, has been deemed sufficiently capacious for this class of hearers. If room has been found where some forty or fifty may obtain seats out of hundreds in the vicinity of the place who ought to be there—enough for their accommodation is supposed to be done. We must either erect houses of worship exclusively for the blacks and provide ministers for them, or we must tear down our little galleries and build greater, or in some way enlarge the building so as to admit of a more numerous colored assembly. With all their indifference to the gospel, we would venture to predict that hundreds of this people would be preached to, where there are now but tens, if our churches were constructed in reference to their accommodation on a more liberal scale. Instead of reserving for them a few seats in the corner of the house, or in a dark gallery, let the building assume such dimensions as will afford them ample room on all occasions.

## Letter Writing in Washington City.

WE lately noticed, in a letter written from this city by the correspondent of a Boston paper, a paragraph which illustrates the *great accuracy* of many of the statements made by the above class of "Literary Men." It will be news to many of the citizens of this city, to find that the Colonization Office is near to the burnt Theatre! It will also be amusing to them to know that they are so "savage a brood," that it was an act of great boldness, a very "bearding of the lion in his den," for the Coloni-

zation Society to *hang out a sign!*—The following paragraph contains all this important information :

The walls of the Theatre, burnt out about a year or eighteen months since, catch the eye of the visitor, and their neglected state witnesses to the want of theatrical interest, or of funds for its repair and occupancy. Not far from this the Colonization Society have an office, and have dared to hang out their sign; this was a pleasing sight, although it appeared something like "bearding the lion in his den."

## Notice of the Liberia Packet in an English Paper.

WE have often had occasion to speak in no favorable terms of the policy of the British Government in transporting native Africans to the West Indies to cultivate their lands. We find a reference to the same subject in "The Colonial Intelligencer, or Aborigines' Friend," for April last, published in London, and also a favorable comparison of the policy of the American Colonization Society's efforts for the good of Africa. We would call attention to the last sentence, particularly, of the following paragraph :

## EMIGRATION FROM THE COAST OF AFRICA TO THE WEST INDIES.

The Aborigines' Protection Society, in their Address to Lord Grey, deprecated the encouragement which Government proposed to offer to the emigration of African laborers to the

West Indies. They were apprehensive that such a course would be in itself a modification of the slave trade, and that it would facilitate and sanction the perpetuation of the old traffic by other countries, who will be led to doubt either the policy or the sincerity of the efforts which England has so long been making for its suppression. We have now to express our deep regret that Government has resolved to employ a steamer, bearing the ominous name of the "*Scourge*," in making an experiment of the emigration project upon the Kroo coast. Whilst England is taking this pernicious step, the African Colonization Society of America has just launched a first-rate vessel of its own, for the purpose of conveying well-selected voluntary emigrants, colored persons possessed of more or less education, to the State of Liberia, which is peaceably extending its limits, and appears to be on the point of assuming its independence.

**Massachusetts Colonization Society.**

In consequence of the lamented death of our agent, the Rev. Dr. Tenney, and the impossibility of appointing a successor immediately; and as the treasury of the Parent Society has already been overdrawn, to meet the expense of colonizing emancipated slaves by the last expedition; and as there is reason to expect that heavy demands will soon be made upon it for similar purposes; our friends in all parts of the State are requested to come spontaneously to

our aid. Those who can, are invited to collect funds for us where they reside, either by public contribution or private solicitation; and all are invited to remit such donations as they are prepared to make, directly to the subscriber.

In behalf of the Board of Managers,

**JOSEPH TRACY,**

*Secretary and Treasurer.*

COLONIZATION OFFICE,

*Boston, Oct. 14, 1847.*

**Receipts of the American Colonization Society,**

*From the 20th of September, to the 20th of October, 1847.*

**MAINE.**  
*Bangor*—From G. W. Pickering. 8 50  
**VERMONT.**  
*Hartford*—From Dea. Sam'l Tracy, on account of collections in Vermont..... 20 00  
**MASSACHUSETTS.**  
*Boston*—From Mass. Col. Society, contributed by A. & E. Clarke, Needham..... 2 00  
**NEW YORK.**  
*New York City*—From the N. Y. State Col. Society, by Moses Allen, Tr..... 1,000 00  
**PENNSYLVANIA.**  
*Philadelphia*—Donation from the Pennsylvania Col. Soc. by Paul T. Jones, Esq., Treasurer.... 500 00  
**VIRGINIA.**  
 By Rev. Thos. C. Benning:  
*Petersburg*—From A. G. McIlvaine, Esq., to constitute him a life member of the A. C. Soc. \$30, from D'Arcy Paul, Esq., to constitute him a life member of the Am. Col. Soc. \$30, Rev. John Leyburn, \$5, Rev. S. Taylor, \$3, Mr. Nash, J. Branch, Wm. Lea, Messrs. Muir & Bott, Mr. Brownley, each \$5, Rob't. F. Jackson, \$3 50, Mrs. Lynch, \$3, J. N. Prichard, J. H. Atkinson, each \$2 50, W. H. Tap-

py, J. A. Pace, F. Major, each \$1, B. P. Harrison, \$3, Mr. Peebles, \$2, C. Corling, L. Ma-bury, Mr. Spottswood, each \$1, Mr. Lumsden, \$2, Mrs. Jordan, 50 cts., sundry small sums, at night of address, at Washington street Church, \$2 31..... 120 31  
*Lynchburgh*—Mr. McCorkle, A. Tompkins, Richard G. Morris, each \$10, John Wells, \$5, Mr. Rucker, Mr. Statham, Mr. Schoofield, J. F. Paine, each \$1, cash from several persons, \$1 75..... 40 75  
*Orange C. H.*—Collection in St. Thomas Church, on the 4th July, by Rev. J. Earnest..... 10 40  
*Wheeling*—Contribution by the congregation of the Forks of Wheeling, by Rev. Jas. Hervey, 20 00  
*Everettsville*—From Rev. Samuel W. Watkins..... 5 00  
*Leesburg*—Collection in St. James Church, by Rev. Geo. Adie.... 33 64  
*Alexandria*—From a member of St. Paul's congregation, through Messrs. Bell & Entwisle..... 1 00

231 10

**KENTUCKY.**

By Rev. A. M. Cowan:  
*Fayette Co.*—Col. Wm. Rodes, H.

T. Duncan, J. Prather, each \$20, John Gorton, Isaac Shelby, Ed- mond Bullock, each \$20. Dr. S. Letcher, Dr. D. Bell, Waller Bullock, D. C. Overton, Thom- as Doland, Mrs. P. Carr, each \$5, Dr. A. Patterson, \$1.....	121 00	VERMONT.— <i>Burlington</i> —Rev. J. J. Abbott..... 2 00 By Rev. C. J. Tenny, D. D.
<i>Boyle Co.</i> —T. S. Hopkins, to con- stitute himself a life member of the American Colonization So- ciety, \$30, D. A. Russell, Jno. G. Talbott, M. G. Youce, Dr. Wm. Craig, each \$20, C. Gore, A. J. Caldwell, C. H. Roches- ter, N. Winn, Charles Caldwell, Dr. P. B. Mason, Dr. J. Todd, J. L. Crawford, Miss Elizabeth Cowan, each \$10, E. B. Ows- ly, Thomas Barbee, A. Sneed, J. T. Boyle, S. H. Stevenson, Abraham Irvine, A. Myer, Mrs. Tabitha Cock, each \$5, Mrs. T. Mitchell, \$2, E. Yeizer, \$1....	243 00	MASSACHUSETTS.— <i>Southbridge</i> — John Fortune, to Oct. '47, \$1 50. <i>Webster</i> —J. J. Robinson, Dr. John W. Tenny, R. O. Storrs, each to June '48, \$1 50. <i>Au- burn</i> —Nathaniel Stone, to Jan. '48, \$1 50. <i>West Millbury</i> —Si- meon Waters, to May, 1848, \$2, A. Wood, to May, 1847, \$2. <i>Millbury</i> —Miss Hannah Good- ale, on account, \$1. <i>Wilkin- sonville</i> —John W. Camble, to Jan. 1848, \$1 50. <i>Mendon</i> — Rev. A. H. Reed, to Oct. 1848, \$1 50. <i>Rockville</i> —Deacon T. Walker, to Sept. 1847, \$1. <i>Medfield</i> —Daniel Adams, to Jan. 1848, \$1 50. <i>Ashland</i> — Dr. J. C. Harris, to Jan. 1848, \$1 50. <i>Berlin</i> —Rev. Henry Adams, to Sept. 1848, \$1 50. <i>Upton</i> —Maj. Eli Warren, to Jan. 1848, \$1 50. <i>Wendell</i> — Hon. Joshua Green, to Oct. 1847, \$6.....
<i>Green Co.</i> —Isaac Tate, John Bai- rett, each \$5, Rev. S. Robertson, Dr. T. Q. Walker, each \$3, Jas. Mayre, R. S. Tate, each \$2, G. C. Hubbard, James Caldwell, each \$1.....	22 00	28 50
<i>Warren Co.</i> —Rev. S. Y. Garrison, Jonathan Hobson, each \$10, Thos. Quigly, J. H. Graham, each \$5, J. K. McGoodwin, Rev. J. M. Pendleton, G. M. Howorth, Dr. T. A. Atcheson, each \$2, Jno. Burnham, H. C. Atcheson, John Maxey, C. D. Donaldson, S. Stubbins, J. Moore, F. Vaughn, H. T. Smith, C. D. Morehead, S. A. Atche- son, each \$1, cash 35 cts.....	48 35	
<i>Paducah</i> —Part of a legacy left the Society by the late Ewd. Curd, Esq., by J. B. Husbands, Esq..	200 00	
	634 35	
OHIO.		
<i>Adam's Mills</i> —From Mrs. Anna M. Stillwell, by John Stillwell, Esq.....	8 40	
<i>Putnam</i> —From Putnam & Zanes- ville Col. Soc., the amount of collections on the 4th of July, by H. Safford, Esq., Secretary and Treasurer.....	120 00	
<i>Dresden</i> —From Mrs. Mary Smith, by H. Safford, Esq.....	5 00	
	128 50	
Total Contributions .....	\$2,524 45	
FOR REPOSITORY.		
MAINE.— <i>Bangor</i> —Geo. W. Pick- ering, for 1847.....	1 50	
		VERMONT.— <i>Burlington</i> —Rev. J. J. Abbott..... 2 00 By Rev. C. J. Tenny, D. D.
		MASSACHUSETTS.— <i>Southbridge</i> — John Fortune, to Oct. '47, \$1 50. <i>Webster</i> —J. J. Robinson, Dr. John W. Tenny, R. O. Storrs, each to June '48, \$1 50. <i>Au- burn</i> —Nathaniel Stone, to Jan. '48, \$1 50. <i>West Millbury</i> —Si- meon Waters, to May, 1848, \$2, A. Wood, to May, 1847, \$2. <i>Millbury</i> —Miss Hannah Good- ale, on account, \$1. <i>Wilkin- sonville</i> —John W. Camble, to Jan. 1848, \$1 50. <i>Mendon</i> — Rev. A. H. Reed, to Oct. 1848, \$1 50. <i>Rockville</i> —Deacon T. Walker, to Sept. 1847, \$1. <i>Medfield</i> —Daniel Adams, to Jan. 1848, \$1 50. <i>Ashland</i> — Dr. J. C. Harris, to Jan. 1848, \$1 50. <i>Berlin</i> —Rev. Henry Adams, to Sept. 1848, \$1 50. <i>Upton</i> —Maj. Eli Warren, to Jan. 1848, \$1 50. <i>Wendell</i> — Hon. Joshua Green, to Oct. 1847, \$6.....
		28 50
		NEW YORK.—By Capt. Geo. Bar- ker:— <i>New York City</i> —J. W. Dominick, C. S. Woodhull, Joseph Sampson, each to July, 1848, \$2, Alex. Megary, to Aug. 1848, \$2, Mrs. L. Kushforth, to July, 1848, \$2, J. C. Meeker, B. F. Butler, Cornelius Chad- dle, Gen. H. Fleming, each to Aug. 1848, \$2. Dr. Gilbert Smith, \$2, Anson G. Phelps, to Aug. 1848, \$2, R. H. McCurdy, to April, 1848, \$2, J. A. Ro- bertson, Mrs. S. E. Austin, each to Aug. 1848, \$2, A. B. Belknap, to March, 1848, \$2, D. H. Nevins, to July, 1848, \$2, J. H. Townsend, Rev. J. M. McCauly, each to Aug. 1848, \$2, from sundry persons in New York City, \$33. <i>Utica</i> —Wm. Tracy, esq., to Jan. 1848, \$8.....
		77 00
		SOUTH CAROLINA.— <i>Charleston</i> — From Silas Howe, for Reposi- tory.....
		2 00
		OHIO.— <i>Adam's Mills</i> —Mrs. Anna M. Stillwell, by John Stillwell, esq.....
		1 50
		ILLINOIS.— <i>Galena</i> —Dr. Horatio Newhall, to Nov. 1847.....
		3 00
		Total Repository..... 115 50 Total Contributions..... 2,524 45 Aggregate Amount..... \$2,639 95

# THE AFRICAN REPOSITORY,

AND

## COLONIAL JOURNAL.

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VOL. XXIII.]

WASHINGTON, DECEMBER, 1847.

[No. 12.]

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### *British Opinions about Liberia.*

THE tenth annual report of the Aborigines' Protection Society, presented at their meeting in Crosby Hall (London) May 17, 1847, has just come to hand. We make the following extracts which will attract the attention of our readers, particularly what is said of Liberia:

To South Africa the attention of your committee has been, and is still, directed with intense interest. They received with deep regret the first authentic intelligence of hostilities having commenced between the Caffres and the Colony, and they have watched the progress of those hostilities with increasing regret. They have been surprised to find, even amongst those more favorably disposed to the natives, a very general impression, even from the first, that, in the present instance, the Caffres were altogether the aggressors, and that no reasonable or justifying cause could be assigned for their hostility. Your committee, however, have very strongly suspected that there were latent grievances and irritating circumstances, not yet fully brought to light, which might go far to extenuate the conduct of the Caffres, and they therefore never could join in this exclusive condemnation of these

devoted tribes; and the more ample the information they obtain, the more persuaded do they become, that these impressions will in the end prove correct.

No sooner was Sir Henry Pottenger's appointment as Governor of the Cape Colony, in the room of Sir P. Maitland, and as Plenipotentiary for the adjustment of South African affairs gazetted, than the committee decided on seeking a personal interview with him. An interview was courteously granted, and the deputation retired from it with very favorable impressions in relation to the new Governor.

Fully persuaded of the great importance of the whole South African question being generally known and understood, your committee are happy to announce, that a gentleman well qualified for the work, and who resided for many years in South Africa, and has therefore extensive personal knowledge of the subject, is now preparing, with great care, a condensed Historical Sketch, which your committee intend printing, and putting into extended circulation. They much regret that the lack of official information has presented many difficulties in the way of a speedy completion of this work. They have already taken steps to obtain a motion

in Parliament for the production of some important documents; and it is hoped the work will speedily be published; that is to say, as soon as is consistent with the diligent research necessary to secure accuracy in the statements advanced.

Since the departure of Sir Henry Pottinger, some members of your committee were deputed to obtain an interview with Sir H. E. F. Young, lately appointed Lieutenant Governor of the Eastern Division of the Cape Colony. The objects of the Society were fully explained to him, and he was presented with some of its publications.

Having now laid before you a brief summary of their proceedings, in relation to the principal subjects which have engaged their attention during the past year, the committee cannot conclude their report without presenting such a sketch of the present state of the aborigines in the British dominions, and other parts of the world, as the information they have received and collected enables them to produce; and which they trust will exhibit proofs of the abundant necessity for your continued and increased exertions, and furnish some idea of the course which it is necessary to advocate in relation to aboriginal tribes.

#### SOUTH AFRICA.

In this part of the British dominions the events bearing on the present and future prospects of the colored tribes are of the most critical and momentous character. It would be impossible, in this brief sketch, to do more than notice some of the most prominent points, which it is essential that the friends of the natives, and the British public in general, should bear in mind, when receiving the detached accounts of the collisions now taking place between the British troops and the Caffres. For a more

complete elucidation of the subject, reference must be made to the epitome of South African history, which, as before stated, the committee has taken steps to obtain.

It will doubtless be remembered, that the reports of former years have contained allusions to successive modifications of what were called the *Stroockenström* treaties. These modifications were all designed to facilitate the recovery of lost or strayed colonial cattle, which might have passed into the Caffre territory. Though the changes were in this respect convenient to the colonists, they were in proportion increasingly onerous to the natives, whether innocent or guilty. It is not attempted to deny that colonists occupying the districts near the frontier were subjected to losses of cattle, which had either strayed or been stolen. The nature of the country, and insufficient superintendence, were peculiarly favorable to losses from straying; whilst there were unquestionably some lawless Caffres, in connexion even with the peaceable and friendly tribes, so little subjected to the power of their chiefs as to render absolute prevention of theft impracticable. Nevertheless, the strongest evidence that these districts were on the whole in a safe and prosperous condition, was afforded by the rapid rise of the value of the land in that situation. If, on the side of the natives, colonial cattle were occasionally coveted and appropriated by disorderly Caffres, on the side of the British, the territory of the Caffres was, long before the outbreak of the war, a coveted object in the eyes of some of the colonists. In this state of things, individuals were not wanting to awaken the jealousy of the Caffre chiefs; and the late Governor of the colony made repeated and successful attempts to calm their excitement, and perpetuate those friendly feelings

which were essential to the welfare of the colonists and their neighbors. It is due to him, and also to the Caffre chiefs, distinctly to signalise the fact, that when the Caffre frontier was left in an almost defenceless state by the withdrawal of the troops, called into distant service for the repression of the insurgent Boors, the Caffres maintained the strictest peace, from which they were not moved, either by the temptations presented to them, or by the instigation of our adversaries. Still, as the Caffre youth grew up, their knowledge that in the late war, their countrymen, though humbled, had not been entirely defeated; the consciousness that they had become possessed of a large amount of European arms; the perception of certain grievances; and the influence of disaffected individuals; concurred to promote the general rising of the Caffre tribes on the occurrence of any untoward event. Such a circumstance unhappily did occur. A Caffre apprehended for the theft of an axe, whilst being transferred to a place of confinement and trial, under an escort of four Hottentots, was liberated by a party of his countrymen, and some loss of life took place in the affray. The surrender of the culprit was demanded by the Colonial Government; but the chief finding himself in difficulty between the demands of the British and the excited feelings of his people, declined to comply; and pleaded, that though by treaty obliged to surrender a cattle stealer, or a murderer, he was not required to give up one accused of the theft of such an article as an axe.

This refusal was immediately followed up by the declaration of war by the Lieutenant-Governor. It is therefore a serious error, and great injustice, to the Caffre tribes, to represent, as is generally the case, both in this country and in the colony,

that the war was commenced by them; whereas it ought to be stated, that the hesitating chief subsequently offered to surrender the prisoner; and that, in the progress of the war, many attempts have been made by other chiefs to bring it to a close. It must, however, be admitted, that the promptitude with which many Caffres were in readiness to make hostile incursions into the colony as soon as war was declared, and the number of chiefs, previously regarded as friendly, who were drawn into these expeditions, proved how completely the Caffre nation was, both in mind and means, prepared for such a rupture.

The public papers have made known the great and general alarm which was felt in the colony, as well as the heavy losses sustained by the colonists, and the arduous service imposed on them, in order to repel the invasion. Missionary settlements, though in many instances respected, did not wholly escape; and the Caffres lost a large portion of their friends in the colony, who, in various ways, took part against them on their assuming the character of invaders. Even their old friend and advocate, Sir Andreas Stockenström, was induced to take the field against them, at the call of his countrymen, who recognised, in his ability and knowledge, their best defence against the perils with which they were threatened. The regular troops, the militia, and extempore levies, were hastened off, with imperfect equipment, to drive back the invaders; but a large proportion, both of the marching and of the fighting, fell to the lot of the Hottentots and Fingoes, who thus afford another lamentable example of that policy which brings native tribes into hostile conflict with each other. As might have been expected, the furious rush of the Caffres could not withstand the re-

sistance of our more disciplined troops. They retired to their frontier, abandoning a large amount of the cattle which they had captured, as well as suffering a most disproportionate loss of life. Sir Andreas Stockenström, profiting by the signal success which he had obtained, was glad to do his part to bring hostilities to a close, by concluding a treaty of peace with the paramount Chief Creilli, but his brother officers were unwilling to confirm the treaty. The offers of peace proposed by other chiefs were alike rejected, or met with the proposal of conditions too hard to be accepted. Sir Andreas Stockenström, in disgust, retired from command, receiving the expression of the warmest thanks and admiration of those who had served under him.

Nowhere, more than in the colony of the Cape, is it necessary to draw the distinction between those who are actuated by the best principles of justice and humanity towards the native tribes; those whose sufferings in person and property may have excited transient feelings of animosity, and those in whom other motives have inspired more reprehensible feelings, and led them to favor a policy more destructive of the Aborigines. It is important that the members of the Aborigines' Protection Society, and their friends, should bring this distinction prominently forward, that they may not be misunderstood as passing an indiscriminate censure, which it is by no means intended to apply to those colonists, who are rather entitled to their commiseration and sympathy. Amongst the inducements which lead to the continuance of war, notwithstanding the reiterated offers of submission on the part of the Caffres, must be mentioned the large tracts of inviting pasture land, which at the close of the last war, justice required our Govern-

ment to surrender to the Caffres, in opposition to the earnest wishes of the colonists. The like inducement of similar land beyond that territory, now makes a still further extension of the boundary no less desirable. The immediate possession of many thousand head of cattle, still retained by the Caffres, besides being an attractive booty in itself, is regarded by some as a necessary compensation for losses occasioned by the war. It is likewise perfectly natural, that the expenditure of large sums by the government, for the purposes of war, should give to its continuance a great degree of popularity with all that class of persons amongst whom it is diffused. That this is not a mere conjecture is sufficiently evident in the columns of the colonial press.

Before quitting this part of the subject, we cannot forbear an observation on the style in which the hostile acts of the Caffres are noticed. Opposed as we are, as Christians, to war in general; and deeply deploring the results of the Caffre war in particular, as affecting both colonists and native tribes; we still think it hardly right to speak of acts committed by the Caffres when in a state of open war, and with peace refused them, in the same terms as if they were engaged in plundering incursions upon a peaceful neighbor. Whilst our troops are slaughtering Caffres wherever they can be seen, and carrying off their cattle by hundreds and by thousands, it is not to be expected that the Caffre warriors, when driven to extremity, should refrain from capturing in their turn, some of the colonial cattle when they fall within their power. When war is their only alternative, it is not surprising that the most adventurous amongst them should fall back upon the rear of their pursuers, and make some reprisals for the devastation of their country.



## NATAL.

In this district, which was systematically settled as a British Colony after the submission of the emigrant Boors, Lieutenant-Governor West has taken steps to establish many families of colored persons, the remnants of broken tribes who sought refuge in the country after the destruction of Dingaan and his followers. It is said that these natives are well conducted, and exhibit great aptitude for agricultural pursuits, and in particular for the cultivation of that important article, cotton. It would be extremely interesting to know the particulars of a system which, if report be true, has worked so remarkably well and which seems to promise to furnish a rare example of a native population prepared to receive, with mutual advantage, an influx of European settlers. It is most desirable that so encouraging an experiment should not be rendered unsuccessful by the premature introduction of settlers differing in race, and further advanced in knowledge and the arts of life.

A large number of the emigrant Boors have quitted the district of Natal, and retired to a greater distance from British influence. Of these proceedings little information has reached the committee; but rumor and past experience would lead to the belief that they are pursuing their destructive course of proceeding.

## WESTERN AFRICA.

The gratifying prospects of favorable opportunities offering for the introduction of civilization, Christianity, and legitimate commerce, amongst the Natives in and near the Gold Coast, which manifested themselves a few years ago, appear to be increasingly promising. The powerful King of Dahomey continues firm in his purpose of giving every encouragement to Missionary and commercial

communications between his kingdom and British subjects. John Duncan, a traveller recently returned from that part of Africa, received many marks of personal favor from him, and a body guard of a hundred men was maintained in attendance upon him for some months, at the king's expense. The king likewise placed a number of liberated Africans from Sierra Leone, whom he regarded as British subjects, on a territory which he granted for their residence, and on which they erected a village. These Africans appear to have well performed their work; but a combination of parties favorable to the continuance of the slave trade had managed to deprive them of a market for their productions.

John Duncan is of opinion, that, by multiplied efforts on a moderate scale, a healthful trade in articles of African cultivation might be readily and advantageously introduced, and prove the only effectual means of stopping the iniquitous slave trade, which is essentially opposed to the prosperity of legitimate commerce. John Duncan was very favorably impressed with the appearance of things in the American Colony of Liberia. He not only visited it, but was accompanied in the Niger expedition, to which he was attached, by a Liberian colonist, who furnished him with details indicative of the growing prosperity of Liberia. We have often refrained from epitomizing the details which are furnished in the interesting Journal of the Colonization Society, from an apprehension that, whilst much might be said in favor of many of the society's proceedings, some of the members of the Aborigines' Protection Society might object to the commendation of any of the proceedings of a society, with which, in some respects, they are dissatisfied. Without conceding the jus-

tice of such censure, we forbear to touch on any questionable topic, and confine ourselves to the important example which the American colony has furnished to those who desire the civilization of Africa. With the exception of a few small detached spots, the line of coast from Cape Mount to Cape Palmas, and the adjoining country, stretching for some miles into the interior, has been obtained by legitimate treaty and purchase from the natives. The collisions, which occasionally took place in the infancy of the colony, appear to have altogether ceased. A disposition to intercourse and combination more decidedly unites the settlers and natives than in any other instance of modern colonization. Parents send their children to the colonial schools; differences between the tribes are referred to the Governor for arbitration; the neighboring tribes are invited and received as members of the republic, which is on the point of declaring its independence, and claiming, as a self-existing African state, that consideration and support from the civilized nations of the world, which, from its origin, have been craved for it whilst under the guardianship of the philanthropic society which called it into existence. It is not uncommon in this country to regard Liberia as a colony of the United States; but this is altogether a mistake: it has no other connection with the United States than through the Colonization Society, which has, on various occasions, desired for it the support and countenance of the Government; which, notwithstanding, has adhered to its principles in refusing to adopt it, and the United States claim no peculiar privileges in their commercial intercourse with this new African state.

From the conclusion of the report we extract the following sentiment, viz:—

#### CONCLUSION.

The sketch which we have now presented of the state of the Aborigines in different parts of the world might be greatly extended by a description of them, either connected with the British colonies or more immediately affected by the colonization and commerce of other countries.

Enough, however, has now been stated to exhibit the character of their situation generally. It has been shewn, that though there are varieties in their condition dependent on differences in their own moral and physical state, on their numerical strength, and on the extent and character of the countries which they inhabit, there is nevertheless one condition, which, with scarcely any exception, may be regarded as common to them all. *They exist in a sort of antagonism with the professing Christian and civilized nations, who begin by sharing with them the parts of the earth which they inhabit, and end by consummating a process which blots out their name and nation.*

LIBERIA ought to have been exempted from this charge. The plan and operation of colonization there stands, we believe, alone in the world. It is the only place where the Aborigines are at once and fully incorporated into the colonial government and made part and parcel thereof!

In this respect how brightly does Liberia shine, and how deservedly does she claim the attention and co-operation of the wise and the good every where.

[From the Missionary Herald.]

**West Africa.—Mr. Wilson's Survey of the Mission.***Introductory Remarks.*

IN accordance with a rule which the Prudential Committee have recently adopted, to preserve the health and prolong the lives of our missionaries on the western coast of Africa, Mr. Wilson is now on a visit to this country. He arrived at New York, accompanied by Mrs. Wilson, June 21.

There was another reason, however, for his return. He wishes to call the attention of American Christians to the condition of Africa, and to induce some of our young ministers and candidates for the ministry to take part with him and his associates in efforts for its evangelization. For some time past our mission has been in a languishing state. This ought not so to be. It is manifestly our duty to do either more or less. If we attempt anything, we should conduct our operations upon a scale commensurate, in some measure, with the greatness of the undertaking; and it especially behooves us to relieve the brethren, at present connected with the mission, from a position as hazardous as it is trying. The entire responsibility of its cares and labors now rests upon Mr. Walker; as it had previously rested, for many months, upon Mr. Wilson. And were the full force of the mission on the ground, there would still be a call for their services far beyond their physical ability to perform. Is it right for the churches to leave such a burden upon these brethren? Shall not the needed reinforcements be furnished without delay?

It is sometimes said, however, that our main reliance, in the work of Christianizing Africa, must be upon the colored race. If it is meant by this that we must depend, to a great extent, upon those who shall be

trained up and prepared to preach the Gospel on the soil, employing at the same time such additional assistance of a suitable character as can be obtained, from whatever quarter, the statement is undoubtedly true; and a similar opinion has long been entertained and acted upon in respect to the heathen world generally. But if it is meant that colored men, now living in other lands, are to be enlisted in this enterprise, for the present at least, on a large scale; and, especially, if it is imagined that the agency of white men can be dispensed with, the proposition admits, to say the least, of very considerable doubt. That individuals of African descent, born in the United States or the West Indies, may be expected to render valuable aid, is readily admitted. Indeed some of the best missionaries in all Africa are of this description; and many others will doubtless be found hereafter, who may profitably engage, either as missionaries or assistant missionaries in the important undertaking. But that a large number of such persons can be wisely sent forth, at least for many years to come, as has sometimes been supposed, remains to be proved.

There are certain intrinsic difficulties in the way of carrying out the proposed scheme, which deserve the most serious consideration. In the first place, it is the testimony of competent witnesses that the natives of Western Africa (the statement might be made much broader) have a respect for the whites, which they do not feel for persons of their own color. They are far more ready to yield the pre-eminence to Europeans and Americans, than to those who bear the same hue as themselves. It

will be understood, of course, that this remark is intended to apply only to natives of Africa, and not to the colonists of Liberia. Among the latter the reverse is said to be true. Perhaps it will be said that, if the whites can exert more influence upon the native mind than colored men, this will operate as a hindrance to the usefulness of those who shall be trained up as assistant missionaries on the soil. The force of this objection is admitted; and hence, in part, the necessity of calling in the aid of white laborers.

In the next place, the number of colored persons who are qualified to embark in the missionary work, and who can be induced to engage in it, is comparatively small. The churches in the West Indies have been recently looked to with a good deal of interest; and it has been hoped that a supply of just such men and women as are needed, in almost any quantity, might be there obtained. But if this hope is realized immediately, or shall be for some time to come, it will be the most wonderful achievement of modern missions. It cannot be reasonably expected that these churches will soon attain to a degree of intelligence and a maturity of Christian character, that will enable them to furnish as many suitable agents as are imperiously demanded. There are individuals in the West Indies, as among "the brown men" of Jamaica, for example, who, with the grace of God in their hearts, might soon become exceedingly useful. But the number of such persons is not large.

Again, experience has seemed to prove that the direction and control of a mission, at least for a considerable period after its formation, must be in the hands of white men, or of those who stand upon the same level in respect to qualifications. Nor is this all. As a general rule, if the

number of native assistants, compared with the number of white laborers, is carried beyond a certain point, the efficiency of the mission is diminished, instead of being increased. There is a due proportion to be observed in the use of such an agency; and if this is disregarded, the results will generally occasion disappointment. And these principles will be found to apply in their full force, it is believed, to the employment of colored men from this country or the West Indies.

The introduction of colored assistants into Africa from Jamaica has been attempted by the English Baptist Missionary Society, the mission of the United Secession Synod, and the Basle Missionary Society. The vessel that transported the company which went out under the care of the Baptist Missionary Society, arrived at Fernando Po in February, 1844. The experiment of the Basle Missionary Society was commenced at Akropong about the same time. And it was not till the spring of 1846, that the laborers sustained by the United Secession Synod established themselves on the Old Calabar River. It would be premature, therefore, to make any confident deductions from these experiments. A fair trial should be given to this new element in missions; and we may be assured that whatever shall be the issue, something will have been gained.

Nothing is definitely known of the working of this scheme at Akropong or at Old Calabar; but certain facts have transpired in relation to the Baptist mission which the reader will doubtless be glad to know. The colored male laborers who went to Fernando Po, were eight in number; one of whom had been "recognized" as a missionary in Jamaica, while the other seven were called "teachers." Counting their wives and

children they were forty-two in all. Doctor Prince, who was one of the founders of the mission, and who had previously resided for some years in Jamaica, was recently asked whether this experiment had answered his expectation. He said, in reply, that it had not. On being asked in what particular point he had been disappointed, he replied, "The first occasion of disappointment was the absence of fervor; a listlessness and contentedness to be unemployed; then a manifestation of a disaffected mind, because unwarrantable expectations of a personal character were not realized; and afterwards an intemperate and resentful opposition to gentle control, which had been authorized by 'the parent committee.'" Again, on being asked how many had returned to the West Indies, and how many could be expected to remain permanently, he said that "four teachers concerted their own measures, and effected their return to Jamaica. Two (united in marriage) whose conduct and service have been strongly in contrast with those of the other teachers, are about to leave, owing to the consequences of very severe, long continued sickness. There will remain but one teacher and the colored missionary." To another question, whether those who were brought out to Fernando Po, were considered persons of promise and usefulness before they left the West Indies, he made his answer: "Certainly. I believe some of them were proposed directly by their ministers, and all of them were approved by their respective pastors."

These statements of Doctor Prince are not submitted to the public for the purpose of making the impression, that the employment of colored persons from the United States or the West Indies, in all circumstances, is likely to prove a failure. The management of missions is properly

a science, resting on the principles of the inductive philosophy; and it is seldom wise or safe to draw conclusions from a small number of facts. Besides, it is doubtless true that the enterprise of the Baptist Missionary Society had some elements of failure, which may be excluded from other experiments. Indeed the Baptist churches in Jamaica can hardly be looked to as furnishing the best materials for evangelizing Africa. The colored laborers employed by the Basle Missionary Society at Akropong were selected from the Moravian churches; and it is at least doubtful whether better agents than these might not have been found. The mission of the United Secession Synod has probably been commenced under more hopeful auspices; and it may be expected, therefore, to throw much light on the general question.

But there seems to be no good reason for supposing that the prevailing theory of missions will be very greatly modified in its application to Africa. There, as elsewhere, our dependence in the first instance must generally be upon white men. They must commence the work; and they must retain the supervision of it up to a point which has not been reached, as yet, by any mission in the world. How far distant that point is, no one can safely affirm. In the mean time they will endeavor to raise up assistants among the natives themselves; and they will doubtless be glad to secure faithful and properly qualified coadjutors from the colored race in other lands; and the greater the number of the latter class, as well as the former, the better. But it is presumed that in the progress of the enterprise it will appear, that the very increase of helpers, from either class, will make an increase of white laborers only the more necessary. *The idea, therefore, of dispensing with*

*the agency of Europeans and Americans in evangelizing Africa, ought not at present to be entertained.*

The reader will not fail to notice what is said by Mr. Wilson, in the following pages, in relation to the healthiness of the coast beyond the Bight of Benin. The views which he has submitted on this point, are believed to be sound; at any rate, the weight of evidence at present certainly appears to be in their favor. The opinion of Doctor Prince was asked on the general question, whether the climate of Africa interposed any insuperable obstacles to the performance of missionary labor by white men. To this inquiry he made the following answer: "There are numerous localities in which it would be irrational to take residence, and whereat the white man would be quickly disabled and removed by death. On the other hand, the situations in which he can pass years of most valuable usefulness are vastly more numerous than the supplies for them will probably ever be. I would, however, recommend periodically changes and absentsings, either to his native country, or some clime more congenial with his constitution. At the expiration of from three to five years that change will probably be required. Where it is possible to erect a health-house in an elevated and more salubrious district; than that in which the ordinary dwelling stands, such a provision should be made. I have had many years' experience in the diseases of black and colored people, non-natives of Africa; and I have not found them, when in this country, more exempt from sickness than Europeans are. The mortality, however, is less."

No one should go from this country to Africa, however, expecting to find a climate as genial and healthful as his own; nor should he go without taking into the account all the

uncertainty which hangs over the future in regard to the lengthening out of his days. Still we may hope that some parts of the western coast, particularly that which has been referred to above, with proper precautions, will prove less deleterious to white men than it has hitherto.

The question is now submitted to the friends of missions in this country, in view of the foregoing considerations, whether it is right for us to withhold our sons and our daughters from degraded and injured Africa. If this mighty continent is to be regenerated by the Gospel of Christ, ought not, and must not Christians of every land and every hue engage in the work? The inquiry is addressed with special earnestness to those who have just assumed, or will soon assume, the sacred office. Will our young brethren say to the members of the West Africa mission, "We leave you to carry on your warfare alone; and if you are to lie down in an early grave, we send none to continue your labors." Will you permit this honored servant of our common Lord, who has just come to our shores burdened with the interests and the wants of Africa, hoping to obtain a few helpers in his work of love to her fallen children, yet fearing a disappointment, to return to his adopted country in loneliness and sorrow, if not in despair?

That the Christian public may the better judge of the state of the Gaboon mission, and know what encouragements there are to prosecute the enterprise with vigor, the following communication has been prepared. It is not quite five years since the mission was commenced; and "up to the present time," says Mr. Wilson, "it has enjoyed the care of divine Providence." Notwithstanding its weakness, and in spite of certain very unexpected embarrassments, it has accomplished no incon-

siderable amount of good. Some of the results are specified below.

***Conversions—Preaching—Schools.***

As yet we can number only two natives of the country, who give satisfactory evidence of a change of heart. This want of success may be ascribed, partly to the want of time for religious truth to produce its appropriate effect, partly to the weakened and disorganized state of the mission, and still more than either to the fact that, during most of the period, the attention of the people has been too much distracted by their political relations to allow them to give serious heed to the claims of religion.

Still, though there have been but few conversions, it cannot be supposed that the Gospel has exerted no influence upon the mass of the people. Many of them, especially those residing immediately around the principal station, have heard the word of God dispensed in their native tongue for more than four years. During this period a large amount of religious truth has been stored away in many minds; the influence of which is beginning to show itself in certain outward reformation, such as the observance of the Sabbath, abstinence from intoxicating drinks, and greater punctuality and honesty in their commercial transactions. Towards the missionaries they have uniformly been kind; the object of the mission is more clearly understood; and we think they manifest an increasing interest in the continuance of our operations.

Besides those villages, nearer to the principal station, where the word of God has been dispensed statedly, there are fifteen or twenty settlements more remote, where there has been occasional preaching; so that the people over a considerable extent of country have been initiated into

the first principles of Christianity; and thus the way has been prepared for more vigorous, systematic and extended operations hereafter, should the state of the mission ever be such as to enable us to follow up these first impressions.

Mr. Wilson next presents the condition of the schools under the care of the mission.

In consequence of the weakened state of the mission for some time past, the number of our schools is not as great as it was three years ago. Of the six in operation at that time, two have been discontinued, and two others have been combined; so that we now have only three, which embrace in all about sixty pupils. The character of the boarding school at the principal station was somewhat modified in December last, with the view of lessening the cares and labors of Mr. and Mrs. Walker at the outset of their work. As arranged at present, the children will live with their parents as far as practicable; those who are from a distance will reside with some of their friends in the nearest villages. And at the end of three months, each child who has been punctual in regard to attendance, will receive a small premium. This system had been tried five months before I left, and found successful. Its continuance will depend upon the amount of health with which Mr. and Mrs. Walker may be favored. A good deal of difficulty has been experienced in sustaining the female department of the school, growing out of the system of polygamy prevalent in the country. A considerable number of adult females spend much of their time on the mission premises, learning to sew, wash, &c., (a few of whom have adopted the European costume as their daily dress, and at the same time place themselves in the way of much religious instruction.

Our schools generally are not so efficient as we could wish. A good deal has nevertheless been effected. There are upwards of forty in the tribe who can read and write with facility, both in English and the native language, the majority of whom are, perhaps, as familiar with the doctrines and historical parts of the Bible, as the generality of the children in the United States of similar age. It has ever been our aim to make religious instruction the leading object in all our schools.

*Printing—The French—Popery—Mortality.*

When the mission was commenced, the Mpongwe language had not been reduced to a written form. The following statement will show what has been effected by means of the press.

No printing has been done by the mission since September last, in consequence of the absence of the printer. Previous to that time there had been printed, (besides various elementary books already reported to the Prudential Committee,) a small volume of Hymns and Questions, of forty-eight pages; a volume of simple sermons, of seventy-two pages; a volume of extracts from the New Testament, of eighty-two pages; and, in part, a volume of Old Testament History. All these are in the Mpongwe language, and printed in tolerably good style, by a native boy of our own training, who is not more than sixteen years of age. The state of the mission does not call for more printing just now; nor would it be well for Mr. Walker to assume responsibilities of this kind, in addition to the other engagements which devolve upon him. We have prepared for the press a grammar and an extended vocabulary of the Mpongwe, as well as a small vocabulary and a few familiar sentences

in the Batanga language; all of which may be more advantageously printed in the United States than in Africa.

The state of the country, Mr. Wilson says, is tranquil. The Gaboon River appears to be prized by the French chiefly as furnishing a convenient naval rendezvous. As a commercial position, it will be of very little value to them. Only one restriction has been imposed upon the intercourse of other countries with the Gaboon people. Vessels entering the river to trade are requested to deposit their papers at the block-house; but the natives feel no particular interest in this regulation.

No measures have been adopted by the French authorities to cause the natives any special uneasiness, since their conquest of the country somewhat more than eighteen months ago; and it is probable that the people will continue quiet, if no future aggressions are made upon their rights. Since the visit of the French Admiral and Commodore Read, both of whom showed us much kindness, we have experienced nothing but the most civil treatment, both from the local authorities, and such of the officers of the French navy as have occasionally visited the river.

The apprehensions which some have indulged in respect to the designs of the Roman Catholic mission, have not been realized.

The papal corps consists of three priests and one or two lay brethren. Hitherto they have done but little, either to counteract our influence or to establish their own. For what purpose they have remained so inactive, is not known. We have heard of no efforts to sustain schools, or to indoctrinate the people in the mysteries of popery. The manner in which the country was subjugated to the authority of France, was not



calculated to prepare the minds of the people for the reception of the religious teachers whom she has furnished; and it is possible they may be waiting for the recollection of past injuries to be partially effaced from the memories of the people, before they commence their labors. But there is no well grounded cause of anxiety on account of any thing they may do. It has been our policy simply to preach the Gospel; for we feel assured that wherever the word of God has "free course," it will "be glorified."

The information contained in the following paragraph is of the most melancholy character. Why should Christian missions be so much outstripped by commercial enterprise?

There has been much mortality among the Mpongwe people during the past year, (more than has ever been known before,) the principal part of which is to be ascribed to intemperance and other excesses in past years; showing that what we are to do for this and other branches of the African family, ought to be done with as little delay as possible. It is a painful fact that the tribes on the western coast are gradually disappearing; and it is still more painful, as well as undeniably true, to reflect that the means of their destruction have been furnished by our own and other Christian nations! The great day of account will reveal, it may be, that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade. The intervention of missionary influence alone, it is believed, will avert these calamities.

*Bakali Country—Cape Saint Catherine.*

During the latter half of 1846, Mr. Wilson made several tours, for the threefold purpose of preaching the Gospel, of learning the extent and

condition of the different tribes which are found on that part of the African coast, and of ascertaining what facilities exist for introducing the Gospel among them. One of these excursions took him to the principal settlements in the Bakali country, which lies in a northeasterly direction from the Gaboon, and not more than twenty-five or thirty miles from the mission station.

Formerly the Mpongwe people were surrounded on all sides by the Shekani tribe. These, by means of petty wars, intemperance, and the slave trade, very nearly exhausted themselves; and about fifteen or twenty years ago, they were displaced by the Bakali people. The latter have taken possession of all the tributary streams of the Gaboon, both north and south; but their largest and principal settlements are in the region of country which I visited. These settlements are numerous and large. Six or eight of them might be visited in a single day, the smallest of which perhaps would not contain less than four or five hundred inhabitants. Here I found, what is seldom seen immediately on the sea coast, a large number of very aged men and women. This can be accounted for only by the supposition that they have recently emerged from the interior, and have not as yet been brought into contact with the blighting influence, which modern commerce exerts upon pagan tribes. These people, though heathen in the full sense of the term, and frequently at war among themselves, were civil and kind to me, and listened with the utmost attention to the preaching of the word, which they had never heard before. A missionary might live in safety among them, and find scope for labor every day of his life. In one neighborhood he would be surrounded with eight or ten thousand souls; and he might

find double that number by making excursions of twelve or fifteen miles in other directions. The Bakali dialect differs somewhat from the Mpongwe; but it might be acquired with comparative ease, since the principles of the latter have been understood and reduced to writing.

Mr. Wilson made another excursion to Cape Saint Catharine, on the sea coast, about one hundred and fifty miles south of the Gaboon river. Here the Kama people, as they are usually called, have their residence; between whom and the Mpongwe tribes are found the Cape Lopez people, all three speaking the same language.

The Kama people, like the Bakali, have recently emerged from the interior, and have established themselves on the sea coast for the advantages and conveniences of trade. They do not live together in compact villages, like the tribes of Western Africa generally; but are scattered in every direction over the country; so that I found it difficult to form any satisfactory estimate of their population. From what I saw, however, and what I could learn through others, I suppose that there must be as many as twenty-five thousand inhabitants residing on or within a few miles of the beach. Besides these, the tribes immediately in the interior, and to the distance of one or two hundred miles, are represented as being very numerous; and they all speak the Mpongwe language.

As a people they are somewhat less advanced in civilization than the natives on the Gaboon. They have frequent wars among themselves, and have been a good deal engaged in supplying slaves for the Cape Lopez market. I was received with kindness, and found that they would be greatly pleased to have a missionary reside among them.

The King, whose authority here is absolute, assured me that his people would come together and form one large town, if a missionary would reside among them. He gave me his son to be educated in our school at the Gaboon. The lad remained with us several months; but proving to be a dull and vicious boy, he has recently been returned to his father. A judicious and experienced missionary might dwell among these people without risk of violence, and do immense good; and it is most ardently to be desired that the place may be occupied as speedily as possible. The trade of the place consists in ivory, gum, wax, and mats of the most beautiful and tasteful workmanship which I have seen in Africa.

A brief allusion is made to another point of interest on the coast.

Cape Lopez, midway between Kama and the Gaboon, has a large population, and a noble river extending far into the interior; and, but for a single circumstance, it would be a fine field for missionary labor. Most unfortunately, however, the inhabitants are entirely under the influence of the Portuguese and Spaniards, and are deeply implicated in the slave trade.

#### *The Batanga People.*

The remaining tour of Mr. Wilson was made to the Batanga country, which is also situated on the sea coast, about one hundred and fifty miles north of the Gaboon river, and is, consequently, about half way to the Cameroon Mountains. Here he found a larger and more promising people than those he had previously visited.

The Batanga people, like the other two, have been but little known to white men, until within the last fifteen or twenty years. They are, therefore, what may be called unsophisti-

cated natives, that is, heathen of the deepest dye, but as yet untainted by the vices of civilized countries. Their physical features differ somewhat from the tribes along the coast, and approximate, I should think, to the descriptions given of the Caffre and other tribes of South Africa, their complexion being a dark brown, and not the deep black of most of the coast natives.

I regretted very much that I could not speak their language, so as to find out something about the origin of the tribe, and the region of country from which their ancestors had emigrated. This language belongs to the one great family which undoubtedly prevails over the whole of the southern division of the African continent; but as a dialect it differs essentially from the Mpongwe. I have a vocabulary and a series of colloquial sentences in this tongue, that would be serviceable to a missionary who should think of locating himself among them.

The Batanga people are numerous, and live in small villages at the distance of not more than two or three hundred yards from each other. From what I saw, and from what I learned through others, I suppose that their population is not less than twenty-five thousand, all of them settled on the beach, the extreme villages being not more than ten or twelve miles apart.

Directly in the rear of the Batanga people, at the distance of only a few miles, Mr. Wilson was told that there was another tribe, called the Sheba people. These, according to the representations made to him, are vastly more numerous than themselves. Still farther from the coast, at a distance of about one hundred miles, are the northern limits of the Pangwe country, which stretches southward to the latitude of Cape Saint Catharine. This country, it

is supposed, can be entered with equal facility at the centre or the two extremes.

The Batanga people, though they have many cruel and savage practices among them, are mild and civil in their intercourse with strangers; and they would be glad to have a missionary reside among them, especially as they are very desirous of learning to speak the English language. A judicious missionary, acquainted with African character, might live and labor among them with much comfort to himself, and without risk of violence.

The place is much frequented by the Gaboon people, who perform the voyage by means of native boats in two or three days. They speak of the Batanga people as remarkably honest; and it is only within four or five years past that the latter have received rum in barter for their country products. A taste for this, however, has been acquired; and if the influence of Christianity shall not be speedily thrown around them, they will be exposed to the same calamities that have overtaken the older tribes on the coast. Judging from the aspect of the country, and the healthy appearance of the people, I should say that no portion of Western Africa is more salubrious.

On this part of the coast, Mr. Wilson says, lofty mountains are seen in every direction; in some places, indeed, they rise almost from the water's edge. "Directly in the rear of the Batanga settlement, which is one of the finest ivory marts on the coast, there is a bold mountain, so like an elephant in its outlines, that it cannot pass unnoticed by the most careless observer."

#### *Healthiness of Western Africa.*

From these statements, the prudential committee will perceive that

a most extensive field of missionary labor has opened itself around us; and it ought to become an inquiry of solemn interest, "How far are we called upon by the providence of God to possess the territory?" To occupy all the points which have been brought within our reach, will require at least ten missionaries. But to expect a reinforcement of this extent, especially in these times of despondency in respect to African missions is, perhaps, preposterous. It will become our duty, therefore, to conform our plans to our means, and select from the various fields which present themselves, such as will be likely to yield the readiest and most extensive harvest.

Although there can be no doubt that all parts of the African coast are more or less prejudicial to European constitutions, still there can be as little doubt that some places are much more so than others. There are well founded reasons to believe that the southern coast (beyond the Bight of Benin) is more healthy than the northern. In our own mission family there has been only one death; and those members of the mission who have tried both parts of the coast, are unanimous in the opinion that they now enjoy better health than formerly. We have had thrown upon our care, at different times, since we have resided at the Gaboon, as many as ten or twelve foreigners sick with fever, all of whom have had it mildly, and not one has died. The French have made an experiment on a much larger scale; and their statistics show clearly that the Gaboon, with the exception of Goree, is altogether the most healthy point occupied by them on the coast.

No missionary, however, need expect to escape entirely the influence of the African climate, even at this place; but we apprehend, as a general thing, that it will be mild in its

character; and with the experience acquired in the treatment of the fever, he may encounter it now without serious risk of life. Although he may never enjoy what would be called robust health in America, he will have strength enough, provided he is willing to exercise such self-denial as the missionary work calls for, to do immense good in effecting the salvation of this benighted people. Men of the world can and do live and labor on all parts of the coast; and until the friends of the Redeemer shall have acquired hardihood and courage to look these dangers in the face, they will justly be chargeable with cowardice and irresolution.

#### *Affinity of Languages—Plan of Operations.*

One of the most interesting questions before the world at the present time, relates to the connection existing between the numerous tribes found in that part of Africa, which lies south of the Mountains of the Moon. The reader will remember that the February Herald contained an article, prepared by Rev. Joseph Tracy, a part of which bore particularly on this point. It is very gratifying to find that Mr. Wilson, by an independent investigation, and without any knowledge of the discoveries mentioned in that article, has arrived at the same conclusion.

We have recently made large collections of vocabularies of words of the different dialects on this part of the coast, especially of those spoken between the Bight of Biafra and Benguela; and we find that they are all not only related to each other, but by comparing them with such vocabularies as we have of the languages of the Cape of Good Hope, Mozambique, and other parts of the eastern coast, we learn, that though differing from each other materially as dialects, yet

that they all undoubtedly belong to one general family. The orthography of the Zulu, as furnished in the journals of our brethren laboring among that tribe, not only bears a strong resemblance to the Mpongwe; but many of their proper names, as Dinga, Umpandi, and others, are common to them and the Gaboon people.

But the most remarkable coincidence we have met with, is the close affinity between the Mpongwe and the Sowhylee, (or Sawahili, or Swahere,) the language spoken by the aboriginal inhabitants of the island and coast of Zanzibar. We have recently procured a vocabulary of this dialect from a native of Zanzibar, brought from the eastern to the western coast of Africa by an American trading vessel. From this man we obtained a vocabulary of more than two hundred words, as well as a few colloquial sentences. Of these a small number of words, as might naturally be expected, were of Arabic origin; but of the remainder nearly one-fourth were identically the same, or differed very slightly. During the time these words were taken down, several Mpongwe men happened to be present, and the utmost astonishment was manifested by both parties on discovering the close affinity of their languages. Had this Sowhylee man remained in the Gaboon two or three weeks, he would have spoken the Mpongwe with perfect ease.

I find by referring to the communication from Mr. Burgess while at Zanzibar, and published in the Herald of 1839, that most of the names of places mentioned by him as lying in the interior from Zanzibar, are

Mpongwe words. From a slave, now residing in the Gaboon, and who was brought several hundred miles from the interior, I learned that he had heard of white men residing on the eastern coast, who were undoubtedly the Arabs of Zanzibar.

These statements have been made for the purpose of suggesting the expediency of establishing a mission among the Sowhylee tribe on the coast of Zanzibar. Mr. Burgess thinks that an American missionary would enjoy the protection of the Imaum of Muscat: that no opposition would be made to the introduction of Christianity among the Sowhylee people, and that the country would not be unhealthy. Now if a station should be established there, and the one at Gaboon be continued, it would be perfectly reasonable to expect that a line of missions might be extended from one of these points to the other, in less than twenty years, and thus lay open one of the most interesting and extensive fields of missionary enterprise that can be found on the continent. The Imaum, as stated by Mr. Burgess, sends annual expeditions several hundred miles into the interior which might be accompanied by missionaries. From this point, guides could be obtained to go as much further; and from the similarity of languages prevailing on the whole route, we do not see any serious difficulty in realizing the idea just expressed.

When the preceding communication was written, Mr. Wilson was not aware that any efforts were in progress to introduce the Gospel among the inhabitants of the eastern coast.

#### *The Drowning of six hundred Slaves.*

In the year 1830, there was hovering on the African coast a large clipper brig called the *Brillante*, commanded by a desperado named

Homans. Homans was an Englishman by birth, and was known along

the whole coast, and in Cuba, as the most successful slaver of his day. The brig was owned by two men residing in Havana, one an Englishman, the other a Spaniard. She was built to carry six hundred negroes, and in her Homans had made ten successful voyages, actually landing in Cuba five thousand negroes! The brig carried ten guns, had thirty sweeps, and a crew of sixty Spaniards, most of them old pirates, as desperate as their commander. An English brig-of-war which attacked her was so cut up in hull and rigging, that she was abandoned, and soon after sunk; an English sloop-of-war attempted to take the *Brilliant* with boats, which were beaten off with great slaughter. Now it was known that Homans was again on the coast, and it was resolved to make another attempt to take him, with the evidence of his guilt on board. The arrangements for this purpose were well made. He was allowed to take in his cargo of negroes, and set sail.

The *Brilliant* had not lost sight of the coast, when the quick eye of her commander discovered that he was entrapped. Four cruisers, three of them English, and one American, had been lying in wait for him, and escape was hopeless. In running away from one, he would come within reach of another. Night was coming on, and Homans was silently regarding his pursuers, when suddenly the huge sails of the brig flapped idly—the wind died away, and the slaver was motionless on the waters. "This will not do," Homans muttered—knocking away the ashes from his segar—"their boats will be down upon me before I am ready for the visit," and as he said this, his stern face lit up with a smile, the expression of which was diabolical. It was evident enough that he meditated some desperate plan.

A dozen sweeps were got out, and

the vessel moved slowly through the water. Meantime the darkness having deepened, Homans proceeded to carry out his design.

The cable attached to the heaviest anchor was taken outside of the hawser hole, and carried round the rail of the brig, extending from the bow, aft round the stern, and then forward on the other side. The hatches were then taken off, each securely ironed by the wrists. As the miserable wretches came up from the hot hold, into the fresh air, they expressed by their looks a gratitude which would have softened the heart of any but the fiend in whose power they were. Without a word they were led to the side, and made to bend over the rail, outside of which the chain ran. The irons which clasped their wrists were then fastened by smaller chains to the links of the cable. It was slow work, but at the end of four hours, six hundred Africans, male and female, were bending over the rail of the brig, in a painful position, holding by their chained hands the huge cable, which was attached to a heavy anchor, suspended by a single sling from the bow.

Homans himself examined the fastenings to see that every negro was strongly bound to the chain. This done, he ordered the pen work of the hold to be broken up, brought on deck, bound up in matting, and well filled with shot, and thrown overboard. The work was completed an hour before daybreak, and now the only witnesses of Homans' guilt were attached to that chain. Homans turned to the mate, and with a smile full of meaning, said in Spanish—

"Harro, take an axe and go forward. The wind will come off to us soon. Listen to the word, and when you hear it, cut the sling."

The man went forward, and Homans turned, and in vain endeavored

to penetrate the darkness. "I don't want to lose the niggers," he said, speaking aloud—"and yet I dare not wait until daylight. I wish I knew where the hounds were."

At that instant the report of a gun reached his ear, then another, and another, and another, in different directions. The cruisers were firing signals.

"That's enough," exclaimed Homans, "I know where you are." Then raising his voice, he cried, "Harro, are you ready? The wind will reach us soon."

"Ay, ay, sir," was the response.

In a few minutes the sails began to fill, and the vessel moved slowly through the water.

"How much water do you suppose we have here?" asked Homans, turning to the man at the wheel.

"Fifty fathoms at least," was the reply.

"That will do," the slaver muttered, and he walked forward, and examined carefully the "chain gang," as he brutally termed his diabolical invention.

The negroes sent up piteous groans. For many hours they had been bent over in this unnatural po-

sition, by which they were suffering the keenest torture.

The breeze strengthened, and the *Brillante* dashed like a racer over the deep. Homans hailed from the quarter-deck, while his men, collected in groups, saw unmoved the consummation of the plan,

"Are you ready, Harro?"

"Ay, ay, sir."

Homans looked round, and into the darkness,—which was fast giving way to the morn. Then he thundered out—

"Strike!"

There was the sound of a single blow, a heavy plunge, and as the cable fell off the side a crash, above which arose one terrible shriek—it was the last cry of the murdered Africans. One moment more, and all was still. Six hundred human beings had gone down with that anchor and chain into the depths of the ocean!

Two hours after daybreak the *Brillante* was overhauled. There was no evidence that she was a slaver, and her captors were obliged to let her pass. The instructions to cruisers at that time did not allow a vessel to be captured unless negroes were found on board.

[From the Maryland Colonization Journal.]

### *The third Voyage of the Liberia Packet.*

IMMEDIATELY ON the return of the Packet from her present voyage, she will again be despatched for the colonies. It is hoped she will be able to sail by the 1st of January, but perhaps not until the 15th, or even the last, depending altogether upon her arrival from Liberia. Whether she is able to complete her three trips per year, as is confidently hoped, or not, she will be kept constantly in the trade between the Chesapeake and the colonies.

There are so many individuals

and institutions interested in the movements of the Packet, that we have introduced on our last page a standing advertisement, with regard to the plans and operations of the company which own her, the terms of freight, passage, &c., in order to extend the usefulness of the undertaking and increase the profits of the company, as well as to save the trouble of answering in detail many inquiries often addressed to the agent of the company. It is hoped that those periodicals which advocate the

cause of Africa, whether colonization or missionary, will give it insertion.

As to emigrants from this city or State by the next expedition, we at present have no prospects, at least no more than we had one month before the sailing of the last on the 1st of September, which ultimately mustered some-eighty-odd, all told. Whether we shall make out as well again, remains to be seen, but we frankly acknowledge, we do not expect it. The season will be unpropitious, and there are no colonists now in the country to stir up their friends. Yet when the Packet comes in, she will tell that she has been *somewhere* and that she brings *something*, say some 50 or 100 casks of Palm oil, some 50 or 100 tons of Camwood, and we hope some bills of exchange, say from \$3,000 to \$5,000; all of which will tell on the credit side of shipment per voyage A, and voyage B. Her officers and crew

will also have something to tell. Some, perhaps, will tell that nothing would tempt them to go again to that *nigger* country. Such, we may safely conclude, went ashore on liberty on Sunday, got drunk, and found themselves in the Coal Hole on Monday morning. Some will tell, 'tis no great shakes after all, that Liberia; folks are pretty much the same there as here, only they are all black, and strut a little more than our colored folks do of a week day. Some will say one thing and some another, but none will have seen the *big serpents*, none will have seen the emigrants *sold to Georgia*, none will have seen white masters, and the object of the enterprise will have been accomplished, viz: the truth will be made known, and that too, through unquestionable witnesses, the colored people themselves, also through the testimony of things and events, not of words.

[From the same.]

#### A Colored Colonizationist.

WE find the following communication addressed to the editors of the National Watchman in that paper of the 30th ult., and hardly know which is the greatest marvel, that a colored man in the interior of New York, in no way connected with the Colony of Liberia, or the Colonization Society, should write such a letter, or that the colored editors of an abolition paper should publish it. The sentiments of the letter are open and manly, justly reprobating the side blow wantonly aimed at African Colonization, in the "Call for a National Convention of colored people;" and we, in behalf of our Liberia friends, tender to Mr. Baltimore our warmest thanks for the credit he has thus voluntarily awarded them, and for his attempt to shield them from the aspersions of those by whom they are so often assailed.

[From the National Watchman.]

Messrs. Editors:—In reading the notice of a call in your paper for a National Convention of colored people to be held in the city of Troy, October 6th, I can adopt all its suggestions, excepting one, that is as follows: to recommend immigration and colonization, not to Africa, Asia, or Europe. This I consider a fling at the American Colonization, and even to stagger the minds of those of our people, who are desirous of going to their fatherland.

The Colonization Society, with all its faults, has done too much good in the eyes of the world in planting the colony of Liberia; and the few colonists have effected too much good in the minds of the immediately surrounding native tribes, in abolishing the slave trade, for us, the free people of color at this day, to



say aught against them. We should bear in mind this very Liberia has been so prosperous, that it is now on the eve of taking a stand among the independent nations of the earth. Already England and France are making propositions to them for the purpose of trade, and American naval officers stationed on the western coast of Africa are appealing to the government of the United States, not to be backward in doing the same. If I do not choose to immigrate, or share in the glory and honor of the Liberians, in building their villages and cities, constructing their canals, raising their ships, and above all, the suppression of that evil, the slave trade, which has been upon our race for so many centuries, not only on the American continent, but in Africa, I will at least be silent. These are the reasons why I do not attach my name to the call, though I shall attend the Convention.

GEO. H. BALTIMORE.

WHITEHALL, Sept. 21.

If Mr. Baltimore desires to go to Africa, we have not the least objection. If he should go in the spirit of Christ, he might do much good. But we beg leave to remind him that the National Convention was not called to further the objects of the American Colonization Society.—EDITORS OF THE WATCHMAN.

If we understand Mr. Baltimore, he gives no intimation of his "going to Africa," and instead of the editors having any occasion to remind him "that the National Convention was not called to further the objects of the American Colonization Society," he, apparently, only wishes to remind the editors that the object of the Convention was not to "have a fling at the American Colonization Society." But we are too much obliged to the editors, for permitting so candid a notice of Liberia to appear in their columns, to quarrel with them for discharging a little bile at the writer.

[From the Christian Advocate and Journal.]

Letter from Dr. Lugenbeel.

*Messrs. Editors and Brethren:—* My numerous engagements will not afford me time to write you a communication by the present opportunity. But knowing that many of your readers feel deeply interested in the extension of the benign influences of our holy Christianity among the benighted children of Africa, I beg leave to trouble you with a short extract from my journal, which will be interesting to the numerous friends of our beloved sister Wilkins, and others who may not know her personally, but who know her as a devoted missionary, a faithful and self-sacrificing laborer in the cause of Christ, in this land of darkness and degradation. And while I would not write disparagingly of the labors of other

missionaries on this coast, I feel free to say that I have never known one who seemed to be more deeply devoted to the arduous work of African evangelization than sister Wilkins. And I am pleased to find that the Board has succeeded in procuring the services of sister Brush, to assist her in her labors, who, I am confident, will be a valuable acquisition to this mission.

*Wednesday, Feb. 3d.* Yesterday I accompanied sister Wilkins to Millsburg. She returned a few days ago from Cape Palmas, whither she went to recruit her health by a short sea voyage and a little relaxation from her fatiguing labors. Her health had become so much impaired by the influences of this climate, during a residence of about nine years, and

by her arduous labors, that serious fears were apprehended in regard to her being able to live much longer in Africa. But I am glad to find that she is now in the enjoyment of good health for this country; and I hope and pray that her valuable life may be spared for many years to come, for the good of the poor ignorant children of this benighted land.

"On our arrival at Millsburg, before we reached sister W.'s house, the little girls of her school came running toward us; and the demonstrations and expressions of joy which they exhibited, on again seeing their best earthly friend, were to me exceedingly interesting. They threw their arms around her, and made the air ring with their mingled exclamations. 'How do do, Mrs. Wilkins. We so glad to see you. We hear you dead. We very sorry. We so glad to see you.' Such expressions as these swelled upon the evening breeze, as we wended our way to the humble dwelling of the devoted missionary. Thirteen of these children were from the 'Pons;' and in contrasting their situation and appearance with what I beheld a year ago, when I received them from on board the *slaveship*, I was forcibly struck with the great improvement which has been made in their condition, and which they have made in acquiring a knowledge of the English language, and in becoming conformed to habits of civilization. They can readily understand almost everything which is spoken to them; and they express themselves with sufficient clearness to be easily understood on almost every subject. The facility with which they acquire a knowledge of our language is really astonishing. Most of them can read understandingly in words of four or five letters. I was particularly struck with their lady-like manners, and with the good discipline which exists among them. During the religious services, which

were held morning and evening, they behaved with as much decorum as any company of children I ever saw; and they appeared to be conscious of the solemnity and importance of such services.

"If any of the friends of missions in the United States could visit Wilkins's school, I am sure that they would agree with me in saying that she has done a great deal for Africa, and that her school deserves continued patronage and encouragement. The amount of good which she has accomplished cannot be reckoned in time—the records of eternity alone will present a catalogue of the souls upon whom the glorious light of Christianity has arisen. directly and indirectly, through her instrumentality. Her delicacy of feeling, her modest retirement, her deep humility, and her desire to live and labor only for the good of souls, while they have in a great measure tended to spread the veil of obscurity over her life and labors in Africa, have won for her the esteem of all who know her, and who know how to appreciate her worth.

"There are at present twenty-three native girls under her care, two of whom were lately redeemed from slavery, while on their way to the slave mart. Several of these children are very young; some of them apparently less than six years. They are altogether a very interesting group of children; and I hope and believe that the good impressions which they are now receiving will tell favorably on the eternal destiny of many of the daughters of Africa, after the toils and sufferings of their kind instructress shall have come to a close, and she shall have gone to receive her reward in Heaven."

J. W. LUGENBEEL.  
MONROVIA, LIBERIA,  
*February 5, 1847.*

*How a Slaver escaped a British Man-of-war.*

THE following stratagem is related in Captain Chamier's work, "The Unfortunate Man." It was resorted to on board a slaver on the African coast. It is a true incident, and the vessel which was on chase for the slaver was the British sloop-of-war *Eden*:—

"It is a chance, and only a chance," said the captain of the slaver, "and no one will care a pin about the business if we get away."

"Oh yes," said the mate, "if we could only get away. Why to be sure, I should not be slack in staying myself, but that confounded vessel sails well, and we are evidently losing ground fast."

"Well," said Smith, "let the worst be the worst, that is our capture and the fore-yard arm. I will be responsible since you fear, and seeing, as I do, that the taking of the *Rapid* is at once the downfall of myself and family, I am resolved to have one more chance of escape. If we can go on until night, the frequent squalls may prove more fortunate than our last; and if the bait does not tempt sufficiently, why we are only saving one or two human beings from a life of misery."

"Well," said the mate, "I'm agreed. Forward there," said he.

"Sir," answered a rough looking fellow.

"Jump down," said the captain, "and hoist up one or two empty casks and send the cooper aft with his tools."

"Ay, ay, sir," responded a man with all the indifference of a sailor.

The cooper soon made his appearance; in five minutes the empty casks were on deck, the heads of both were taken out, and the cooper set to work to cut out a circle large enough for a man's neck. The mate, who was a handy fellow of all work, began at one cask, and the

captain stood by, urging the workmen to use every despatch. The breeze had freshened, and we held our own pretty well with the stranger; at any rate I was fearful that she did not gain upon us very rapidly. In the mean time, both cooper and assistant worked away with the greatest indifference, and no human eye could have detected the slightest variation of countenance in the mate, although he was fully aware of the desperate act about to be committed. When the casks were ready, the upper hoops were taken off, so as to allow the cooper to place the heads in when required. A pig of iron ballast was fastened in each cask, and then it was the mate said in a firm voice:—

"Now, sir, we are ready. If you are still determined, d—n me if you shall ever say that John Collins was afraid when death was at hand."

The captain's son had been all along watching the movements of the cooper, but was quite in ignorance of the intention of his father. Once indeed, he asked what was the hole in the head of the cask for; but he was told to be silent, in a tone of voice which set him shaking like a monkey in frosty weather.

"Bring one of the slaves upon deck," said the captain, "and do you hear? pick out a lively and a slim one."

The slave was brought unshackled upon deck; he looked round with surprise, and yet with indifference; his eye was sunken from care and from sickness, and his poor emaciated form had qualified him to come forward in the capacity alluded to.

"He's the liveliest we can find, sir," said one of the seamen; "for he was the only one who was talking, and I fancy he is as slim as any of the rest; but for that matter we shall have no trouble to find another." \* \* \*

"Oh then," said his son, "try my black wife."

"Ah!" ejaculated the captain.

"That would do just as well," said the mate; "so bring her aft here; you're not the first in the world who would like to get so sure a divorce."

Away went that incarnate devil, and in two minutes he was seen lugging along his miserable victim by the hair of the head; one or two more of that sex came on deck, but were instantly sent below again.

"Here, you Ganjam, jump in the cask, and show this young lady how she is to sit, for none but the devil can talk the negro language."

I did as I was desired, and then got out again. The girl was then told to do as I had done; but she hesitated, as if warned by some unseen power of the danger which awaited her. As she could not succeed the first time, I was desired to place her properly, which I did. The cooper was told to fix the head in, fitting the part about her neck.

"Come, down with you," said the mate; "now, cooper, fix on her necklace, and take care that it does not fit too tight, for she is going into strange company."

The romance of our conscience, which had at first exhibited itself in this worthy associate of the captain's, had entirely vanished: like many others who having made one false step, from that instant fly to the other extreme. Thus we not unfrequently see women whose virtues have been sacrificed, suddenly assume the open countenance of vice, and from being modest and reserved, become shameless and impudent.

The last stroke of the mallet had driven home the upper hoop of the cask; the poor girl, who imagined, perhaps, that some kind of amusement was to follow, kept laughing and smiling, and vainly endeavored to make us understand her delight, as

she poured forth a volume of words. The captain had walked aft and called the mate; the stranger had evidently gained so much that in two hours she would have had us under her guns; and, after remarking this aloud, the former said, "Well, it is our only alternative; but used as I am to scenes of horror, I cannot bear to see a person smile when such a chance awaits them."

"The stranger," said the master, "is right astern, and it is impossible for them not to see the cask; now let us see if *their* Christian charity can overcome their love for prize-money. If you intend to do it, we have no time to lose."

"Do it!" said the captain.

The mate walked to the gangway, and put the cask close to the side. It was now that the poor imprisoned wretch imagined her destiny; she gave a shriek so loud and piercing that every slave below started at the sound, and ere she could continue her loud cry for mercy, the mate and one of the seamen had lifted the cask clear of the side, and, vibrating it once and twice, the third time they relinquished their grasp, and the poor creature, who had been sold to enrich others, now found herself the victim of their security.

The cask, when it fell into the water, twirled round and round with fearful rapidity, but, owing to the ballast, it always kept end up, leaving the girl's head plainly visible. Her eye, whenever the twirl of the cask allowed it to rest on the ship, had more of imploring mercy than the words of the most frightened convict: she screamed for pity—alas! pity was not known to those who had purchased her life;—flight, safety was the only thought which occupied her half murderer's mind. The freshness of the breeze, the noise occasioned by the rapidity of the vessel's way soon predominated,

and the shriek of the negro girl was lost in the distance. The eyes of the crew now rested on the cask; the captain kept his glass steadily fixed on what the mate called the water-nymph, and a quarter of an hour would decide the fate of the girl, the *Rapid* and the Captain. Then was conjecture at its utmost. The cask being small, appeared at a greater distance than the stranger, and as, from the slight variation in steering, and the bend of the sea, the cask was to leeward of the vessel, it was imagined that either the negress had passed unseen, or was left to inevitable death, the spirit of gain having

predominated over the spirit of charity. But it was only the fears of the villains which could have harbored such an idea; for sailors are generally the most humane beings alive, and when a woman is concerned, they would risk more than almost any of the biped race.

Soon, however, the *Eden* was seen to lower her sails, and presently she hove to, and cast her anchors. The unfortunate victim in the barrel was taken on board, but at the expense of the freedom of the rest, composing the *Rapid's* cargo, for, as night was fast falling, the slaver escaped.

#### "The Republic of Liberia."

WE have been anxiously awaiting some arrival from Liberia, which should bring us intelligence of the action of the convention that assembled in July last to draft a new constitution, and of the popular vote thereupon in September. But we have thus far waited in vain. We are, however, not left entirely without some information on the subject. By the arrival of the *Brig Dolphin* at New York, the Navy Department was put in possession of a printed copy of the new constitution. When, however, we called on the Secretary, desiring to see it, we were informed that the editor of the *Union* had borrowed, but had not returned it. On calling on his foreman for it, we were informed that it had been cut to pieces, and all that was left of it was published in the *Union*. Though we were truly sorry, we could not help it. We hoped to have published the constitution entire; but

instead, we can only give the *Union's* account of it, and other matters, as follows:

[From the *Union*.]

NAVAL.—Letters have been received at the Navy Department by the U. S. brig *Dolphin*, which has just arrived at New York, in twenty-two days from Porto Praya (Cape de Verd Islands.) They announce one fact which is of some importance in relation to the movements of the "Republic of Liberia." The following are extracts:

*Extract of a letter from Lieut. Commanding Bell to Com. Read, dated U. S. brig Boxer, Porto Praya, Oct. 5.*

"On my arrival at Monrovia on the 16th ult., I found that the colony of Liberia had proclaimed itself an independent nation, under the name of the Republic of Liberia. I enclose a copy of a letter which Gov. Roberts addressed to me, to apprise me of the new dignity of his government—enclosing a printed copy of the declaration of their independence."

In a letter from the same, same

date and port, Lieutenant Commanding Bell gives some account of his cruise. He had overhauled an American brig (the J. W. Huntington) on the night of the 31st August, owned in New York, from Rio Janeiro, with the usual assorted slave cargo on board, and lumber enough for a slave deck. He was informed, also, that the Malaga had precisely such a cargo, except the lumber. The American brig "Senator," boarded in March last, was out from Rio with such a cargo, and similarly chartered. The master of the J. W. Huntington reports that she (the Senator) now lies scuttled in Rio. Having safely landed 500 slaves at Cape Frio, she proceeded into Rio under Brazilian colors, where her owners were suffered to strip her of all her furniture, and then the government seized her as a no-document vessel—the American crew having left her at Loango, where the slaves were taken on board.

"In these transactions (says Lieutenant Commanding Bell) you perceive the mode in which the American flag covers and promotes a trade which no other flag can, and the base uses to which it is applied by foreigners who have not the manliness to vindicate the freedom of their own.

"The American factory at this place is the principal trading establishment under the American flag on the southern coast: there being branches of it, as at Ambizetto and at Loango, owned by Messrs. Boorhow's & Hunt, Salem, Massachusetts, who are said to be doing a fair business in guns, ivory, copper, and ebony; that house sends out from six to eight vessels annually."

"From the same source I understand that upwards of thirty American vessels annually come freighted from Brazil by Brazilians to the

south coast; some of them, as is well known, taking a return cargo of slaves under Brazilian colors, their American crews first leaving them. But the most of them are believed to leave the coast carrying white passengers only."

This is a shameful traffic, and ought, if possible, to be arrested. Will not the Republic of Liberia be one of the most important agents for effecting this object at some future, though it may be distant time? May it not furnish not only a harbor, but facilities for supplying any vessels that may be employed for repressing the trade, and even vessels of her own, for this purpose? As she strengthens and improves her own resources, she will furnish a more inviting habitation and resting place for the freemen of color who will be emancipated in the United States; and she may even come to exert a greater degree of moral force over the continent of Africa, to restrain the ailments of the slave trade, and give the African mind and manners a wiser and a more liberal direction? The present position of Liberia will lessen the idle jealousies which England has entertained of our relations to that country, and lead her to treat them with more confidence and more kindness.

We understand that Governor Roberts, to whom Lieutenant Commanding Bell refers, was born in Norfolk, and lived afterwards in Petersburg, Virginia. He is described to us as an intelligent and well-behaved man, who has exchanged many civilities at Monrovia with our squadron.

We have the constitution of this new republic before us. It fills more than seven columns of a printed sheet. It opens with a rapid historical sketch of the establishment and the prosperity of the colony, which concludes with the following appeal:

"Therefore, in the name of humanity, and virtue, and religion—in the name of the Great God, our common Creator, and our common judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independent communities."

Next follows the *declaration of rights*,—many of them are copied from the State constitutions of the United States. It is well to copy a few of them for the edification of the American reader:

"All power is inherent in the people; all free governments are instituted by their authority, and for their benefit, and they have a right to alter and reform the same when their safety and happiness require it.

"All men have a natural and unalienable right to worship God according to the dictates of their own consciences, without obstruction or molestation from others; all persons demeaning themselves peaceably, and not obstructing others in their religious worship, are entitled to the protection of law in the free exercise of their own religion, and no sect of Christians shall have exclusive privileges or preference over any other sect, but all shall be alike tolerated: and no religious test whatever shall be required as a qualification for civil office, or the exercise of any civil right.

"The powers of this government shall be divided into three distinct departments, the legislative, executive, and judicial; and no person belonging to one of these departments shall exercise any of the powers belonging to either of the others. This section is not to be construed to include justices of the peace.

"The liberty of the press is essen-

tial to the security of freedom in a State: it ought not, therefore, to be restrained in this republic. The printing press shall be free to every person who undertakes to examine the proceedings of the legislature or any branch of government; and no law shall ever be made to restrain the rights thereof. The free communication of thoughts and opinions is one of the invaluable rights of man; and every citizen may freely speak, write, and print on any subject, being responsible for the abuse of that liberty.

"In prosecutions for the publication of papers investigating the official conduct of officers, or men in a public capacity, or where the matter published is proper for public information, the truth thereof may be given in evidence. And in all indictments for libels, the jury shall have a right to determine the law and the facts, under the direction of the court, as in other cases."

Article 2 regulates the "*legislative powers*." The legislature is to consist of two branches—a House of Representatives and a Senate:

"The representatives shall be elected by and for the inhabitants of the several counties of Liberia, and shall be apportioned among the several counties of Liberia as follows: the county of Montserrado shall have four representatives, the county of Grand Bassa shall have three, and the county of Sinoe shall have one; and all counties hereafter that shall be admitted into the republic shall have one representative, and for every ten thousand inhabitants one representative shall be added. No person shall be a representative who has not resided in the county two whole years immediately previous to his election, and who shall not when elected, be an inhabitant of the county, and does not own real estate of not less value than one

hundred and fifty dollars in the county in which he resides, and who shall not have attained the age of twenty-three years; the representatives shall be elected biennially, and shall serve two years from the time of their election." •

"The Senate shall consist of two members from Montserrado county, two from Bassa county, two from Sinoe county, and two from each county which may be hereafter incorporated into this republic. No person shall be a senator who shall not have resided three whole years immediately previous to his election in the republic of Liberia, and who shall not, when elected, be an inhabitant of the county which he represents, and who does not own real estate of not less value than two hundred dollars in the county which he represents, and who shall not have attained the age of twenty-five years. The senator for each county who shall have the highest number of votes shall retain his seat four years, and the one who shall have the next highest number of votes two years, and all who are afterwards elected to fill their seats shall remain in office four years."

The 3d article of the constitution relates to the *executive power* :

"SECTION 1. The supreme executive power shall be vested in a President, who shall be elected by the people, and shall hold his office for the term of two years. He shall be commander-in-chief of the army and navy. He shall, in the recess of the legislature, have power to call out the militia, or any portion thereof, into actual service in defence of the republic. He shall have power to make treaties, provided the Senate concur therein by a vote of two-thirds of the senators present. He shall nominate, and, with the advice and consent of the Senate, appoint and commission all ambassadors, and other public ministers and consuls,

secretaries of State, of war, of the navy, and of the treasury; attorney general, all judges of courts, sheriffs, coroners, marshalls, justices of the peace, clerks of courts, registers, notaries public, and all other officers of State, civil and military, whose appointment may not be otherwise provided for by the constitution, or by standing laws.

"There shall be a Vice President, who shall be elected in the same manner, and for the same term, as that of the President, and whose qualifications shall be the same; he shall be President of the Senate, and give the casting vote when the House is equally divided on any subject."

The 4th article regulates the "*Judicial Department*."

The 5th article relates to "*Miscellaneous Provisions*."

The constitution concludes thus :

"Done in convention at Monrovia, in the county of Montserrado, by the unanimous consent of the people of the Commonwealth of Liberia, this twenty-sixth day of July, in the year of our Lord one thousand eight hundred and forty-seven, and of the republic the first. In witness whereof we have hereto set our names."

—  
MONROVIA, July 29, 1847.

FELLOW-CITIZENS:—Having finished our labors, we now have the honor of submitting to your consideration, through the Governor, that constitution which in our opinion will best suit the peculiar circumstances of the people of this infant republic. That our labors will meet the full approbation of every individual citizen, is scarcely to be expected. We trust, however, that a large majority of our fellow-citizens will approve our doings, and adopt the constitution herewith submitted.

In our deliberations, we endeavored to keep our minds steadily fixed



upon the great objects of civil government, and have done what we conceived to be the best for the general interests of this rising republic. We endeavored carefully to arrange every subject that might possibly arise calculated to disturb in the least the friendly feeling which now so happily subsists between the different counties of this republic. We felt deeply the importance and magnitude of the work submitted to our hands, and have done the very best we could in order to afford general satisfaction.

In view of the peculiarity of our circumstances, the new position we have assumed is indeed a gigantic one, and the government now calls to its support every citizen who is at all interested or concerned for the safety and future prosperity of this our only home.

\* \* \* \* \*

With great respect, we have the honor of being your obedient and humble servants.

By the unanimous order of the convention:

SAMUEL BENEDICT,  
*President.*

#### Independence of Liberia.

THE REPUBLIC OF LIBERIA has taken her place among the independent nations of the earth. The convention which assembled in July, drafted a new constitution, which was voted upon and adopted by the people in September.

We consider this event as a cause of profound gratitude to the great Ruler among the nations. How should every heart leap for joy at the sight of a young republic springing up on that dark and heathen coast!

We have been frequently asked how will this change in the government of Liberia affect the Colonization Society? And we have uniformly answered, in the most favorable manner. Heretofore the Society has appointed the Governor and paid his salary. Now both these duties will be performed by the citizens of the republic. Heretofore the Society has held a *veto* power over all the laws assented in the colonial council; but they have not had occasion to exer-

cise this power in the last seven years! Now they surrender this power.

In all other respects the Society stands related to the colony just as it did before the change in their government. It will continue to sympathise with them in all their trials, to aid them in all their noble endeavors to do good, and to send out emigrants to be incorporated into the republic, upon the terms, and with the same rights and privileges, as they have heretofore been.

It ought to be distinctly understood, and constantly borne in mind, that this change in the relations of the Society and the colony has been made with their mutual consent and co-operation. It has not had its cause or origin in any bad working of the previous system. But in the belief that other nations would more respect Liberia in her present, than in her previous condition.

It was also considered that the time had come when the colored man

